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# Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

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*EDITED FOR THE COMMITTEE BY G. W. SPETH, P.A.G.D.C., SEC.*

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# TABLE OF CONTENTS.

## BIOGRAPHIC NOTICES.


| | PAGE |
|---|---|
| Drummond, Josiah H. | 165 |
| Klein, Sydney T. | 207 |
| Le Strange, Hamon | 125 |
| Richardson, Sir Benjamin Ward | 4 |
| Shackles, George Lawrence | 41 |


## CHRONICLE.


| | |
|---|---|
| Africa | 164 |
| Australasia | 76, 164 |
| Burma | 76 |
| England | 75, 163 |
| Mexico | 164 |


## LODGE PROCEEDINGS.


| | |
|---|---|
| Friday, 8th January, 1897 | 1 |
| Friday, 5th March, 1897 | 41 |
| Friday, 7th May, 1897 | 82 |
| Thursday, 24th June, 1897 | 127 |
| Friday, 1st October, 1897 | 189 |
| Monday, 8th November, 1897 | 200 |


## NOTES AND QUERIES.


| | |
|---|---|
| An Antient's Jewel | 160 |
| Arms of the Freemasons | 161 |
| Australian Blacks and Freemasonry | 159, 193 |
| Ballygawley Lodges and Certificate | 65 |
| Brother of Twelve Degrees | 209 |
| Chairs of Bowyer Lodge | 63 |
| Coote, Sir Eyre | 65 |
| Curious Historical Error | 195 |
| G., On the letter | 158 |
| Gibbon the Historian | 161 |
| Greek Lodges | 209 |
| Henry the Navigator | 62, 63 |
| Jehuda Leon | 161 |
| Kirkwall Scroll and Cryptograms | 193 |
| Lambert de Lintot | 64 |
| Laurence Dermot | 161 |
| Lewis, the Son of a Mason | 210 |
| Mason, On the word | 158, 159 |
| Masons' Marks on Norman Work | 160 |
| Miller, William | 62 |
| Miscconeption Corrected | 209 |
| Netherland Lodges, Early | 61 |
| New History of Freemasonry | 194 |
| Orange Society, The | 194 |
| Order of Beggars | 195 |

## NOTES AND QUERIES—*Continued.*

PAGE

Poem by Sir B. W. Richardson ... ... ... ... 210
Prichard's Masonry Dissected ... ... ... ... 158
Prince Edwin a Benedictine ... ... ... ... 160
Randle Holmes, Tomb of ... ... ... ... 63
Rosy Cross ... ... ... ... ... 210
Two Pamphlets ... ... ... ... ... 158
Uncomplimentary Allusion to Masons ... ... ... 195
Worshipful Master, Title of ... ... ... ... 196

## OBITUARY.

Allan, John Scott ... ... ... ... 199
Arter, Thomas R. ... ... ... ... 162
Beveridge, George ... ... ... ... 162
Chamberlin, H. B. ... ... ... ... 162
Cheel, Charles ... ... ... ... ... 199
Dunstan, Charles Waller ... ... ... ... 199
Haigh, John ... ... ... ... ... 162
Haynes, Alfred Ernest ... ... ... ... 74
Hogard, Charles Frederick ... ... ... ... 199
Hopekirk, Walter ... ... ... ... 199
Kirton, William Henry ... ... ... ... 74
Lamette, Alphonse Fortuné ... ... ... ... 199
Martyn, Reginald Alexander ... ... ... ... 75
Maugham, Rev. Henry M. ... ... ... ... 199
McClenachan, Charles T. ... ... ... ... 74
Moore, Robert M. ... ... ... ... 75
Norton, Jacob ... ... ... ... ... 74
Piper, George Harry ... ... ... ... 199
Pringle, Sir Norman W. D., Bart. ... ... ... 162
Richardson, Sir Benjamin Ward ... ... ... 4
Spurgeon, Clement ... ... ... ... 74
Stevens, Henry ... ... ... ... ... 162
Stewart, William Edward ... ... ... ... 74
Stocker, Anthony Eugene ... ... ... ... 162

## PAPERS AND ESSAYS.

**Sir Benjamin Ward Richardson.** R. F. Gould. ... ... 4

Prominent Members of Correspondence Circle deceased, 4; of Inner Circle, Birth and Professional Career of Sir B. W. Richardson, 5; his Work as a Temperance Advocate, his Opinion on Cycling, Discoveries in Anæsthetics, and in Science generally, in Sanitation, 6; his Contributions to Literature, his death, 7; as a Freemason, the Influence of Masonry on the Life of Great Men, 8; his Work in our own Lodge, General Appreciation of his Character, 9.

**Free and Freemasonry, A Tentative Enquiry.** G. W. Speth. ... 10

Various Alleged Origins of the word Freemason considered, 10; Use of the word as applied to Prominent Individuals, the City Regulations of the Masons, 12; Free Carmen, Free Fishermen, Free Dredgers, Free Watermen, Free Vintners, 14 Free Butchers, Free Scriveners, Free Printers, Free Sawyers, Free Carpenters, Free Sewers, 14; Certain Gilds employed Members not free of the Gild, 15; the Masons did so also, Fundamental Conception of the prefix Free, Free of the City, 16; Free of the Gild, always implying some exemption rather than a privilege, Masons existed in large numbers before they established City Gilds, 17; Wherein the Freemasons

**PAPERS AND ESSAYS**—*Continued.* PAGE

differed from the Gild Masons, possible antagonism between them in the Cities, Extra-Municipal Districts, 18; Suggested Origin for the prefix Free as applied to Masons, the Masons and the City Watch in Paris and London, 19; Subsequent Modification of the force of Free, Analogues 20; Discussion, Free Tylers, 21; Derivation of the prefix by Bro. Klein from the Franks, his Derivation of Mason, 23; the Derivation from Free-stone upheld, the City Entry of 1375, 24; Master William de Ramsaye, Extra-Municipal Districts, 25; Travelling *v.* local Masons, 27; The Loseley Lodge in Surrey, 28; Entry of an Apprentice to same, and Extracts from the Accounts, a further Suggestion for the Origin of Free, Reply on Discussion, 29; Mason de Franche Pere shown to be impossible, William de Ramsaye, 30; Extra Municipalities, the Franks, 31; Kendal Wages in 1719, 32.

The Letter G. John A. Cockburn ... ... ... 40

An Account of the Shakespeare Lodge, No. 426, from its Foundation in 1835 to 1895, and the Old Furniture belonging to it. J. Jarvis Rainey ... ... ... ... ... 41

Its Constitution, 41; the Regalia, Account of the original Shakespeare Lodge of Stratford-on-Avon, Description of the Furniture, 42; Some Extracts from the Minutes, 43; Dedication Ode, 45.

On the Antiquity of Lodge La Parfaite Union, at Mons, Belgium. Gustave Jottrand ... ... ... ... 46

Notes on "A Curious Historical Error." W. J. Chetwode Crawley, LL.D. ... 58

Henry F. Berry, M.A. ... 59

Masonic Symbolism, as founded in the Rationale of Durandus. Rev. J. W. Horsley ... ... ... ... 60

Freemasonry in Mexico. R. F. Gould ... ... ... 66

A Masonic Contract of A.D. 1378. W. J. Hughan ... ... 70

A Russian Masonic Anecdote. G. W. Speth ... ... 72

An Old Lodge and its Refreshment Bills. W. N. Cheesman ... 77

Kirkwall Kilwinning Lodge, No. 38², and its Remarkable Scroll. Rev. J. B. Craven, G. W. Speth ... ... ... ... 79

The Great Symbol. Sydney T. Klein ... ... ... 82

Plato on Geometry, Pythagoras, 83; The Seven Sciences, Thales, Egyptian Mathematics, 84; Euclid, 85; Archimedes, Appollonius, the Almagest, 86, Pappus, Diophantus, Theon, 87; Translations of Euclid's Elements, Simon Grynæus, 88; Identity of Simon Grynæus and Naymus Grecus, Significance of the word Curious, 90; The Great Symbol, 91; The Square, the Rope-stretchers of Egypt, or Harpedonaptæ, 92; The Symbolism of the Square, 93; The 47th Problem, Various Ways of Solving it, 94; The Quadrature of the Circle, 96; The Right Angle, how to form it with the Centre, 97; Steinmetzen Spruch, 98; Substitution of the 47th Problem for the Square in Masonry, 100; Discussion, 101; Reply, 107.

The Three Degrees of Freemasonry, Especially in relation to the oldest known Records of the Master Mason's Ceremony. W. J. Hughan ... 127

Opinion of Murray Lyon, 127; Definition of Degree, Gould's former opinion, the Testimony of the Old Charges, 128; Earliest Initiation reported on English Soil, Ashmole's Testimony, Holme's, the Masons' Company Records, 129; Plot and Aubrey, the Alnwick Lodge, the Scarborough MS., the York Records, 130; Long Livers, the Sloane MS. 3329, Speth's Opinion, Albert Pike's, 131; The New and Old Regulation XIII compared, 132; The Minutes of the Philo-Musicæ Society, 133; The Earliest Lodge Minutes of the Third

## PAPERS AND ESSAYS—*Continued.*

PAGE

Degree, the Swan and Rummer Lodge in Finch Lane, 134; Oldest By-laws referring to the Third Degree, 135; Masters' Lodges, Discussion, 136; Reply, 148.

**Notes on "Free and Freemason."**
Yowte Brethren, Derivation of Trade Names, by C. G. Browne, 155; Free Fishermen of Faversham, F. F. Giraud and G. W. Speth, 155; the Meaning of Free in Freemason, Dr. W. Begemann, 156.

**Masonic Celebrities, No. VII.**—Hon. Josiah H. Drummond. R. F. Gould ... 165
His Family Descent, Early Life and Professions, Political Activity, 165; Marriage, Masonic Career, 167, Opinions of Drummond by other American Reporters, a Review of the Peculiarities of American Freemasonry, 168; Committees on Foreign Correspondence, 170; Enumeration of the Chief Reporters, 171, Selections from Drummond's Opinions on Army Lodges, 176; The West Virginia Question, Degree of P.G.M., Territorial Jurisdiction, Coloured Masonry, 177; The Boston Records, Androgynous Masonry, Refreshment, 178; Jurisprudence, Lodge-opening, Lodge Jurisdiction, Vouching, Lex non Scripta, 179; International Law, Review of Decisions, A. & A.S.R., Exclusive Jurisdiction, 180; Grand Masters' Prerogatives, Rights of a G.H.P., General Assemblies, 181; Non-payment of Dues, Grand Orients, Mrs. Aldworth, Physical Perfection, Latin Masonry, 182; Public Installations, Massachusetts New Departure, Visitors and Lodge Charter, Membership of Grand Lodge, 183; Life Membership, Perpetual Jurisdiction, Mississipi Proposition, Landmarks, The Sacred Volume, Landmarks *v.* Fundamental Principles, 184; Saloon Keeping, The Past Master's Degree, The Antients, Quorum for Third Degree, The Royal Arch, 185; Rocks ahead, Wisconsin Relief Proposition, Drummond as a Writer and Historian, 186; Drummond on Masonic Archæology, 187.

**How Frederick the Great became a Freemason.** A. J. W. Cerf ... 188

**Masonic Medals.** George L. Shackles ... ... ... 189
Classification of Medals and Jewels, 189; The Biography of Masonic Numismatics, 190; Collections of Masonic Medals, 191; The Masons' Arms, 192.

## REVIEWS.

| | | | |
|---|---|---|---|
| Macnab M.S. ... .. | G. W. Speth ... | 34 |
| Milledge's All Souls' Lodge, No. 170 ... ... | John Lane ... | 34 |
| Crowe's Masonic Clothing ... ... | G. W. Speth ... | 36 |
| Simpson's Praying Wheel ... ... | Goblet d'Alviella | 38 |
| Newton's Anchor and Hope Lodge, No. 37 ... | W. J. Hughan ... | 39 |
| Chetwode Crawley's Cæmentaria Hibernica, Fac. II. ... | W. J. Hughan ... | 111 |
| " " " | R. F. Gould ... | 113 |
| Ditto (A Personal Disclaimer) ... ... | John Lane ... | 119 |
| Fox-Thomas' Whitby Lodges ... ... | G. W. Speth ... | 119 |
| Whitting's Lodge of Hengist ... ... | W. J. Hughan ... | 121 |
| " " " | R. F. Gould ... | 123 |
| Upton's Constitutions of Grand Lodge of Washington ... | G. W. Speth ... | 122 |
| Jackson's Cole's Constitutions ... ... | G. W. Speth ... | 123 |
| Lodge of Research, Leicester ... ... | W. J. Hughan ... | 197 |
| Chapin's Freemasonry in Poole ... ... | W. J. Hughan ... | 198 |

## VARIOUS.

| | |
|---|---|
| Report of Audit Committee ... ... ... ... | 1 |
| Summer Outing ... ... ... ... ... | 124 |
| Installation Address—Sydney T. Klein ... ... ... | 201 |
| Toast of the W.M.—R. F. Gould... ... ... ... | 207 |

# INDEX.


PAGE

Abacus, The ... ... ... 85
Address on Installation, Klein ... 201
Algebraical Epitaph of Diophantus ... 87
Almagest, The ... ... ... 86
Anagrams ... ... ... 106
Arms of the Freemasons ... ... 161, 192
Article xiii. of 1723 and 1738 ... 132, 136
Audit Report, 1896 .. ... 1

Beggars, Order of ... ... ... 195
Brigham Young on Solomon as a Poligamist ... ... ... 172

Caementaria Hibernica ... ... 111, 113
Cerneau question in the U.S.A. ... 175
Circumambulation .. ... ... 37
Coles' Constitutions ... ... 123

Deceased Members in the Ten Years 4

Edwin, a Benedictine Monk ... 160
Elizabeth Aldworth, Value of the Alleged Evidence doubtful .. 115, 118
Enquiry, An, into the Late Disputes among the Freemasons of Ireland 58
Estimated Number of Masons in the World ... ... ... 169
Euclid's Elements, Bibliography of ... 88
Exhibits ... ... ... 4, 41, 82, 189, 200
Extra Municipal Territory ... 19, 25, 30

Festivals of the Charities in 1897 ... 163
Floorcloths ... ... ... 81
Forty-seventh Problem, Various Proofs 94
Franchepere, Mason de ... 11, 24, 30
Frankmason ... ... .. 11
Frederick the Great's Initiation ... 188
Free always indicates an Exemption 16, 26
Free derived from the Franks ... 22, 31
Free equals Fine, Noble ... ... 29, 32
Free, Lists of words beginning with ... 20
Free, Origin of, in Freemason ... 10, 155
Free Butchers ... ... ... 14
,, Carmen ... ... ... 13
,, Carpenters ... ... ... 14
,, Dredgers ... ... ... 13
,, Fishermen ... ... ... 13, 155
,, Fishers ... ... ... 13
,, Printers ... .. ... 14
,, Sawyers ... ... ... 14
,, Sewers ... ... ... 14
,, Scriveners ... ... ... 14
,, Tylers ... ... ... 21
,, Vintners ... ... ... 13
,, Watermen ... ... ... 13
Freemason, as used in Epitaphs ... 12
,, Earliest mention of ... 11
Freemasons at Canterbury Cathedral 31
,, and Gildmasons, Difference between ... 18
,, versus Gildmasons ... 18
Freemasonry, Australian Blacks ... 159, 193
,, Ballygawley ... ... 65
,, Belgium ... ... 46
,, Birmingham ... 42
,, Bolton ... ... 39

PAGE

Freemasonry, Bournemouth 76, 121, 123
,, Cape Colony ... ... 164
,, Cyprus ... ... 209
,, Kirkwall ... ... 79
,, Leicestershire Regiment, 17th Foot ... 198
,, Mexico ... ... 66, 164
,, Poole ... ... 198
,, Queensland ... ... 76, 164
,, Russia ... ... 72
,, Selby ... ... 77
,, Spilsby ... ... 41
,, Stratford-on-Avon ... 42
,, The Hague ... ... 61
,, United States ... 168
,, Weymouth ... ... 34
,, Whitby ... ... 119
Furniture of Bowyer Lodge ... 63
,, of Shakespeare Lodge ... 43

G, The Letter ... ... ... 40, 158
Gloves at Whitby in 1825 ... ... 120
Grand Lodge Jurisdiction, American Views ... ... ... 174
Grand Lodge Representation in the U.S.A. ... ... ... 168
Greek Lodge Names ... ... 209

Hiramic Legend, Evolution of the ... 141

Initiation, Earliest Recorded in England 129
,, of Twin Lewises ... ... 164
Installation Ceremony ... ... 117
,, ,, in Ireland ... 140
Ireland, Early date of G.L. of ... 111
Irish Masons refused by G.L. of England 112

Journeymen, not Gild Members ... 15
Jubilee Grand Officers and Honours ... 126, 163
Jug at Selby ... ... ... 77

Kirkwall Lodge and Scroll ... ... 79, 193

Layers ... ... ... ... 16
Lectures ... ... ... 75, 76, 164
Lewis, Derivation of ... ... 210
Life Membership in the U.S.A. ... 168
Lodge ,, ,, ,, ... 168
,, Refreshments ... ... 77
Lodges claiming surprising Antiquity 52

**Lodges, Chapters, etc.**, referred to:—
Alexander of the Crowned Pelikan 72
All Souls' Lodge, Weymouth ... 34
Alnwick Lodge ... ... 130
Amity Lodge No. 137, Poole ... 198
Anahuac Lodge ... ... 68
Anchor and Hope No. 37, Bolton 39
Apollo Lodge No. 460, Oxford 42
Astraea Lodge, St. Petersburg... 72
Athelstan Lodge No. 19 ... 164
Aubigny Lodge No. 826 (S.C.) 164
Bayons Lodge 612, Market Rasen 42
Benito Juarez Lodge ... ... 68
Boscombe Lodge No. 2158 ... 124

PAGE

**Lodges, Chapters**, etc., referred to :—

Britannia Lodge 331, Whitby ... 120
Canongate Kilwinning Lodge 130
Canterbury, Lodge at, in 1429 28
Concorde ... ... ... ... 48
Constante Union, 427, Ghent ... 54
Discrète Impériale, 341, Alost... 54
Eintracht, Vienna ... ... 191
Fortitude Chapter No. 279, Leicester ... ... ... 198
Frederics Fredenhal Lodge ... 54
Germania Lodge ... ... 68
Glasgow Kilwinning ... ... 133
Golden Lion Lodge 127, Whitby 120
Harmony Lodge 339, Boston ... 42
Hengist Lodge 195, Bournemouth ... ... ... 121, 123
Hengist Mark Lodge 125, Bournemouth ... ... ... 124
Hengist Chapter, Bournemouth 124
Horsa Lodge 2208, Bournemouth 76, 124
John of Gaunt No. 523, Leicester 198
Journeyman Lodge, Edinburgh 149
Kirkwall Kilwinning Lodge ... 79
Labzin Lodge, St. Petersburgh 72
Light of the East Lodge, Brisbane ... ... ... ... 76
Lincoln Lodge ... ... ... 136
Lindsay 602, Louth ... ... 42
Lion Lodge No. 312, Whitby ... 120
Marie Alarcon de Mateos Lodge 69
Mariners Lodge 576 ... ... 77
Martha Washington Lodge ... 69
Olive Union Lodge No 587 ... 42
Parfaite Union, Mons ... 46
Pelican Lodge, St. Petersburgh 72
Pythagoras Lodge, Brooklyn ... 191
Queen's Head Lodge, London ... 133
Regiment, 17th ... ... ... 198
Regiment, 85th, Nos. 660 & 298 42
Research, Leicester ... ... 197
Rose and Crown Lodge... ... 133
Rosenkampf Lodge, St. Petersburgh ... ... ... 72
Rose Tavern Lodge No. 72 ... 135
Royal Alfred Lodge ... ... 192
Royal Arch King Solomon's Lodge, New York ... .. 80
Royal Cumberland Lodge No. 41 136
Scarborough Lodge ... ... 130
Scotts Masons' Lodge, London... 137
Shakespeare Lodge, Warwick ... 43
„ „ 426, Spilsby 41
„ „ 516, Stratford 42
Sherebtzow Lodge, St. Petersburg ... ... ... ... 72
Ssperanski Lodge, St. Petersburg ... ... ... ... 72
St. Alban's Lodge, Adelaide .. 170
St. Germain Lodge 566, Selby... 77
St. John's Lodge No. 583, Henly-in-Arden ... ... ... 42
Swan and Rummer Lodge, Finch Lane... ... ... ... 134
Three Tuns Lodge ... ... 135
Toltec Lodge ... ... ... 64
Vraie et Parfaite Harmonie, Hague ... ... ... 87
Vigne R. C. Chapter ... ... 124
Waterville Lodge No. 33 ... 167
Wladimir Grand Lodge ... 72
York Grand Lodge ... ... 130
York, Lodge at, in 1370 ... 28

Macnab MS. ... ... ... ... 34

PAGE

Mageo, Identification of ... ... 59, 195
Mason, Derivation of ... ... 23, 158, 159
Masonic Clothing ... . ... 36
„ Contract of 1378 ... ... 70
„ Jewel of the Antients ... 160
„ Medals ... ... ... ... 189
„ „ Biography of ... ... 190
„ „ Collections of ... ... 191
„ Ode, Shakespeare Lodge ... 45
„ Offences in the U.S.A. ... 169
„ Sword found at Balaclava ... 120
„ Symbolism ... ... . 60
Masons, Classification of ... ... 12
„ existed before Gilds ... ... 17
„ Gilds, Rise of ... ... ... 18
„ Marks in Norman Work, Norwich Cathedral ... 160
Master Masons, Status of ... ... 104
Masters' Degree, Earliest By-laws relating to ... ... ... 136
Masters' Degree, Earliest Minutes known ... ... ... 133
Measuring the Pyramids ... ... 84
Minutes, Oldest English Lodge ... 130
Misconception Corrected ... ... 209

New Grand Officers ... ... ... 82, 163
New History of Freemasonry ... ... 194
New Paper, The Gavel, Sydney ... 164

Old Charges belonged to Freemasons and not to Gild Masons ... 17
Officers for 1897-1898 ... ... ... 200
Orange Society ... ... ... ... 194

Papyrus, The Ahmes ... ... ... 84
Personal Disclaimer ... ... ... 119

**Persons** referred to :—

Adam le Plastrer ... ... 17
Adelard of Bath ... ... 88
Adolphus ... ... ... 135
Ahmes ... ... ... 84
Alexander, Czar ... ... 72
Alexander the Imagour ... 12
Allan, John Scott ... ... 199
Al Mamun ... ... ... 88
Anthony, Jesse B. ... ... 172
Anton, Professor ... ... 191
Apollonius ... ... ... 86
Archimedes... ... ... 86
Armfeld, Count ... ... 72
Arter, Thomas R. ... ... 162
Ashmole, Elias ... ... 129
Aynsworth ... ... ... 135
Baikie, Alexander ... ... 79
Bain, Donald M. ... ... 171
Bain, G. W.... ... ... 197
Ball, Papillon ... ... 133
Baluschow ... ... ... 72
Barlow, Dr. W. ... ... 170
Barnes, C. B. ... ... 164
Barkley, Andrew H. ... ... 172
Baume, Robert ... ... 160
Beber, Count ... ... 72
Becke, Wm. ... ... 119
Bedford ... ... ... 159
Bell, George ... ... 132
Bernard, Edward ... ... 88
Berrihill, James ... ... 79
Berrihill, John ... ... 79
Berrington, S. ... ... 134
Berry, Stephen ... ... 167
Beveridge, G. ... ... 162

**Persons** referred to:—


| | PAGE |
|---|---|
| Bielefeld ... ... ... | 188 |
| Billingsley, Sir Henry ... | 88 |
| Bissett, James ... ... | 45 |
| Blakesby, N. ... ... | 134 |
| Bochat ... ... ... | 162 |
| Böber ... ... ... | 72 |
| Boileau, Sir F. G. M. ... | 86, 163 |
| Boltou, Wm. ... ... | 43 |
| Booth, George ... ... | 42 |
| Bourne, George ... ... | 42 |
| Bowen, W. R. ... ... | 172 |
| Bowles, A. H. ... ... | 127, 163 |
| Boyce, Edward ... ... | 35 |
| Boyle, Sir Cavendish ... | 127, 163 |
| Brackenbury, Edward ... | 42, 44 |
| Bradley, Thomas ... ... | 42 |
| Brooksbank .. ... ... | 78 |
| Brown, John H. ... ... | 171 |
| Brown, Thomas ... ... | 170 |
| Bryer, Stephen ... ... | 35 |
| Brykleton, mason ... ... | 29 |
| Burton, E. ... ... ... | 134 |
| Byron, Christopher ... ... | 63 |
| Canton, E. G. ... ... | 68 |
| Carson, Enoch T. ... ... | 172 |
| Cavie, W. A. ... ... | 42 |
| Cerneau, Joseph ... ... | 175 |
| Chadwick, Stephen F. ... | 171 |
| Chamberlin, H. B. ... ... | 162 |
| Chapin, Alex. C. ... ... | 198 |
| Chase, Horace ... ... | 170 |
| Cheel, Charles ... ... | 199 |
| Chism, R. E. ... ... | 66, 164 |
| Chocke, A. ... ... ... | 134 |
| Clarke, C. Purdon ... ... | 189 |
| Clayton, J. ... ... ... | 127, 163 |
| Coltman, George ... ... | 42, 44 |
| Comerford, James ... ... | 134 |
| Connor, George P. ... ... | 171 |
| Conover, Jefferson S.... ... | 172 |
| Coote, Sir Eyre ... ... | 65 |
| Corson, Thomas ... ... | 171 |
| Cotton, Charles ... ... | 133 |
| Coulton, James ... ... | 65 |
| Cowling, William ... ... | 130 |
| Cowper, W. H. ... ... | 82, 163 |
| Coxe, James C. W. ... ... | 173 |
| Cracall, Richard ... ... | 29 |
| Crawley, Dr. Chetwode | 76, 111, 119 |
| Crowe, F. J. W. ... ... | 36 |
| Cruwys, Shatridge ... ... | 35 |
| Cummings, William ... ... | 123 |
| Cunningham, W. M. ... ... | 172 |
| Dagge, Henry ... ... | 121, 123 |
| Daniel, Thomas ... ... | 19 |
| Dawkins, DeWitt C. ... ... | 171 |
| Delane ... ... ... | 135 |
| Dermot, Lawrence ... ... | 161, 192 |
| Desaguliers, Dr. ... | 134, 142, 147 |
| De Sanglen .. ... ... | 72 |
| De Vignoles ... ... | 54 |
| Diaz, Genl. Porfirio ... ... | 68 |
| Diehl, Christopher ... ... | 172 |
| Diophantus ... ... ... | 87 |
| Drummond, Josiah H. ... | 165 |
| Dunlop, A. P. ... ... | 42 |
| Dunstan, C. W. ... ... | 199 |
| Dyrryke, mason ... ... | 29 |
| Edwin the Atheling ... ... | 160 |
| Ellam, John ... ... | 133 |
| Emslie, John ... ... | 135 |
| Enchmarch, Thomas... ... | 35 |
| Eric of Auxerre ... ... | 60 |
| Euclid ... ... ... | 85 |
| Eve, A. J. ... ... ... | 44 |
| Faider, Francois ... ... | 46 |
| Fairclough, Rev. J. ... ... | 76 |
| Fardell, C. ... ... ... | 44 |
| Faure, Rev. D. P. ... ... | 164 |
| Fellows, J. Q. A. ... ... | 171 |
| Ferrers, The Earls ... ... | 197 |
| Festing, Michael ... ... | 35 |
| Fonsor ... ... ... | 44, 47 |
| Foster, Christian ... ... | 78 |
| Fowler, John ... ... | 111 |
| Fox, C. J. ... ... ... | 44 |
| Fox-Thomas, Rev. E. ... | 119 |
| Frederick the Great ... ... | 188 |
| Fuller, Charles A. ... ... | 171 |
| Furnell, Michael ... ... | 58, 111 |
| Gages, Marquis de ... ... | 47 |
| Garbutt ... ... ... | 79 |
| Gay ... ... ... | 44 |
| Geminiani ... ... ... | 133 |
| Gibbon ... ... ... | 162 |
| Gould, George ... ... | 35 |
| Gould, R. F. ... ... | 75 |
| Gouley, George H. ... ... | 171 |
| Grantham, H. V. ... ... | 44 |
| Gregory, David ... ... | 88 |
| Greenleaf, Lawrence N. ... | 171 |
| Grynaeus, Simon ... ... | 88 |
| Gurney, Theodore S. ... ... | 171 |
| Gyles, James ... ... | 65 |
| Gyles, William ... ... | 65 |
| Gyllane, freemason ... ... | 29 |
| Hackers ... ... ... | 78 |
| Haigh, John ... ... | 162 |
| Hairby, William ... ... | 42 |
| Hamilton, Genl. ... ... | 129, 138 |
| Hamond, Dixon ... ... | 134 |
| Harrington, Earl of ... ... | 50 |
| Harvey, Bennett ... ... | 35 |
| Hawling, Thomas ... ... | 42 |
| Haynes, Captain A. E. ... | 74 |
| Hedges, Cornelius ... ... | 172 |
| Henry the Navigator ... | 62, 63 |
| Higmore, Joseph ... ... | 134 |
| Hogard, C. F. ... ... | 199 |
| Hollis, Thomas ... ... | 42, 44 |
| Holmes, Randle ... ... | 63, 127 |
| Hopekirk, Walter ... ... | 199 |
| Hough, Joseph H. ... ... | 171 |
| Hovarezmi ... ... ... | 88 |
| Hughan, W. J. ... ... | 76, 163 |
| Hulburt, James ... ... | 65 |
| Hypatia ... ... ... | 87 |
| Inchiquin, Earl of ... ... | 134, 142 |
| Ingersoll, H. H. ... ... | 172 |
| Innes, W. P. ... ... | 171 |
| Isembert, of Xantes ... ... | 25 |
| Izod, Jonathan ... ... | 43 |
| Jackson, R.... ... ... | 123 |
| Jeans, Thomas ... ... | 121, 123 |
| John the Marbrer ... ... | 12 |
| Kerwin, William ... ... | 12 |
| King, Findlay M. ... ... | 170 |
| Kingsale, Lord ... ... | 134, 142 |
| Kingston, Lord ... ... | 134, 143 |
| Kirton, W. H. ... ... | 74 |
| Klein, Sydney T. ... ... | 207 |
| Knaggs, William ... ... | 120 |
| Kupferschmidt, C. ... ... | 201 |
| Lamette, Alphonse Fortuné ... | 199 |
| Lawrence, General ... ... | 191 |
| Leon, Rabbi Jehudah ... | 161 |
| Lescrop, Sir Richard ... | 70 |
| Le Strange, Hamon ... | 127, 189, 200 |
| Lewis, Dr. ... ... ... | 191 |
| Lewis, C. E. .. ... ... | 164 |
| Lewyn, John .. ... | 70 |
| Lintot, Lambert de ... ... | 64 |

**Persons** referred to :—

Lippe-Bückeburg, Count ... 188
Lockwood, Luke A. ... ... 175
Lyon, Murray ... ... 127, 138
Mabbanke, Freemason ... 29
Machin, J. ... ... ... 42
Mackey, Albert G. ... ... 171
Mackworth, Sir T. ... ... 134, 143
Mainwaring, Col. ... ... 129
Mansell, R.... ... ... 44
Marlborough, Bishop of ... 193
Marshall, Edward ... ... 12, 24
Marshall, Thomas ... ... 133
Martel, Charles ... ... 20
Martyn, R. A. ... ... 75
Marvin, W. T. R. ... ... 190
Mathman, B. ... ... 77
Matthews, Thomas M. ... 172
Maugham, Rev. H. M. ... 199
McClenachan, C. T. ... .. 74
McKay, James ... ... 79
Melancthon ... ... 88
Meldrum, William ... ... 79
Merzdorf, Theodore ... .. 190
Miller, Matthew M. ... ... 173
Miller, William ... ... 62
Milledge, Zillwood ... ... 34
Molloy, Ignatius ... ... 134, 143
Montague, Duke of ... ... 47
Montague, Viscount... ... 48
Moore, Col. Sir G. M. ... 127, 163
Moore, R. M. ... ... 75
Moray, Hon. Robert ... ... 129
Morris, Robert ... ... 171, 190
Mowal, Sir Wimrood .. ... 134, 143
Murray, James ... ... 133
Myers, John ... ... 78
Naymus, Grecus ... ... 90
Nelthorpe ... ... ... 135
Newnham, Rev. P. H. ... 121
Newton, James ... ... 39
Norton, Jacob ... ... 74
O'Brien, James ... ... 142
O'Bryan, Michael ... ... 134, 143
O'Connor, Martin ... ... 134, 143
Oliver, Rev. Dr. G. ... ... 44
O'Sullivan, A. ... ... 170
Pappus ... ... ... 87
Parvin, T. S. ... 66, 164, 172
Payne, George ... ... 133, 134
Pearl, Cyril ... ... 167
Pearse, Richard ... ... 35
Pearson, George ... ... 120
Perkins, Edward ... ... 123
Perkins, James E. ... ... 123
Peter of Colechurch ... ... 25
Pierson, A. T. C. ... ... 171
Pillans, Palmer J. ... ... 171
Pine, John ... ... ... 134
Piper, G. Harry ... ... 199
Plato ... ... ... 83
Pombo, Louis ... ... 69
Porter, Samuel ... ... 43
Postell, Charles ... ... 43
Prendergast, Sir Thomas ... 142
Pringle, Sir Norman... ... 162
Pritchard (Prichard) Samuel ... 134
Ptolemaeus ... ... 86
Pythagorus... ... ... 83
Quinn, Hance ... ... 65
Rainey, Edward ... ... 43
Rainey, Titus ... ... 42
Ramesaye, John ... ... 22
Ramesaye, William de ...13, 25, 30
Reed, Thomas M. ... ... 172
Reevis ... ... ... 134
Richardson, Sir B. W. ... 4
Richardson, Thomas... ... 35

**Persons** referred to :—

Robbins, Joseph ... 66, 170, 173
Robert of Elyngham ... ... 17
Roul ... ... ... 135
Rowan, Thomas ... ... 78
Rustomjee, H. M. ... ... 127, 163
Sanders, Thomas ... ... 42
Sawyer, Joseph ... ... 78
Schultz, E. T. ... ... 172
Schwartz, Ira M. ... ... 172
Scott, James B. ... ... 171
Shackles, G. L. ... ... 41, 82
Shepley ... ... ... 78
Shergold, R. ... ... 134
Shipton ... ... ... 135
Simons, J. W. ... ... 171
Simpson, William ... ... 36
Singleton, W. R. ... ... 171
Sketchley, J. ... ... 43
Snarr, Robert ... ... 77
Speranski ... ... ... 72
Speth, G. W. ... ... 76
Spiers, James ... ... 164
Spurgeon, C. ... ... 74
Stanhope, Charles ... ... 50
Stanhope, William ... .. 47, etc.
Starmer, C.... ... ... 44
Steele, Sir Richard ... ... 55
Stevens, Henry ... ... 162
Stevens, J. ... ... ... 127, 163
Stevenson, Charles C. ... 172
Stewart, W. E. ... ... 74
St. Leger, Hon. Miss... ... 115
Stocker, A. E. ... ... 162
Stone, Nicholas ... ... 129
Strong, Edward ... ... 12
Strong, Valentine ... ... 12
Stuart, J. Mc. D. ... ... 159
Stukely, Dr. ... ... 51
Styles, James ... ... 135
Sutherland, Robert ... ... 79
Tabit ben Korra ... ... 88
Taylor, George ... ... 191
Tealby ... ... ... 78
Thales ... ... .. 84
Theon ... ... ... 87
Thimbleby, T. W. ... ... 44
Thomas, J. J. ... ... 127, 163
Thompson, Edward ... ... 130
Thompson, Thomas ... ... 43
Thornhill, B. ... ... 35
Thorp, Edward ... ... 111
Thorp, J. T. ... ... 197
Timmins, James ... ... 43
Tracy, Nathaniel ... ... 127, 163
Tucker, William ... ... 34, 35
Upton, W. H. ... 66, 122, 173
Vaux, Richard ... ... 171
Vernon, John ... ... 134
Vincil, J. D. ... ... 172
Wait, Albert G. ... ... 172
Walker, William ... ... 42, 44
Wallace, Sir J. ... ... 123
Walter the Marbler ... ... 12
Warde, Robert ... ... 119
Warmington, William of ... 126
Wartensleben, Capt. von ... 188
Watson, William ... ... 34
Webster, George ... ... 34
Wentworth .. ... ... 135
Weston, Samuel ... ... 35
Wharton, Duke of ... ... 47, etc.
Wheeler, Joseph K. ... ... 171
Wheelwright, J. B. ... ... 127, 163
Whitmore, John ... ... 43
Whitting, C. J. ... ... 121, 123
Whytehead, T. B. ... ... 75
William of Sens ... ... 31

**Persons** referred to :—


| | PAGE |
|---|---|
| Williams, William ... ... | 34 |
| Williamson, Peter ... ... | 191 |
| Wilson, Henry ... ... | 42 |
| Wilson, Richard ... ... | 82, 163 |
| Wilson, Sir William ... ... | 197 |
| Wode, John... ... ... | 29 |
| Wolihin, A. M. ... ... | 171 |
| Wood, Bevis ... ... | 35 |
| Wood, Rev. C. H. ... ... | 127, 163 |
| Wyfolde, Freemason... ... | 29 |
| Yevele ... ... ... | 24 |
| Young, Brigham ... ... | 172 |
| Zacharias, Ernst ... ... | 190 |
| Zouch, John .. ... | 43 |
| Physical Perfection, American Views | 175 |
| Poem by Sir B. W. Richardson ... | 210 |
| Praying Wheels ... ... ... | 36 |
| Prichard's Masonry Dissected ... | 134 |
| Pringle Family as Masons .. ... | 163 |
| Presentation to C. Kupsferschmidt ... | 201 |
| Proprietory Lodges, Origin of ... | 49 |
| Raised, Earliest use of the term known | 133 |
| Revelations of a Squaw ... ... | 176 |
| Right Angle, The ... ... ... | 97 |
| Rosy Cross ... ... ... | 210 |
| Royal Arch Clothing worn in Lodge ... | 121 |
| Scottish Ritual, Influence of the Incorporation on the ... ... | 144 |
| Scroll at Kirkwall ... ... ... | 79 |
| Square, Knowledge of the ... ... | 92 |
| „ Symbolism of the ... ... | 93 |
| Squaring the Circle ... ... | 86, 96 |
| Steinmetz-Spruch ... ... | 98, 105, 109 |
| Story of Shakespeare, a poem ... | 210 |
| Summer Outing ... ... ... | 124 |
| Swan-pan, The ... ... ... | 85 |
| Swastika ... ... ... ... | 38 |
| Symbol, The Great ... ... | 82, 91 |
| Three Degrees, The ... ... | 127 |
| Toast, The W.M. ... ... ... | 207 |
| Tracing-board, Origin of ... ... | 81 |
| Tradesnames, Derivation of ... | 155 |
| Tomb of Randle Holmes ... ... | 63 |
| Twelve Degrees, 1766 ... ... | 209 |
| Uncomplimentary to Masons ... | 195 |
| Upton on American Jurisprudence ... | 122 |
| Vesica piscis ... ... ... | 104, 108 |
| Wages paid to Masons ... ... | 22, 32 |
| Watch, The City ... ... ... | 19 |
| Wheel Gods ... ... ... | 38 |
| Worshipful Master, Title of... ... | 196 |
| York Masons, Use of Title ... ... | 112 |
| Yowte Brother ... ... ... | 15, 155 |


**Contributors** :—


| | |
|---|---|
| Adriauyi, E. ... ... ... | 193 |
| Armitage, E. ... ... ... | 61 |
| Barlow, Dr. W. ... ... ... | 195 |
| Barron, E. J. .. ... ... | 162 |
| Begemann, Dr. ... ... ... | 155 |
| Berry, Henry F. ... ... ... | 59 |
| Browne, C. G., Rev. ... ... | 155 |
| Castle, E. J. ... ... ... | 103 |
| Cerf, A. J. W. ... ... ... | 188 |
| Cheesman, W. N. .. ... ... | 77 |
| Cockburn, J. A. .. ... ... | 40 |
| Conder, jun., E. ... ... | 23, 32, 63, 103 |
| Craven, Rev. J. B.... ... ... | 79 |
| Crawley, Dr. Chetwode | 26, 55, 58, 101, 139, 209 |
| Cunningham, Rev. Dr. ... ... | 21 |
| Francis, T. ... ... ... | 209 |
| Giraud, F. F. ... ... ... | 155 |
| Goblet D'Alviella, Count ... ... | 36 |
| Gould, R. F. | 4, 51, 65, 66, 113, 123, 136, 165, 207 |
| Hammond, Dr. W.... ... ... | 158 |
| Hare, S. H. ... ... ... | 62 |
| Harvey, F. O. ... ... ... | 209 |
| Hills, G. P. G. ... ... .. | 193 |
| Horsley, Rev. J. W. ... ... | 60 |
| Hughan, W. J. | 39, 51, 70, 105, 111, 121, 127, 148, 197, 198 |
| Johns, Fred. ... ... ... | 159 |
| Jottrand, G. ... ... ... | 46 |
| Klein, S. T. ... ... | 21, 82, 107, 201 |
| Kupsferschmidt, C. ... ... | 52, 62 |
| Lane, J. ... ... ... | 23, 34, 119, 145 |
| Le Strange, H. ... ... ... | 160 |
| Levander, F. W. ... ... ... | 195 |
| Macbean, E. ... ... ... | 147 |
| Newton, John ... ... .. | 63 |
| Peck, M. C. ... ... ... | 64 |
| Price, F. C. ... ... ... | 194 |
| Rainey, J. J. .. ... ... | 41 |
| Riley, J. R. ... ... ... | 145 |
| Robinson, J, ... ... ... | 65 |
| Rylands, W. H. ... ... ... | 28, 161 |
| Shackles, G. L. ... .. ... | 189 |
| Speth, G. W. | 10, 29, 33, 34, 36, 49, 64, 72, 80, 104, 119, 122, 123, 144, 155, 158, 160, 161, 193, 210 |
| Upton, W. H. ... ... ... | 27 |
| Westcott, Dr. W. Wynn ... .. | 105 |
| Whitting, C. J. ... .. ... | 62 |
| Whytehead, T. B. ... ... ... | 106 |
| Wildman, W. B. ... .. ... | 158 |
| Wright, F. W. ... ... ... | 106 |
| Yarker, J. ... ... | 63, 159, 194, 196 |


**Illustrations** :—


| | |
|---|---|
| Drummond, Josiah H., portrait ... | 164 |
| Facsimiles of Swan and Runmer Constitution, &c., 4 plates ... | 151-4 |
| Frontispiece to Boissard's work ... | 109 |
| Furniture of Shakespeare Lodge, 2 plates ... ... ... | 45 |
| Group at Croyland Abbey ... ... | 124 |
| Jewel, Bro. Caster's ... ... | 160 |
| Jug in Selby Lodge ... ... | 77 |
| Kirkwall Scroll, 2 folding plates ... | 80 |
| Kupferschmidt, C., portrait | *Frontispiece* |
| Masons' Marks, Norwich ... ... | 160 |
| Richardson, Sir B. W., portrait ... | 5 |
| Simon Grynæus, portrait ... ... | 90 |

# Ars Quatuor Coronatorum,

## BEING THE TRANSACTIONS OF THE

## *Quatuor Coronati Lodge of A.F. & A.M., London.*

No. 2076.

VOLUME X.

## FRIDAY, 8th JANUARY, 1897.

THE stated meeting of the Lodge on the 1st January having been allowed to lapse on account of its co-inciding with the New Year festivities, an emergency meeting was held on the 8th, when the Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. C. Kupferschmidt, A.G.Sec.Ger.C., W.M.; E. Macbean, I.P.M.; S. T. Klein, J.W.; G. W. Speth, P.A.G.D.C., Secretary; R. F. Gould, P.G.D., D.C.; G. Greiner, Stewd.; and the Rev. J. W. Horsley. Also the following members of the Correspondence Circle: Bros. W. G. Poole, R. Palmer Thomas, G. Powell, Rev. Dr. W. Cunningham, B. H. Brough, Hamon le Strange, P.G.D. as S.W., Rev. A. G. Lennox Robertson, F. W. Levander, W. J. Songhurst, C. Lewis, F. A. Powell, E. C. Stimson, G. Bailey, P. G. Edwards, Sir Francis G. M. Boileau, Bart., G. W. Taylor, R. S. Ayling, J. W. Stevens, J. P. Richards, H. Riley, E. Armitage, J. Moysey, R. A. Gowan, J. F. Henley, C. M. Brander, C. Hammerton, C. F. Hogard, P.G.St.B., G. J. Taylor, F. W. Mitchell, H. E. Herman, E. Newland, Thomas Cohu, A. C. Bradley, G. Martin, H. Harris, Milton Smith and G. B. Davis. Also the following visitors: Bros. S. Rideal, J.W. of Royal Alfred Lodge No. 777; C. S. Ayling, United Northern Counties Lodge No. 2128; T. B. Fullwood, I.P.M., Robert Burns Lodge No. 25; and E. J. Turnbull, I.P.M., Duke of Connaught Lodge No. 1524.

Four Lodges and fifty-nine brethren were admitted to the membership of the Correspondence Circle.

The following Report of the Audit Committee of the Lodge was received and adopted.

## *PERMANENT AND AUDIT COMMITTEE.*

The Committee met at the National Liberal Club on Wednesday, 16th December, 1896, at 5.30 p.m.

*Present*:—Bros. C. Kupferschmidt, W.M.; E. Macbean, I.P.M.; R. F. Gould, W. M. Bywater, C. Purdon Clarke, G. Greiner and G. W. Speth, secretary.

The Committee agreed upon the following

### REPORT.

BRETHREN,

In presenting our Tenth Annual Report to the Lodge, we are happy to find no cause for moderating the expressions of congratulation which have accompanied our previous reports. The special work of our Lodge has been carried on as efficiently as hitherto, the papers published in our *Transactions* have maintained the standard which had been set in former years, and we have welcomed the accession of more than one recruit to the ranks of our contributors.

Even so late as the Installation Meeting in November, our W.M. had it in his power to congratulate us on the fact that we had lost no member of the Lodge during the preceding twelve months. In the few short weeks which have elapsed since that occasion, the satisfaction with which the statement was received has been turned into mourning. The sudden death of so eminent a member of our Lodge as Sir Benjamin Ward Richardson, M.D., F.R.S., &c., threw a gloom over the closing days of the session, and deprived our Inner Circle of one of its chief ornaments.

Bros. Gotthelf Greiner, the Rev. J. W. Horsley and the Rev. C. H. Malden have been admitted to full membership. From all three we feel assured of further contributions to our stock of knowledge, hearty co-operation in our studies, and true Masonic fellowship. Our Lodge now numbers twenty-nine members.

The additions (375 members) to our Outer Circle have not been quite so numerous as last year, and the nett result is a total of 2310, shewing an increase of 175 beyond the number recorded at the corresponding period in 1895.

Financially, as will be seen by the accompanying statement, the Lodge stands on a firm foundation. The amount owing is slightly lower than at the close of last year, in spite of an increased membership, though we must again draw attention to the negligence of many members in failing to remit their dues with punctuality. The additional expense, in the way of postage, which is thereby entailed on the Lodge, stands at a much higher figure than might be supposed.

To our local Secretaries, who, without fee or reward save that of assisting a good work, undertake so willingly an onerous and sometimes disagreeable task, the best thanks of the Lodge are rightly due.

During the past year the Library and Museum have considerably increased in volume and importance, and some very valuable gifts from various brethren have been recorded. To the newer members of our Association it may not be generally known that in 1888 a Deed of Trust was executed whereby, in the event of untoward circumstances entailing the extinction of the Lodge, the whole of our Library passes into the custody of the Grand Lodge of England, thus insuring its preservation for the use of the Craft. We think that the knowledge of this fact may influence brethren to place their treasures in our keeping, and therefore mention it for the information of those who have not access to our earlier volumes.

The Conversazione on the 5th November was very numerously attended and proved a signal success. We are of opinion that this pleasant reunion might advantageously be repeated at intervals.

In conclusion, we congratulate the Lodge on the success which has hitherto attended its proceedings, and venture to predict that the coming year will not belie the fair promise with which it opens.

For the Committee,

C. KUPFERSCHMIDT, W.M.

## SUMMARY OF CASH TO 30th NOVEMBER, 1896.

*Received.*

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| Cash Balance in hand, December 1st, 1895 | | | | 26 | 8 | 3 |
| Lodge Account, See Abstract A. | | | | 43 | 1 | 0 |
| Life Members' Fees | | | | 71 | 18 | 6 |
| Subscriptions in Advance | | | | 63 | 0 | 9 |
| VARIOUS. | | | | | | |
| For Medals | 44 | 5 | 6 | | | |
| „ Binding and Cases | 48 | 5 | 10 | | | |
| „ Conversazione | 79 | 5 | 0 | | | |
| | 171 | 16 | 4 | | | |
| „ Catalogues | 0 | 15 | 6 | | | |
| Dividends on Consols | 4 | 2 | 4 | | | |
| | | | | 176 | 14 | 2 |
| EXTRA PUBLICATIONS. | | | | | | |
| Antiquarian Reprints— | | | | | | |
| Vols. III., IV., V., VII. | 20 | 12 | 0 | | | |
| Vol. VI. | 84 | 17 | 4 | | | |
| Vol. VIII. | 30 | 9 | 0 | | | |
| Other publications | 45 | 16 | 6 | | | |
| | | | | 181 | 14 | 10 |
| BACK TRANSACTIONS. | | | | | | |
| 1888, Second edition | 23 | 18 | 0 | | | |
| 1889, 90, 91, 92, 93, 94 | 61 | 10 | 0 | | | |
| 1895 | 110 | 1 | 6 | | | |
| | | | | 195 | 9 | 6 |
| 1896 TRANSACTIONS. | | | | | | |
| Subscriptions | | | | 879 | 6 | 5 |
| Carried forward | | | | £1637 | 13 | 5 |

*Expended.*

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| Lodge Account, See Abstract A. | | | | 45 | 8 | 0 |
| VARIOUS. | | | | | | |
| For Medals | 41 | 0 | 6 | | | |
| „ Binding and Cases | 36 | 8 | 9 | | | |
| „ Conversazione | 73 | 15 | 6 | | | |
| | | | | 151 | 4 | 9 |
| EXTRA PUBLICATIONS. | | | | | | |
| Vol. VI. | 17 | 16 | 7 | | | |
| Vol. VIII. | 14 | 18 | 5 | | | |
| Other publications | 85 | 10 | 8 | | | |
| | | | | 118 | 5 | 8 |
| BACK TRANSACTIONS. | | | | | | |
| 1888, Second edition | 89 | 4 | 0 | | | |
| 1895, part III. | 113 | 19 | 3 | | | |
| „ Summonses | 8 | 8 | 0 | | | |
| „ Authors' copies | 2 | 7 | 6 | | | |
| „ Catalogue slips | 4 | 12 | 0 | | | |
| Petty expenses | 16 | 15 | 9 | | | |
| | | | | 235 | 6 | 6 |
| 1896 TRANSACTIONS. | | | | | | |
| Printing, St. John's Card | 72 | 0 | 10 | | | |
| „ part I. | 94 | 12 | 3 | | | |
| „ „ II. | 100 | 8 | 8 | | | |
| „ „ III. on account | 10 | 3 | 8 | | | |
| „ Summonses | 15 | 10 | 0 | | | |
| „ Catalogue slips | 8 | 17 | 6 | | | |
| „ Authors' copies | 5 | 5 | 6 | | | |
| Expenses of local Secretaries | 23 | 19 | 0 | | | |
| Petty expenses | 26 | 19 | 7 | | | |
| | | | | 357 | 17 | 0 |
| Carried forward | | | | £908 | 1 | 11 |

| | £ | s. | d. |
|---|---|---|---|
| Brought forward ... | 1637 | 13 | 5 |
| | £1637 | 13 | 5 |

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| Brought forward ... | | | | 908 | 1 | 11 |
| SUNDRY EXPENSES. | | | | | | |
| Library, purchases and binding ... ... | 10 | 18 | 2 | | | |
| Stationery, &c. ... ... | 40 | 9 | 3 | | | |
| Postages ... ... ... | 188 | 17 | 5 | | | |
| Furniture, office... ... | 10 | 10 | 0 | | | |
| Rent, office and store-room | 40 | 0 | 0 | | | |
| Fire Insurance premium | 2 | 7 | 6 | | | |
| Secretary's Salary including £50 allowance for a Clerk ... ... | 250 | 0 | 0 | | | |
| Bro. W. Simpson's "Orientation of Temples," on account ... ... | 2 | 10 | 6 | | | |
| 1897 Transactions, on account | 4 | 11 | 0 | | | |
| | | | | 550 | 3 | 10 |
| BALANCE OF ACCOUNT. | | | | | | |
| At the London and County Bank ... .. | 175 | 14 | 4 | | | |
| In hand ... ... ... | 3 | 13 | 4 | | | |
| | | | | 179 | 7 | 8 |
| | | | | £1637 | 13 | 5 |

## LODGE ACCOUNT, ABSTRACT A.

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| Balance from 1895 ... ... ... | | | | 45 | 8 | 3 |
| Subscriptions ... ... | 27 | 6 | 0 | | | |
| Joining fees ... ... | 15 | 15 | 0 | | | |
| | | | | £43 | 1 | 0 |
| | | | | £88 | 9 | 3 |

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| Quarterages ... ... | 6 | 8 | 0 | | | |
| Rent of Lodge room ... | 9 | 9 | 0 | | | |
| P.M. Jewels ... ... | 15 | 0 | 0 | | | |
| Tyler, service and petty expenses ... ... | 14 | 11 | 0 | | | |
| | | | | 45 | 8 | 0 |
| Balance carried forward ... ... | | | | 43 | 1 | 3 |
| | | | | £88 | 9 | 3 |

## STATEMENT OF THE FINANCIAL POSITION OF THE LODGE, 30th November, 1896.

| *Liabilities.* | £ | s. | d. |
|---|---|---|---|
| Capital Account. | | | |
| Life Fund (55 Members) £363 10 6 | | | |
| Whymper Fund ... 105 15 1 | | | |
| | 469 | 5 | 7 |
| Subscriptions paid in advance ... | 63 | 0 | 9 |
| Part III., estimated balance of cost | 110 | 0 | 0 |
| Balance of Assets over Liabilities ... | 16 | 3 | 10 |
| | £658 | 10 | 2 |

| *Assets.* | £ | s. | d. |
|---|---|---|---|
| Cash in bank and in hand ... ... | 179 | 7 | 8 |
| Consols at par value ... ... ... | 150 | 0 | 0 |
| Various debtors, in all £390 12 0, valued at... ... ... ... | 329 | 2 | 6 |
| Total assets exclusive of stock ... | £658 | 10 | 2 |

## STOCK.

(*Not included in above statement, and valued at selling prices*).

| | £ | s. | d. |
|---|---|---|---|
| Transactions, Vol. I., second edition, 40 copies at 21/- ... ... | 42 | 0 | 0 |
| ,, Vols. II., 200; III., 65; IV., 100; VI., 90; VII., 70; VIII., 90; IX., 200; in all 815 copies at 10/6 ... ... | 427 | 17 | 6 |
| Antiquarian Facsimile Reprints, Vols. IV., 15; V., 40; VI., 60; VII., 50; VIII., 25; in all 180 copies at 10/6 ... ... | 94 | 10 | 0 |
| Facsimile Rolls of the Constitutions, various, 50 at 21/- ... ... | 52 | 10 | 0 |
| Classified Catalogues of the Library, 100 at 10/6 ... ... | 52 | 10 | 0 |
| Whymper's facsimile of the Regius Poem, 30 at 12/6 ... ... | 18 | 15 | 0 |
| | £688 | 2 | 6 |

**AMOUNTS OUTSTANDING.**

| | £ | s. | d. |
|---|---|---|---|
| 1896 Subscriptions ... ... ... | 237 | 6 | 0 |
| Back „ ... .. ... | 88 | 7 | 0 |
| Antiquarian Reprints ... ... ... | 39 | 17 | 0 |
| Binding and Medals ... ... ... | 13 | 5 | 6 |
| Various ... ... ... ... ... | 11 | 16 | 6 |
| | £390 | 12 | 0 |

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The Secretary drew attention to the following exhibits:—

By Bro. S. T. Klein, volume II. of Dr. Syntax's Tour, showing a plate of the interior of Freemasons Hall at the beginning of the century, with Dr. Syntax addressing the Grand Lodge at the banquet table.

By Bro. F. A. Powell, an ordinary "St. Paul" Certificate of Grand Lodge; a hand-coloured private-lodge Certificate; and a pierced silver jewel.

By Bro. E. C. Lewis, a large leather apron printed from an engraved steel plate, of a very unusual type.

By the Lodge, three silver-gilt jewels, all inscribed with the name of the Rev. Bro. George Adam Browne, viz., an old style Royal Arch jewel, date 1810; collar jewel as Grand Chaplain, 1811; and collar jewel as Prov. G.M. of Cambridge and Huntingdon, 1825.

A telegraphic reply from H.R.H. the M.W.G.M. to the congratulations of the Lodge on the 9th November last, was read.

---

The W.M. having greeted the brethren on this the first meeting in 1897, and wished them all a Happy New Year, referred feelingly to the great loss sustained by the Lodge since its last meeting in the death of Bro. Sir Benjamin Ward Richardson, M.D., F.R.S., etc., and called upon Bro. R. F. Gould, P.G.D., who delivered the following Address:—

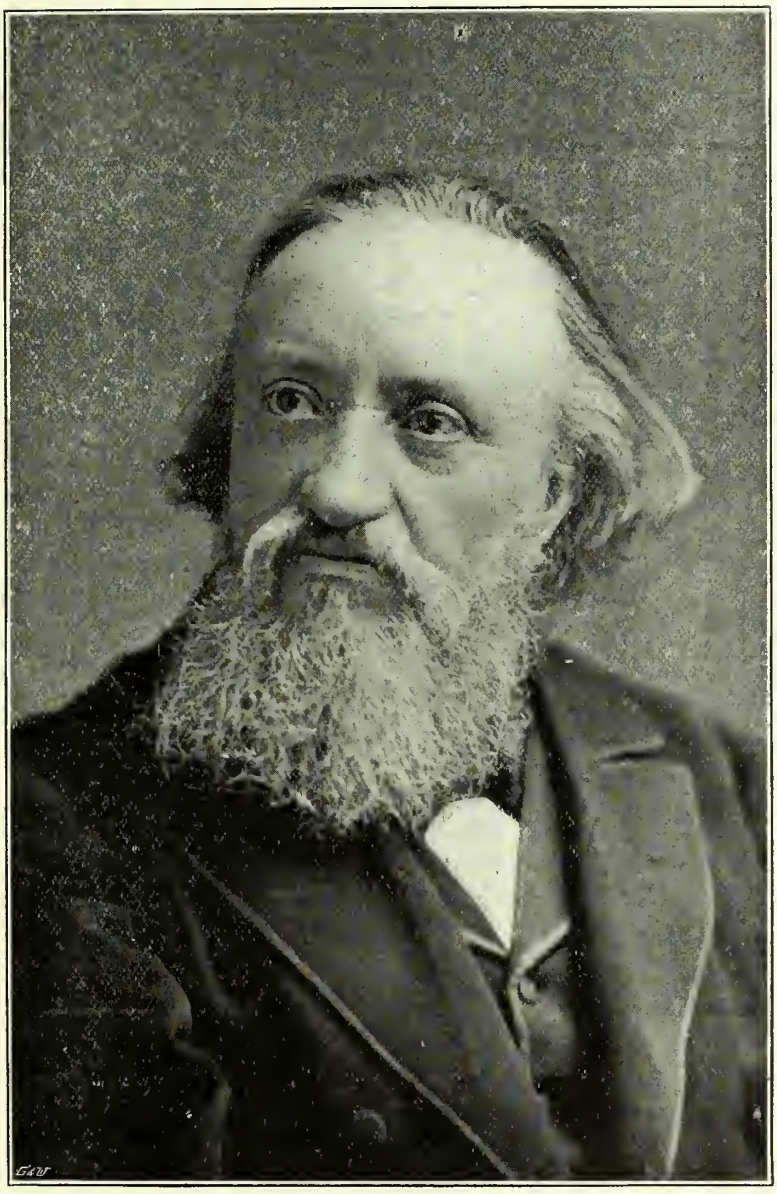
## SIR BENJAMIN WARD RICHARDSON.

By BRO. R. F. GOULD, P.G.D.

BRETHREN,—Eleven years have elapsed since the consecration of this Lodge, and ten since the formation of our Correspondence Circle. These bodies we generally refer to as the Inner and Outer Circles respectively, and are made up in the one instance, of actual members of the Lodge, and in the other of subscribers to our *Transactions*. The Inner Circle is limited to 40 members (each of whom must possess a literary or artistic qualification), and this number as yet has never been reached or even approached. But in the Outer Circle there is no such restriction, and I shall hardly err in stating, that according to the normal progression of previous years, we may look for a grand total of 2,500 members before the close of 1897.

These are large figures, and as a natural consequence, our losses by death grow heavier year by year, so that with whatever complacency we may regard the net increase in the number of brethren who associate themselves with our special work, feelings of deep sorrow cannot fail to obtrude themselves, when we learn from the St. John's Card in each December, how many companions in our studies have been taken from us since the last muster roll.

A list of our "Fraternal Dead" during the ten years the Outer Circle has been in existence, would carry me too far, but a passing glance at the losses we have sustained in this period will, I am sure, meet with your approval. Among the fellow students who have dropped out of our ranks, during the decade referred to, I may name Bros. G. Parker Brockbank, P.G.Std.B., Lodge Historian; the Rev. John George Wood, Naturalist; Hermann Groothoff, of Copenhagen, Masonic Antiquary; General Charles Roome, P.G.M., New York; Dr. W. A. Barrett, Mus. Bac., Oxon., who read us an excellent paper on "Masonic Musicians," and had promised another on "Masonic Melody;" Colonel Foster Gough, Prov.G.M., Staffordshire; Jan. Hendrik Hofmeyr, Deputy G.M. (under the Grand Lodge of the Netherlands), for South Africa; Clifford Paynter MacCalla, P.G.M., Pennsylvania, whose interesting paper on "American Masonry" will not readily be forgotten; William Robert Woodman, Supreme Magus of the English Rosicrucians; James Cunningham Batchelor, for 24 years G.Sec., Louisiana, and at the time of his death Grand Commander A. and A.S.R., United States of America, S.J.; Joseph Potts Hornor, P.G.M., Louisiana; Colonel Marmaduke Ramsay, Dis G.M., Malta; George Cooper Connor, P.G.M., Tennessee, whose fine presence and rare eloquence, will be long recollected by those



SIR BENJAMIN WARD RICHARDSON, M.D., F.R.S., &c.

who were present when he visited this Lodge; Benevuto Cramer, for 16 years editor of the *Latomia*, Leipsic; the Rev. Dr. Richard Morris, for 16 years Head Master of the R.M.I.B., and who held a foremost place among the students of old English and Anglo-Saxon; Dr. Sillitoe, Bishop of New Westminster, B.C.; Charles A. R. Alder Wright, F.R.S., the eminent chemist; John Frizzell, G.Sec., and P.G.M., Tennessee; John Irwin Miller, Dist.G.M., North China; J. P. Vaillant, G.Sec., Holland, a frequent contributor to our *Transactions*; and quite recently, Stephen Richardson, who was the first to join our now famous Outer Circle; and Joseph Todd, the ever-obliging custodian of Masonic records, an inspection of which forms with so many of us, the most agreeable recollection of a pilgrimage to the ancient City of York.

Three names must be separately mentioned, as not belonging (in strictness) to either Circle,—those of Colonel Shadwell Clerke, the late Grand Secretary, our only Honorary Member; of Albert Pike, who was, however, united to us by the closest ties; and of Wyatt Papworth, architect and man of letters, who though not himself a Freemason, was deeply interested in the publications of our Lodge, and a frequent contributor to its *Transactions*.

In our Inner Circle, indeed, the losses sustained have been far heavier by comparison, for which, perhaps, an explanation may be found in the circumstance, that the brethren admitted are generally of more mature age, than those who are received into the larger association.

The first of our actual or full members to quit this mortal scene was Bro. E. T. Budden; the second, the Rev. A. F. A. Woodford; and then followed Bros. John Finlay Finlayson, William Mattieu Williams, Henry Josiah Whymper, Major Francis George Irwin, William Kelly, and Sir Henry Hancock. Another and a greater name has now to be added to the list, and the calamity which has befallen us will form the subject of my address.

Benjamin Ward Richardson was born at Somerby, in Leicestershire, on the 31st of October, 1828, and had, therefore, at the period of his decease (November 21st, 1896), just entered upon his 69th year. His first public lecture was given in Somerby when quite young, the subject being "The Human Eye," and the knowledge he then displayed astonished all who heard him. His father, a small farmer, was naturally proud of his talented and ambitious son, and willingly spent the greater part of his capital in furthering the lad's desire to become a medical student. His education was completed in Glasgow, at Anderson's University, and he received the diploma of the Faculty of Physicians and Surgeons in 1850. Four years later he became a Master of Arts and Doctor of Medicine of the University of St. Andrew's, and at the same date competed for and won the Fothergillian Gold Medal, for a medical essay. It was during the preparation of this prize essay that Richardson made the friendship of Douglas Jerrold, and was by him introduced to that famous literary *coterie* named "Our Club," which long met at Clune's, in Covent Garden. There he became very intimate with Thackeray, Hepworth Dixon, John Doran, Mark Lemon, and George Cruikshank. The last named, with whom he was on terms of close friendship, when lying on his death-bed, appointed him his executor. This connection, together with the friendship of Dr. Willis, Professor Sir Richard Owen, and others of classical, archæological and scientific tastes, gave him a strong love for literature as well as medicine, which considerably influenced his after-career. Though his taste for literature may after all have partly come to him by inheritance, as he always spoke with high pride and pleasure of his descent from Samuel Richardson, whose "Pamela," "Clarissa Harlowe," and "Sir Charles Grandison" were the delight of novel-readers of the last century.

In 1856 he became a member of the Royal College of Physicians (of which he was afterwards elected a Fellow), and in the same year gained the Astley Cooper Prize of £300, by an essay on the Coagulation of the Blood.

In 1867, and, therefore, while still under forty, he was elected a Fellow of the Royal Society. Other honours also poured in upon him from France, Italy and America.

In the professional world of London Dr. Richardson played an independent part, being connected with no medical school, and disliking the corporation system. Nevertheless, his work as a patient and scientific investigator, was fully appreciated by a profession conservative in so many things. In 1868, or nearly thirty years ago, 600 of his fellow practitioners and scientific friends, combined to present him with a microscope by Ross, and a purse of one thousand guineas, "in recognition of his various contributions to medicine and science."

He delivered the Croonian Lecture in 1873. Many Medical and other Societies made him their President, and he became Honorary Physician to the Royal Literary Fund, the Newspaper Press Fund, and the National Society of Schoolmasters.

It will be within the recollection of most who are now present, that he received the honour of knighthood in 1893, in recognition of his eminent services to humanitarian causes. For this purpose he went down to Osborne, where the Court then was, and an incident occurred which profoundly touched the doctor's heart. He was suffering at the

time from rheumatism, which made him lame, and he was obliged to use a stick in walking. The Queen, who is well-known to be a sufferer from the same cause, saw at a glance the doctor's condition. The moment he entered the Presence Chamber, Her Majesty called out to him in tones at once sympathetic and peremptory, "I won't have you kneel, Dr. Richardson; you must not kneel."

The work performed by our late Brother, the great importance of which was thus recognized on every side, was of a very wide and multifarious character. Philanthropy, literature and medicine, each claimed a share of his allegiance and boundless activity. To the great mass of the public, he is perhaps best known for his advocacy of teetotalism, and the rational use of the cycle. In regard to the intricate questions connected with the consumption of alcohol, the doctor by his famous Cantor lectures before the Society of Arts, first afforded a basis of a scientific character upon which to build the superstructure of the movement in which temperance reformers were so deeply interested. For years and years he consecrated unique powers of scientific and of popular expression to make the proposed social reform not only popular, but intellectually and scientifically strong. He endeavoured to cut at the root of our national drinking habits by showing that many well-established notions about the physiological benefits of alcohol were erroneous, and though perhaps his success was not quite what he himself believed it to be, there can be no question that those lectures have borne fruit and are still doing so. Alcohol does not hold the place in therapeutics or in social life that it did a generation ago, and it is no exaggeration to say that this is due in a far greater degree to Sir B. W. Richardson than to anybody else. His "Temperance Lesson Book," prepared for the National Temperance League has been widely circulated, not only in this country, but also in the United States, Canada, Australia, New Zealand, and other Colonies. It has even been translated into Dutch, and enjoys the unique distinction of being placed, by order of the Prison Commissioners, along with the Bible, in the cells of prisoners in Holland, in the hope of weaning them from the drinking habits that led to their incarceration. As an example, however, of the doctor's playful mood, in connection with the Temperance Movement, the following story may be related. He had been on a visit to one of the three or four small towns in England which have no public-house. Although there were four thousand people there, he was nearly starving. One day a young medical man came to him for advice as to taking the practice, and Sir Benjamin, placing his hands on the young doctor's shoulders, said, "take my advice, and don't. These wretched teetotallers not only shirk accidents, but, when wounded, heal so fast that there is neither pleasure nor profit after the first dressing."

With regard to the cycle, when other medical men and most of the scientific journals were discovering a new horror every week in the shape of a hitherto non-existent disease as the result of riding it, he not only used it himself, but advised both sexes to do so, always, however, writing large the cautionary word, moderation.

The researches of Dr. Richardson into the nature of anæsthetics were crowned with great results. To him is due the application of ether spray for the local abolition of pain in minor operations, and the introduction of methylene bichloride as a general anæsthetic—but of these and other discoveries of a similar character, it will be sufficient to say on the present occasion, that these boons to humanity have been appreciated at their due worth by all members of the medical profession.

As long ago as 1868, he had largely anticipated Röntgen's discovery of the X Rays. The curious will find the account of his experiments "On the Transmission of Light through Animal Bodies" in the *Transactions* of the British Association for that year. The effects of electricity on animal life and the treatment of the apparently drowned, may be cited as two among the many other subjects which he made his own.

He also particularly distinguished himself as a sanitary reformer, doing in this department what Sir Thomas More achieved in his Utopia. At the Social Science Congress at Brighton in 1875, the doctor, who was president, excited a great amount of interest by his sketch of a model city, which he named Hygeia, the City of Health.

I may here mention the title of a little Christmas play he wrote for the old Polytechnic, which does not appear in any list of his printed works. This little piece was produced in 1880. It was called "Utopia," and the scene passed in an imaginary country of that name, where everything was arranged on hygienic principles after Dr. Richardson's own heart.

His great activities, however, were not confined to useful reforms accomplished for and in the eye of the public. He earned distinction both as a discoverer and a writer. But the legacy of writings on technical and general subjects which he has left behind him is far too ample and too varied in character to be dealt with, except in the most cursory manner, in a brief memoir like the present one. Indeed, in the only list of his publications that I have seen, his literary productions are classified and arranged under no less than ten separate headings. These are:—Researches and Essays on Practical Medicine (16);

Therapeutics (12); The Study of Disease by Synthesis (5); Sanitation (14); Reports and Evidences (3); Periodical Works (3); Published Works in Volumes (16); Inventions in Medical Science and Art (15); Miscellaneous Contributions to Medical and General Literature (12); and Contributions to Physiology and Pathology (15);—making a grand total of 111 books or essays. This bibliography was compiled nearly ten years ago, and even then was confessedly incomplete, so I have drawn upon other sources for some of the examples I shall present of the versatility of genius which breathes in the writings of our lamented friend.

His principal contributions to medical and scientific literature were directed to the advancement of medical practice by the experimental method. His works have dealt with the study of disease by synthesis; the restoration of life after various forms of apparent death; the maintenance of life in factitious atmospheres; the investigation of the theory of a nervous atmosphere or ether; the effects of electricity on animal life; methods of killing animals without the infliction of pain, which led to his invention of the "lethal chamber," now so largely used for subjecting domestic animals to painless death; new medicines and new modes of treatment of diseases; and alcohol in relation to its action on man. His most recent researches were directed to the study of the diseases incident to modern civilization.

He was a frequent and voluminous contributor to the *Medical Gazette*, and remained so after its amalgamation with the *Medical Times*. Thus he was connected with the *Medical Times* and *Gazette* from the first, and continued to write for it for nearly twenty-five years, contributing essays and lectures of extraordinary merit and originality, making in all some thousands of columns. He was also a contributor to the *Lancet*. In 1855, after three years of preliminary labour, Dr. Richardson brought out the first number of the *Journal of Public Health and Sanitary Review* (1855-58). He was also the founder, in 1862, of the *Social Science Review* (1862-66). In this paper he published some writings in a new vein, including the oft-quoted poem, "The Arsenical Wreath," "Anacaona," and "Balthasar's Lament," the latter translated from the Latin, and a "Life of Ivan the Terrible." To the same period belong three plays which he wrote, named "A Day with Cromwell," "The Blacksmith of Antwerp," and "The Mask of Fame."

To complete the story of Dr. Richardson as an editor, for the twelve years preceding his decease, he had written and published a quarterly magazine called the *Asclepiad*, a work of original research in the science, art, and literature of medicine. The industry and wide range of knowledge displayed by the editor in the single-handed production of this interesting serial, have been often alluded to in terms of high praise in the columns of the *Lancet*, the leading medical journal.

The writings of Dr. Richardson on subjects connected with his own profession, form a library of themselves.

The voice of good report speaks with no uncertain sound as to their value. All medical practitioners unite in praising them, and those of us in other walks of life may therefore accept with confidence this assurance of their worth.

Among his contributions to general literature are:—"Biographies of Illustrious Medical Men" (20 in number); "The Medical History of England" (12 chapters); the "Lives" of "Stephen Gray," "Thomas Sopwith," "Joseph Priestley," and "Sir Edwin Chadwick,"—the last named is his most widely known work.

In his historical romance, "The Son of a Star," he evinced a knowledge of Jewish history and literature of the second century, which was remarkable for its minuteness. Only a writer who felt the deepest sympathy with the Jewish people could have treated such a subject in so masterly a fashion. According, however, to a writer in the *Jewish Chronicle*, Dr. Richardson sometimes stated privately, that partly by descent, as well as by intellectual sympathies and early Biblical training, he was connected with the house of Israel. His remarkable versatility and the literary capacities which with him were so much more marked than usual in a man of science, lend colour to the suggestion that he inherited some of the best of the abilities of diverse races.

The decease of our lamented Brother was caused by an apoplectic seizure, with a complication of diabetes, which appeared to be of much longer standing than his family were aware of. His health had for several years exhibited indications of giving way, especially after the strain and stress of his Parliamentary contest at Liverpool in 1892, and he never fully recovered from the effects of a serious cab accident about eighteen months ago, the results of which were painfully manifest during the week of the Chester Congress in October, 1895, when, however, he displayed dauntless courage and ability in discharging his onerous duties as President of that Association.

On Wednesday, the 18th of November, he visited a patient at the Temperance Hospital, and then spent some time at home in correcting the final proofs of a new book, entitled "Memories and Ideas," which he had just completed. He wrote the title-page and made some alterations in the preface. After dinner he went upstairs with the intention of

coming down again, but was away so long that his son went to look for him, and found him in an unconscious condition. On Thursday some hopes were entertained of his recovery, but on Friday when he was seen by Sir Arthur Garrod and other physicians, the opinion was expressed that the distinguished patient could not possibly survive for many hours, and he passed away quietly on the morning of Saturday, the 21st of November, without having recovered consciousness after the time he had been found by his son.

The tributes of respect paid to the memory of the deceased, in the daily and weekly papers, have been very numerous. I do not think a journal of any importance could be named that was without one. But there is a solitary omission that runs through the series —which it will become my next task to repair—in none of the obituary notices in the newspapers do we meet with any reference to the fact, that the subject of the memoir was both a talented and enthusiastic member of our own Craft, and beyond all doubt a bright and shining light in the firmament of Freemasonry.

That great men in every rank, station, or profession, have participated in our mysteries and joined in our assemblies, is, indeed, common knowledge, but that the influence of Masonry has entered into their lives, and that their actions have in numerous instances been materially affected by it, is an equally patent fact, though it has been strangely, and even unaccountably overlooked, in what I may venture to call the science of biography. Some one whose name I have forgotten, wrote a life of Lord Bacon, and concluded his task without allowing the reader to infer in any shape or form that the subject of the memoir was a philosopher. A parallel to this will be found, over and over again, in the lives of men of the highest eminence, who have also been particularly distinguished for their unceasing fidelity to the practice as well as to the principles of Freemasonry.

George Washington and Benjamin Franklin are types of men whose memories as statesmen will be revered until time shall be no more, but they are also types of Freemasons whose attachment to the Craft only ceased with their existence. Equally notable as faithful and devoted brethren, were Frederick the Great, Herder, Lessing and Goethe. Or, to come nearer home, let me mention the names of those illustrious soldiers, the Marquis of Hastings, Sir Ralph Abercombie, Sir John Moore, and Sir Charles Napier; and, in still earlier times, the names of Elias Ashmole, the antiquary; William Hogarth, the painter; and Edward Gibbon, the historian.

Of the six sons of George III., all but one were Freemasons, and two of them, the Dukes of Kent and Sussex, were conspicuous, as Grand Masters, in healing the schism which for upwards of half a century had divided the English Craft. Upon the more than friendly attitude towards our fraternity, which is displayed by the existing Royal Family, it would be superfluous for me to remark.

I must pass over a number of other representative names that would further illustrate the position for which I am contending, but as a mark of respect to the memory of the late Bro. Barrett (to whom I have already alluded at the outset of this address), I shall cull, with, I am sure, your approbation, a few lines from his excellent paper on "Masonic Musicians," which he read in this Lodge on the 1st of May, 1891. Among the names he cited was that of Richard Leveredge, author of the "Roast Beef of Old England," and of "Black Eyed Susan," as having been a member of the same Lodge as William Hogarth. But the greatest of all the Masonic Musicians in his list, was Wolfgang Amadeus Mozart, to whom Freemasonry was the basis of a deep religious conviction, and many of his impulses as a composer may be traced to his interest in the teachings of the Craft. His last memories were for the Masonry he loved, and which by his beautiful music he honoured and adorned.

The remaining examples of famous Freemasons will be selected from the medical profession. Dr. John Arbuthnot, the wit and man of letters; Sir Richard Manningham; and Francis Drake, author of *Eboracum*, were among the prominent Freemasons of the last century—while the present one has witnessed the admission of Edward Jenner, the discoverer of vaccination; Sir William Fergusson, Serjeant Surgeon to the Queen; Sir James Young Simpson, whose discovery of the properties of chloroform has proved such a boon to humanity; and Sir Benjamin Ward Richardson who, labouring in the same field of research, by his long and arduous study of anæsthetic agents, has achieved results that would have gladdened the heart of Sir James Simpson, could he have lived to see them.

The subject of this memoir was initiated into Masonry in the St. Andrew's Lodge, No. 231, in this city, on the 5th of March, 1863. He was passed and raised in the April and May following, became W.M. in 1867, and resigned in 1869. He was the principal founder and first Master of the King Solomon Lodge, No. 2029, a Temperance Lodge, by which body he was presented with a special jewel on retiring from the chair.

Dr. Richardson paid his first visit to our own Lodge on June 24th, 1889, and took part in the discussion which followed the paper of that evening. He was again a visitor at the summer excursion of that year, and at the October meeting of the Lodge, when his voice was also heard in the discussion. He was proposed on the same occasion as a joining

member, and elected in the ensuing November. In 1890 he attended four out of our six meetings, always participating in the discussion when there was one, and was also among those of our members who accompanied the excursion to Edgeware, which terminated so agreeably at the Observatory, Stanmore, where several of our members, the doctor being among the number, accepted the invitation which had been extended to the whole of our Inner Circle, by our present Junior Warden and Mrs. S. T. Klein, to stay from Saturday to Monday at their pleasant home.

In 1891—June 24th—he read his first paper in this Lodge, the *Legend of Sethos*, and developed a very interesting and original theory. He was one of the party who went to Cobham and Rochester in July, and at the close of the same month, at the reception held by the then W.M. Bro. Bywater, in honour of a travelling party of American Freemasons and their ladies, Dr. Richardson delivered an eloquent oration which was much applauded.

He attended three of our meetings in 1892; at the first of which—March 24th—he read a paper, *The Masonic Genius of Robert Burns*, in which he shews, I think conclusively, that the now precious first edition of poems, dated April 16th, 1786, would never have appeared at all except for the assistance and encouragement which the bard received from his brethren of the mystic tie; and that but for Masonry the poems of Robert Burns, now disseminated over the whole world, would merely have been delivered to the winds. "Thus, the genius of Masonry discovered and led forth the genius of one of the greatest of the poets of Scotland."

He was present with us at the January meeting in 1893, and for a very special reason, namely, to deliver an oration on his life-long friend, Bro. W. Mattieu Williams, our Junior Deacon, who, to the general regret, had passed away in the previous November. It was a beautiful address, and will never be forgotten by those whose good fortune it was to be present at that Lodge meeting. He was also at the Canterbury excursion in the same year, though suffering from an injury to his leg. After 1893, doubtless from the causes to which I have already referred, strain, over-work, illness, and cab accident, we saw very little of him, and during the past three years he was only present at one of our reunions, namely, the first conversazione, which took place in November, 1894. He again delivered a most interesting oration, in which, for the benefit more particularly of the ladies, he gave an animated sketch of the history of Freemasonry, and epitomised many of the theories which have been brought forward to account for its existence.

But his interest in the special work of our Lodge never slackened. The weight of increasing years forbade his placing his foot on the lowest rung of the ladder of office and steadily working his way up to the Chair, but he has often told me that he would willingly fill a gap if required, and cheerfully undertake any occasional duties that might be imposed upon him.

In his own home, however, his pen was still active in the cause, and the titles of two papers he was writing for us—"On Emblems," and on "Schismatic Freemasonry"—were given in the Lodge Summons issued only a fortnight before his death.

Brethren, it becomes indeed a difficult matter when one recalls the extreme amiability of temper, the serenity of disposition, the unfailing courtesy, and the far-seeing prescience of Sir Benjamin Ward Richardson, to pay anything like an adequate tribute to the memory of this extraordinarily gifted man.

He possessed very great intellectual powers, and his appreciative and receptive mind was able to enter into and express the thoughts and ideas that were suggested to him from many sources. As a man, he was full of the noblest and purest instincts. In character he was simple as a child, while his readiness to impart knowledge was unvarying.

It has been suggested that he might perhaps have achieved greater fame had he consecrated his wonderful energies in one direction, but wherever there was a path of public service open before him, that path he followed. He was a wide imaginative thinker, and to quote from the *Lancet*, "He was not only no specialist, but he found the ordinary boundaries of medicine too small for him, and extended his labours until he trespassed upon the realms of the transcendental philosopher, of the educational novelist, of the temperance propagandist, of the sanitary inspector, and of the practical politician."

Of "specialism" indeed, notably in the practical work of his own profession, the doctor spoke rather emphatically, and to quote his own words: "In the good old days of physic the great men were universalists, and the best universalist was the most approved as being deep in his knowledge and as bearing the true title to confidence and commendation. The profession is now like a Japanese box—one box within another for any number of boxes—the largest and outer one the general practitioner, who, although he covers the whole, is often carefully set aside by the sick person, in favour of a more restricted one within."

"It will take a long time," he adds, "for the great river of medicine, subdivided now into so many little streams, to get back again into its once noble course sailing with the ages." (*Asclepiad*, viii., 226).

Dr. Richardson was always engaged with passionate ardour on some special subject, but he freely admits in the pages of the same magazine from which I have last quoted, that his mind may have been a little too open to new impressions. Thus, he expresses himself as being "fully conscious of the often repeated fault of nature or habit, of having set a new research on foot, and afterwards left it in the weakness of its childhood, naked to its enemies, in order to follow some other original study which attracted me more, or which seemed to be of more immediate importance." (*Ibid*, 268.) This was written at the close of 1891, and in a foot-note he adds, "as I begin to see, in the distance, the end of the fatal vista, I feel the truth of the charge that I have not always made the best use of the trusts a too beneficent spirit confided to me. But whatever may have been these sins of omission, they were unintentionally committed, and will, I trust, be forgiven. A man is what he is, not what he would wish to be."

It is possible, indeed, that he may have to some degree, dissipated a portion of his abilities in a multiplicity of studies. But the generality of those by whom the intellect of the deceased is at all understood, will, I think, agree with Canon Barker, that it was not possible for him to limit his thoughts and researches to one subject only. Many too, who are present this evening, will concur with the same speaker in the belief, that the facts and discoveries contributed to the world by Dr. Richardson will be perhaps better appreciated by a later generation, and bear even more abundant fruit in the future, than they have borne in the past, or are now bearing in the present.

Our departed brother entertained a strong conviction that he had a work to do in the world, and he did that work with fearless courage, often against obloquy and misunderstanding.

At the close of one of his public utterances, he exclaimed:—"I am called to bear witness to the truth. My life, my fortunes are of little moment; the results of my life are of infinite moment. I am a priest of truth. I am in her pay. I have bound myself to do all things, to venture all things, to suffer all things for her. If I should be persecuted for her sake, if I should even meet death in her service, what great thing have I done? What but that which I clearly ought to do!"

These are solemn words coming from a man of such extraordinary powers. We are bound to hear him. His voice is now silent in death, but he still speaks, and through those of us who lift the torch of truth in the name of the Great Architect of the Universe, may the noble sentiments expressed by Sir Benjamin Ward Richardson, be handed down, in this Lodge, as a rule of action to be faithfully observed, from generation to generation.

The thanks of the Lodge were voted to Bro. Gould for his interesting and eloquent address.

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Bro. G. W. Speth, Secretary, then read the following paper:—

# FREE AND FREEMASONRY; A TENTATIVE ENQUIRY.

BY BRO. G. W. SPETH, P.A.G.D.C., F.R.Hist.S.

MANY attempts have been made to ascertain the origin and true meaning of the word Freemason. I do not allude here so much to the incertitude about the derivation of *mason*, as to the import of the prefix *free*. The general rule has been for each investigator to fasten upon some special instance of the use of the word, and thence to deduce its origin. This is unscientific, because unless the earliest signification ever attached to it can be discovered, the *origin* remains unestablished; and I think I can make clear to every one that at different times the word has developed new phases of meaning. Each derivation has therefore been upheld by arguments of sufficient cogency when considered alone, but which lose their force when other periods and uses are brought under review. Bro. Gould in his *History of Freemasonry* devotes a good many pages scattered throughout his first two volumes to the investigation, and fully recognises that the word may have had different meanings attached to it at different times and places. He has adduced a wonderful number of instances of its use, and finally arrives at a conclusion in which I at the time fully concurred, but which I now feel constrained to reject. I shall be greatly elated if I succeed in inducing him to reconsider his position; but in any case, I trust, he will at least derive a certain gratification from the knowledge that it was the very fulness of his own quotations that first caused me to suspect a meaning which evidently did not occur to him.

It has been maintained that certain classes of masons were called *free* because privileged by papal bulls, and therefore exempt from the operation of the various Statutes of Labourers: also, that *freemason* was derived from *Frère Maçon*, although no instance of this combination has been submitted, the idea being based solely on the fact that the Masons

in France sometimes called themselves a *confrérie*, as is done in the spurious Locke MS. These and suchlike palpable absurdities we may curtly dismiss. But before suggesting an alternative which has now for sometime taken my fancy, it may be as well to consider some of the more plausible derivations of the word.

In the Statute of Labourers, A.D. 1350 (25 Ed. III.), there is an artisan alluded to under the name of *mestre mason de franche pere*, i.e., master mason of free stone. So far as I know, this is the only instance discovered of the use of the term, but if there were more, it would not affect the case. It was evidently the designation at that time of a particular class of mason. From it, so it has been argued, is derived the term *freemason*. To assent to this we must assume that *mason of freestone* became in the course of time *freestone-mason*, that by change of accent this developed into *free-stonemason*, and that finally the *stone* was dropped altogether, and thus we arrive at *freemason*. To this I have several objections to raise. The intermediate forms, freestone-mason and free-stonemason are nowhere met with; stonemason itself is a modern word, mason meaning a worker in stone was formerly considered quite explicit enough, and *freemason* as we shall shortly see was already a well known and habitually used word in 1375, or only twenty-five years afterwards, which, to my thinking, scarcely leaves sufficient time for so many changes.

In 1444-5 (28 Hen. VI., c. xii.) we meet the French term *Frank Mason*, a palpable translation of the then well known *freemason*, and not connected in any way with *mason de franche pere*, the adjective being masculine to agree with *mason* and not feminine to agree with *pere*. I am therefore compelled to reject the derivation from *mason de franche pere*, as in every way too far-fetched and improbable.

There is abundant evidence that in the course of time the freemason came to be looked upon as a special class of mason, endowed with superior skill, executing a well defined class of work, and that this species of work became known as freemasonry. It was a subdivision, a sublimation, so to speak, of masonry. Many branches of this craft were recognised. In 1396 we have a deed[1] wherein is contained the following expression, "lathomos vocatos ffre maceons," in contrast to "lathomos vocatos ligiers," thus two classes of masons, freemasons and layers, but both equally masons or *lathomi*. In 1435, "John Wode, masoun," contracted to build the tower of the Abbey Church of St. Edmundsbury, "in all mannere of thinges that longe to free masonry." At York, in 1355, the men carrying on exactly the same style of work are simply called *masons*, and sometimes "stone cutters and masons." In the Fabric Rolls of Exeter Cathedral we find "Cementarius" before 1396, and "Freemason" after that date, employed in the same sense.[2]

The first mention of the English word freemason is in 1375, but we meet it in the Statutes of the Realm for the first time in 1459 (11 Hen. VIII., c. xxii.), where the wages are fixed for a *free mason*, master carpenter and *rough mason*, respectively; evidently referring to different classes of workmen. There are many statutes where the distinction is made between freemason and rough mason. For instance, "On the humble petycyon of the freemasons, rough masons, carpenters" (7 Hen. VIII., c. v., 1515): "Any fremason, roughmason, carpenter, bricklayer, playsterer, joyner, hardhewer, sawyer, tyler," etc. (2 and 3 Ed. VI., 1548). In 1671 the Bishop of Durham granted a charter to ". . . and others exercising the severall trades of free Masons, Carvers," etc. The distinction is also shown in the rate of wages. In 1610 the Justices of the Peace at Oakham assessed the wages of the labourers as follows: a bricklayer, 4s.; a master rough mason, 5s.; a freemason and a master bricklayer, both 6s.; a "Freemason who can draw his plot, work, and set accordingly, having charge over others," and a "Master Carpenter, being able to draw his plot, and to be master of work over others," *i.e.*, a master mason and a master carpenter, both 8s. The ordinary *journeyman* freemason stood therefore higher than the *master* rough mason and equal to the master bricklayer. But to deduce from this that the freemason was so called because he worked at freemasonry is to put the cart before the horse. It only teaches us that the freemason was a well defined artisan of a somewhat superior class, and can not assist us to the derivation of the word.

The contention which has hitherto seemed to me the most probable, and to which Bros. Gould and Hughan, and possibly others of our members adhere, is that *Freemason* simply means a member free of the company or gild of masons. If this were so, we should expect to see other gilds besides those of the masons adopting this style for their individual members, and Bro. Gould does certainly adduce a good many examples which at first appear to support the theory; but I hope to show convincingly, that any such use is quite accidental, or rather only occurs sporadically for a definite purpose, and that the instances do not support the theory when closely considered. As a general rule, an artisan spoke of himself as a freeman of such and such a company, but only when he intended to draw a certain distinction,

[1] Printed by Bro. Rylands in the *Masonic Magazine* of February, 1882.
[2] Gould, *History of Freemasonry*, i., 308.

did he call himself, say, a free grocer, instead of a freeman of the grocers' company. In Scotland, he would call himself a freeman grocer, and it does seem possible that here and there the particle *man* might be dropped, and so we should arrive at *frie-grocer*. But I have not found this combination except as frie-mason, and that at a date long subsequent to the very habitual use of freemason in England. Some masons-gilds subsequently became known as Companies of Freemasons, evidently because they were composed of Freemasons (besides others), the word being attached to the individual long before it was applied to the corporate body. If therefore, the grocers had been in the habit of calling themselves individually freegrocers, we should expect by analogy to find the Company calling itself the Company of Freegrocers: but we only find the prefix *free* attached to a very few companies, all of late date, after the masons had set the example. I shall discuss these few exceptions later, and will only now say I can not consider them as bearing out the argument. I do not think that when the word Freemason was used it referred in any way to the freedom of the company.

Some companies of Masons did call themselves Freemasons. This was only natural, as we shall see later. The London Company did so from somewhere about 1500 till 1655, when they reverted to their only legal and correct designation of Masons.[1] When, therefore, during this period we find men described in deeds, wills, and epitaphs, as Freemason, we are often in doubt whether the term means a man pursuing the craft of Freemasonry, *i.e.*, Masonry in its higher branches, or a member of the Company of Freemasons. In some cases it undoubtedly may, or even must, mean the latter. I give a few examples out of many. In a deed of 1668, Edward Marshall, a member of the London Company, is styled "citizen and Freemason of London." On a tomb in the church of St. Helens, Bishopsgate, we have "William Kerwin of this cittie of London, Freemason." At Fairfield, in Oxfordshire, 1662, "Here lyeth the body of Valentine Strong, Free Mason. . . . Here's one that was an able workman long, Who divers houses built, both fair and Strong." Valentine Strong was not a member of the London Company, but he may have been of the "Company of Freemasons, Carpenters, Joiners and Slaters of the City of Oxford," incorporated in 1604. If he was not, then the "Freemason" simply denotes his trade. His grandson, Edward Strong the younger, was a member of the London Company, but his tombstone at St. Peter's Church, St. Alban's, simply describes him as "Citzen and Mason of London." At that time, it is true (1722), the company had reverted to its correct title, and Freemason already signified something different. But although we may agree that in these instances the word Freemason meant a member of the Freemasons' Company, we cannot derive the origin of the word from this fact.

In 1356 the City Authorities approved of regulations for the trade of masons.[2] From this code we are enabled to form some idea of what sub-divisions of the trade were recognized as belonging to the Craft of Masonry. The document is in Norman French, but given in translation by Riley. The different parties mentioned are, the Mason Hewers on the one hand, and the Layers and Setters on the other. Riley calls them "light masons," evidently an incorrect translation of "ligiers," or layers, whom we often meet with elsewhere. Layers and setters would probably be masons who performed much the same operations with squared, or even rough stone, as bricklayers do with bricks. I am not at all sure that they are not practically the same class so often referred to elsewhere as *rough masons* or *wallers*. The mason hewers, by their very designation, must be understood as a higher class of workmen, who hewed and faced the stone, or perhaps even carved it, in fact, what we should now call stonemasons, and were probably then or shortly afterwards known as freemasons. But beyond this we have mention in the City records of other workers in stone. Thus: in 1284, John the Marbrer; in 1376, John Ramesaye, Marberer; in 1281, Walter, the Marbiler; and in 1305, Alexander, the Imagour.[3] We have no record of a gild of Marblers, although Stow gives their coat of arms. He says, "they hold some friendship with the masons, and are thought to be esteemed among them in Fellowship." Other writers, including Hazlitt[4] and Conder, have come to the same conclusion, and if they be right, as I am inclined to think, then we have a further class of artizan included among the masons, although not specifically mentioned in the regulations of 1356. This seems only natural. The one class carved tombs, monuments, etc., out of marble, the mason hewers did the same kind of work in freestone: it is conceivable that a man competent in the one material was considered competent in the other, that the two craftsmen would be accounted practically identical. The first clause of the Regulations almost implies as much: "In the first place . . . . that every man of the trade may work at any work touching the trade, if he be perfectly skilled and knowing in the same."

[1] Conder, *The Hole Craft and Felawship*, 208.
[2] Riley's *Memorials of the City of London*, 280.
[3] Riley, xx.
[4] *The Livery Companies of the City of London.*

To show at how early a date the simple term "mason" covered very high qualifications, we find that in 1332, "Master William de Ramseye, mason, who is master of the new work at the Church of St. Paul, in London," was exempted from serving on juries. There can be no doubt that, whether he called himself freemason or simply mason, he was doing the work which we associate with the term freemason, and not as a journeyman, but as Master of the Work. The first Common Council was elected for the City in 1347 by the various wards. William de Ramseye was elected one of the four representatives of Aldersgate, showing again that he was a person of no mean estate. Was he perhaps the father of John Ramsaye, Marberer, mentioned in 1376? It must, I think, be conceded that the Mason Craft comprised many different kinds of workmen in the City of London.

I have for some time past been in the habit of noting every case I meet of the use of the word "free" as a prefix to the name of any craftsman. I find, of course, that modern writers, such as Jupp,[1] Hazlitt, Herbert,[2] continually use the combination as a convenient method of distinguishing the member of a Gild from the operative of the same craft who is not a gild-member. Such cases, unless quotations, do not enter into our purview at all: they are not to the point. But there are cases where the prefix has been used by the operatives themselves, and a glance at these will be useful.

I find at least two companies in the City of London, whose legal and usual title contains the word "free." They are:

**Free Carmen.**—The Carmen of the City of London were incorporated in 1514. In 1606 they were amalgamated with the Fuellers under the name of Woodmongers, and so continued till 1668, when the company was charged by Parliament with fraudulent practices and *threw up its charter*, the Carmen reverting to their former grade as a fellowship under a resolution of the Common Council, by the name of Free Carmen of the City of London.[3] Formerly they were only Carmen, not Free Carmen, although from the first equally free of their own association. It will be seen that the date when they incorporated the prefix "free" with their title is late, long after the example of the Masons' Company may have influenced them, and not until they had renounced their charter, which fact may have also led to their choice of a designation.

**Free Fishermen.**—This Company was incorporated, according to Maitland, in 1687, under the above style: but no further particulars are forthcoming and practically nothing is known of them, except that an earlier charter is suspected.[4] Whether previously to this date they were called *Free*-Fishermen, I have been unable to discover; if not, the date is even more recent than in the case of the Carmen, and may be in imitation of the Freemasons. Or it may be for some other reason, for we shall see that at least three other companies seem to have had a predilection for the prefix, and that they all had to do with the water. This may only be a coincidence, it is impossible to state anything with certainty.

**Free Dredgers of Whitstable, Free Fishers of Faversham.**—I am unaware whether this title is in their charters, or whether they possess any such document, I only know that the designations are usual at this day. Possibly our good Brothers F. F. Giraud of Faversham, and Sibert Saunders of Whitstable, will be induced to look into the matter and report later on.

**Free Watermen or Lightermen.**—This is not their legal title, but it is nevertheless in constant use to this day. They are expressly described in 1641 as the Company of Watermen, with overseers, rulers and assistants. About 1700 or somewhat earlier they were joined by the Lightermen. But, *they were never incorporated by charter*,[5] and perhaps to this may be ascribed their use of the prefix "Free."

**Free Vintners.**—They were incorporated in 1437 as the Freemen of the Mistery of Vintners of the City of London.[6] But we all know that individually they are wont to speak of themselves as Free Vintners. Under charters of Elizabeth, James I. and II., the Vintners enjoy the privilege of selling foreign wines without a license throughout England on certain highways, as do also their widows.[7] In Strype's Stow this exemption is given as even greater. He says, "They sell wine within the City and liberties without licence, and have many other privileges." I suggest that this exemption, restricted though it be, may have given rise to the common use of the term Free Vintner.

These are all the cases, in which the prefix is *habitually* used, which I can find. It will be observed that two of them, Carmen and Fishermen, are undoubtedly legal but late in

[1] *Historical Account of the Worshipful Company of Carpenters.*
[2] *History of the London Livery Company.*
[3] Hazlitt, 109.
[4] Hazlitt, 111.
[5] Hazlitt, 149-50.
[6] Hazlitt, 320.
[7] Hazlitt, 72, 321.

point of time, and in that of the Carmen a special reason may be suggested. The Whitstable and Faversham cases I leave undiscussed until light can be thrown on the question. In the other two the designation is not warranted, but only customary, (Lightermen and Vintners) and in both instances special reasons may be imagined, which do not point to the prefix being used for the needless purpose of emphasising the fact that the craftsmen were free of their company. And as these are the only cases I have been able to find, it would seem to suggest that even if "Freemason" did at some time (which I doubt) occasionally mean a man free of the Masons' Company, it was not its original meaning.

Beyond the above instances, two of which are warranted and the others customary, we meet isolated cases of the use of the prefix "free." I will give these first and comment on them afterwards.

**Free Butchers.**—This Company was incorporated in 1606 as The Art or Mistery of Butchers of the City of London. In 1624 a pamphlet was published entitled, "Reasons tendered by the Free Butchers of London against the bill in Parliament to restrain Butchers from Grazing of Cattle."[1]

**Free Scriveners.**—The Company was incorporated as "The Fraternity or Mistery of the Scriveners or Writers of the Court Letter of the City of London." There is a Report from the Court, in the British Museum, entitled, "The case of the Free Scriveners of London."

**Free Journeyman Printers.**—So far as I can discover there never was a Company of Printers, the Stationers occupied the field. There was a publication of 1666 entitled, "The Case and Proposals of the Free Journeymen Printers in and about London, humbly submitted to consideration." It contains the following passages, "Whereas there are at present in and about London, to the number of a hundred and forty Workmen Printers, or thereabouts, who have served seven years to the Art of Printing, under lawful Master Printers . . . . propose: 1., That no Foreigners (that is to say) such an one as has not served seven years to the art of Printing under a lawful Master Printer as an Apprentice may be entertained and employed by any Master Printer for the time to come."[2]

**Free Sawyers.**—The term is found in the records of the Carpenters' Company, 4th December, 1651.[3] "Whereas the ffree Sawiers have indited a fforreine sawier," etc.

**Free Carpenters.**—The expression occurs in an address presented to the Lord Mayor, 5th November, 1666.[4] "By way of proposall for prevencon of many sad consequences & ill conveniences to the said Citty & freemen therof, especially to the free Carpenters vpon the entertainem[t] of forriners for the rebuilding of London."

These, with one exception, to which I will allude shortly, are the only cases I have discovered of the, almost casual, use of the prefix "free" to the style of a craftsman. There may, nay must, have been more: but I submit that they may be left totally unconsidered by us. In no one case do they suggest that the word "free" formed any part of the real style of the workman. In every instance, except perhaps that of the Butchers,[5] it is a complaint laid by craftsmen free of a guild, *i.e.*, members of it, freemen, against the foreigners, *i.e.*, craftsmen who are not members of their guild. The word "free" is used in contradistinction to "foreign," it was the easiest and shortest and usual way to make the distinction, it is used purely as an adjective, and does not imply that the crafts in question were in the habit of calling themselves Free-Butchers, etc. It cannot suggest any reason why Masons called themselves habitually—not here and there only—Freemasons. Yet these isolated cases have been adduced as analogous, which rendered it necessary to refer to them.

**Free Sewers.**—This is the case of which I have deferred the consideration, because it leads us naturally to a digression from our main line of research. Although it has been much relied on as an instance tending to prove that Gilds were in the habit of prefixing "free" to their title, it loses all its importance when it is made clear first of all, that the title of the Gild was not Sewers at all, but the Gild of the Tailors of Exeter, so that the word ought to have been free-tailors and not free-sewers, and next, that the said free sewers were *not* members of the guild, but simply licensed workmen in the employ of Gild-members. The ordinances of the Gild may be found in Toulmin Smith's *English Gilds*, p. 313, *et seq.* They are in very old and difficult English (date 1467), and somewhat involved. But the following seems clear enough. First as regards the apprentices. "Also it ys ordeyned, by the M. and werdons and the craft foresayd, p[t] euery prentes of the sayd craft that is inrolled and trewly serueth his cownand [*covenanted time*], shall pay a spone of selver, wayying

[1] Hazlitt, 404.
[2] Toulmin Smith, *English Gilds*, clxi.
[3] Jupp, 180.
[4] Jupp, 278.
[5] I have not succeeded in finding the pamphlet.

[*weighing*] a nonsse, [*an ounce*], and the fashion, and shall elde [*yeld, pay*] a brekefast to the foresayde M. and Wardons, a-fore $p^e$ day $p^t$ he be abull [*abled, enabled*] to be a fre-man of $p^e$ Citie forsayd." It is necessary to observe that he became thus free of the city and his craft, and can not be confounded with the free-sewers to be mentioned hereafter. If he did not become a shop-holder he doubtless remained a "seruant" [*servant*], working for a wage, but he was a fellow of the craft, a member of the "Bachelerys." Another clause enacts that every full craftsman, worth £20—a fairly large sum in those days—shall take up the livery of the Company, "schalbe of M. his ffeleschipe and clopynge," and present to the Gild a silver spoon of one ounce and the fashioning thereof. Then there seem to have been feasts four times a year; and at midsummer, "Synte John's day in harwaste," there were two dinners, one for the Livery and one for the "Bachelerys." To the former every Liveryman had to pay 12d., and "euery yowte Brodere" 6d., or "to be thysmyste (dismissed) frome the forsayde fraternyte and gylde ffor euer more." The "yowte Brodere" is perhaps a gild member who was not a liveryman, but the term occurs again when it cannot be so explained. Towards the feast of the Bachelerys the following payments had to be made. Every "schoppe-holder of the forsayd ffeleshyppe" 8d., every "seruaunt that ffangyth wagys (receiveth wages)" 6d., and "every yowte Broder that ys of the forsayde ffeleshipe" 4d. The yowte Brother is difficult to understand; in view that he paid less than the servant, I can not rightly fit him into his place, but the question will not affect us in the present enquiry. The only thing necessary to note is that he can be neither the servant, nor the shop-holder, and least of all the free-sewer, as we shall at once perceive. "And at euerech of thes foresayde dayys, after dener, ther shall come all ffre sowerys, and take the relef of the mete and drynke that the fforesayde M. and shopholderis levyth: and euery of them shall spend 1d. to the well-ffare of the fforsayde fraternyte and Gyld." A previous clause reveals who these ffre sowerys were. Every servant taking wages above 20s. had to pay 20d. to be a free sewer. No member of the Gild was allowed to set such a one to work for more than fifteen days without bringing him before the Master and Wardens to make him a free sewer. It is quite clear he could not have been the ordinary servant who had served his time, paid his silver spoon, and was therefore made a freeman of the gild and city. There are several reasons to prevent our taking this view of the case. First of all, the very terms of the clause which show he was something else; secondly, the fact that the servant paid 6d. to the feast and he only 1d.; and lastly, the humiliating position he occupied of being allowed to gather up the fragments of the feast after the others had all eaten. It is certain therefore that he had never been apprenticed, and was not a member of the Gild, he was simply a man hired to sew and stitch; and to cite "Free Sewer" as a proof that Gild members prefixed the word "free" to their title, is to totally misunderstand his position. In his case "free" either meant that he was *not* a member of the Gild, *free* from its control except as to certain matters, or that he had been "freed," licensed by the Gild to work at the craft despite his not having served his time. The consideration of this case only tends to strengthen my impression that whenever we meet the word "free" habitually associated with the name of a craftsman, it signifies something rather out of the way, arises from some special cause.

The Free Sewer at Exeter was therefore a journeyman who was not a member of the gild. This is usually held to be an abnormal state of affairs, and when I first became convinced of the fact it so struck me. But I have satisfied myself that the case was by no means a solitary one. The Bakers of Exeter in 1483 were evidently attempting to put bounds to the practice, for one of the clauses of their ordinances reads, "And also whoo-soeuer of the said craftc set ony servaunt yn occupacyon of the said crafte ouer iiii wekys and o day, to forfete xii d., as ofte as ony so doth: . . . yn-lasse then he hafe be aprentise of the said crafte."[1] The ordinances of the Carpenters of Worcester, settled in 1692, impose a penalty of 40s. a month for using the trade of a joiner or carpenter, not having served a seven years' apprenticeship and been free of the Company, *except he work as a servant or journeyman* with a freeman of the Company.[2] In the ordinances of the Leather-Sellers of London, 1398, it is provided; "Also, that *from henceforth* no one shall set any man, child, or woman to work in the same trade, if such person be not first bound apprentice, and enrolled in the trade, their wives and children only excepted." This shows that it had been previously done. The articles of the Bladesmiths of London, 1408, provide; "Also, that no one of the said craft shall teach his journeyman the secrets of his trade, as he would his apprentice,"[3] clearly proving that the journeyman had not been apprenticed. The ordinances of the London Braelers, 1355, also prove the existence of journeymen not previously apprenticed or members of the guild.[4] Again, from the ordinances

[1] Toumlin Smith, 336.
[2] *Ibid*, 208.
[3] Riley, 547.
[4] *Ibid*, 277.

of the Cutlers, 1344, it would appear that although special provision was made that none but *freemen* be masters or allowed to open a shop, yet there was no such restriction placed on journeymen.[1] These instances are all that have come under my notice, but doubtless more might be found. They are quite sufficient to prove that non-members were, at least, at one time, allowed to work as journeymen. The question naturally arises whether the Freemasons (and by the term I mean as I shall subsequently show, the Cathedral builders as distinguished from the masons of the various city companies or gilds), ever employed non-members in their work. Proof is wanting, but I cannot help feeling that in the early days they did so, that these were practically labourers, that like the journeymen of the Bladesmiths, they were not taught the secrets of the craft, i.e., the higher skill, but developed into the layers and setters spoken of in our Manuscript Constitutions. That these were not considered as masons is evident, although in the City Company they were included as of the gild, and that nevertheless they were present within the lodge itself is clearly shown by every one of the "Old Charges of Masons," a common clause of which is—Also that no master nor fellow make no mould, nor square, nor rule to no layer, nor set no layer *within the Lodge nor without* to hew no mould stones. This at once shows us the special work of the Freemason, which was to hew moulded stones, whilst the layer or setter was probably perfectly competent to build up a wall with squared stones, or to lay a pavement, or even to place the moulded stones in position. Possibly he could even roughly hew the stones to a surface, but to produce the mouldings on them, that was the work of the free-mason, or at least the foundation of his work, the knowledge of the more advanced among them soaring much higher still and including building construction. But the line of demarcation was between moulded and unmoulded stones.

I am somewhat reluctant to trench upon the domain of philology, that trap for the unwary of which it may truly be said, "Fools rush in where angels fear to tread." Yet I think that a little reflection will show that the ordinary meaning attached to the word *free* in connexion with citizenship or gild-membership, can not be the original one. At present, as for centuries past, it conveys merely the idea of privileges conferred: Thus the Freedom of the City implies permission to trade within its limits. I think that in the first instance, however, it asserted a veritable making free *from* something, a manumission. The word free is meaningless unless contrasted with a condition of unfreedom. If we could conceive a time, or state of society, in which all men were equal, they would be all free, but they would be unconscious of the fact, and have no word to express it. Only when a state of servitude had supervened could the contrasted state of freedom become apparent.

The first inhabitants of cities were the landowners thereof. They would not call themselves "free of the city," for they were the city itself, and the term would have been void of meaning. But very soon serfs and villeins fled to the cities where, making themselves useful, they were protected, employed, and in a measure concealed from their feudal lords. After a time, a custom which acquired the force of law came into operation, that when a villein had resided unclaimed in a city for a year and a day, he became free. That is, he became entitled to, and was formally granted by the authorities, freedom from his former servitude. It was not so much the freedom *of* the city, as the freedom *from* his master conferred on him *by* the city. The original conception must have been undoubtedly, free *from* something, not free *of* anything. And until he was thus freed he could not undertake any work or trade for himself, he could at most be the servant of a citizen. By the fact of his freedom he therefore at the same time acquired a valuable privilege, and in course of time the co-ordinate idea of privilege has over-shadowed the primary conception of manumission. In 1288 the Earl of Cornwall prayed the City Authorities not to grant the freedom of the City to several of his born bondmen (*nativi*), who had left his service in the latter end of the previous August, he being prepared to proceed against them.[2] If the freedom of the City had merely meant the privilege of working and earning money there, the Earl would not have made much demur, because it would only have had the effect of rendering his vassals more valuable to him: but it went further, it released them from their servitude and deprived him of all control over their persons and wages. Again, in 1305, four butchers appeared before the authorities, when it was proved that they held lands (for grazing purposes, probably) in villeinage of the Bishop of London in Stepney. It was therefore awarded that they should lose the freedom of the City.[3] Of course it was, they had already unfreed themselves, although in a very small way, because I presume that they could have regained their freedom by giving up the lands. All this is of course well known, I am stating nothing new, but it does not seem to be generally recognized by our writers that the term "freedom of the city" must have originally meant a freeing *from* something. This

[1] Hazlitt, 462.
[2] Riley, 23.
[3] Riley, 58.

sense is now quite lost and it had become intangible at a very early date, but it must have primarily existed.

Free of the gild, in the early times, would also mean much the same: viz., obtaining through the good offices of some gild or other the freedom conferred by the City. Now it must not be forgotten that the gilds themselves had no power to confer the freedom of the city, that was conferred on their members at their recommendation. Possibly it was never refused, but for all that it was the City's act, and consummated at the common Guildhall, not at the company's hall. And even in later times, although the freeing of an apprentice comprised the conferring on him of certain privileges, which fact has again overshadowed the original conception, yet the fundamental idea was, and is, that of a manumission from a state of servitude to his master, the freeing him from the bond of his indentures. And it will be remembered that there is at least a possibility of the same idea lying latent in the titles of the Free Carmen, who had escaped from the irksome fetters which bound them to the Woodmongers: of the Free Lightermen, who were never restricted by the hard and fast term of a royal charter: and of the Free Vintners, who were freed from the necessity of taking out a license in certain cases, which other Taverners and Inn-holders had to do. We should, therefore, look for the origin of "Freemason" in some special exemption enjoyed by them over and above other masons.

It is a self-evident proposition that masons existed in goodly numbers long before any city gild of masons was formed; and I think it may fairly be sustained that large numbers of highly-skilled masons must have been scattered up and down the country even before our cities had attained any great degree of importance. It will be understood, of course, that I am confining myself to post-Roman times. Private houses, even of foremost individuals, were constructed of wood and plaster long after churches and monasteries were built of exquisitely finished stonework. It is well known that at the time of the Great Fire of 1666, the majority of London houses were of timber. In 1272 the City Viewers, officials whose duty it was to inspect the walls and gates of the City from time to time, were two master masons and two master carpenters, and this selection of carpenters for the service endured at least to the time of Elizabeth,[1] and possibly later. In 1317, Adam le Plastrer registered a contract at the Guildhall, London, to plaster the Hall of the Earl of Richmond, near St. Paul's, "within and without."[2] Here we have the house of a wealthy and prominent nobleman evidently built of wood, or at most of rough walling, or it would not have required plastering. There is a great deal to show that as late as the time of the Stuarts the chief contractors of building were as often carpenters as masons, if not oftener. Of course, I do not assert that no houses were stone-built, or even that in the timber houses stone ornament was not applied to the doorways and windows; the rich doubtless went to considerable expense in these matters, but the use of stone would be limited, and would entail comparatively few stone-masons being employed: the carpenter, as a rule, built the frame of a house, and it was filled in, either by the Dauber with plaster, or by the Rough Waller or Bricklayer with unhewn stone or bricks, and plastered over. Of many craft-gilds we hear soon after the Conquest, but of so comparatively little *civic* importance was the mason in early times, that even Bro. Conder does not venture to suppose that his craft was organised into a city-guild before 1220.[3] As late as 1375 in Norwich, a city of churches, the masons resident were apparently so few in number that, rather than form a gild of their own, they attached themselves to the carpenters' gild of that city. "And bysyden alle thise ordinaunces, Robert of Elyngham, Masoun, and othere serteyn masouns of Norwiche, fynden, in Christes chirche at Norwiche, tweye torches brennyngge atte heye auter as it is by-for seyd.[4]

And yet during these centuries the whole land was being covered with the most exquisite specimens of Norman and Gothic architecture, in the shape of Abbeys, Cathedrals, Monasteries, Castles, Chapels, etc., in cities, towns and the countryside alike. Masons of the highest skill existed, therefore, in great numbers, and these I will for the moment designate as church-building masons. To a large extent their operations were undertaken at places such as monasteries and castles which never were within a great city or town. There is a certain class of document known as the "Manuscript Constitutions" or "Old Charges" of the Masons, of which we have preserved some seventy copies more or less, dating from the 14th century onwards. These documents can be shown to have belonged to the church-building masons. Where we do meet with a copy in the hands of a city-gild, as in the London Masons' Company, it is expressly described in the inventories as "One book of the Constitutions of the Accepted Masons;"[5] and I need not stay here to prove that these

[1] Conder, 58.
[2] Riley, 125.
[3] Conder, 54.
[4] Toulmim Smith, 39.
[5] Conder, *A.Q.C.*, ix. 38.

accepted masons derived from the church-builders rather than from the city-companies of masons. From these documents we learn two facts. The owners called themselves masons and their craft masonry, there is no mention of Freemasons and Freemasonry. Hence the term is of later date than the prime original of the MS. rolls. Also that they did not form themselves into separate gilds at each building—which, as the occupation of many of them was only temporary and they were in the main a wandering race, would have been difficult —but that they were one fraternity, co-extensive with England at least, even if they did not, as I suspect they did, at first include Scotland and Ireland too. A mason, travelling from, say York to Canterbury, was immediately recognised and treated as a fellow, a co-member of the fraternity. The Old Charges enjoin that he shall be given employment, or failing that, helped to the next Lodge. Herein they differed from the city gilds of masons established later, who like all other craft gilds in towns, were strictly localised. Each city-gild was an entity in itself, and recognised none as entitled to work within its jurisdiction except those who had served an apprenticeship to one of its freemen, or otherwise acquired its freedom. But the church-builders all belonged to one fraternity, and found work wherever church buildings were in course of erection. This is the first difference to be noted between the Freemasons and the Gildmasons. A gild member in a city could always point to his indentures entered in his Company's books, and to his freedom entered at the Guildhall. A church-builder could not do that. If his indenture existed in writing, which is doubtful, it might be miles away, he must therefore have means to establish not only that he was at one time an apprentice to the craft, but also that he had served his full time, and had been passed a master of the craft. This he was enabled to do by secret grips, tokens, signs. It is not my intention now to enter upon the question of degrees, I will simply point out that these secrets were absolutely necessary, that we know they existed even if we are still unable to say when, where, and how they originated, that there must have been at least two kinds to differentiate the apprentice from the fellow-craft, and that the conferring of them must naturally, inevitably have been accompanied by some sort of ceremony, which, however simple in its incipience, may have become greatly elaborated as time went on. And here we have at once a second line to demarcation between the church-mason and the city-mason: the one legitimised himself by reference to legal records, the other by secret tokens of recognition. It is all perfectly natural, it could hardly have been otherwise.

The church-builders employed, as I have already shown, for their less skilled operations, labourers who developed into rough masons, layers and setters, but they did not recognise them as of their fraternity, and rigourously excluded them from the opportunity of acquiring their special handicraft. Under these circumstances it cannot be suggested for one moment that they admitted them to a participation in their secret ceremonies. The city-gilds of masons acknowledged however these craftsmen as forming a part of the craft of masonry and admitted them to their fellowship, thus providing us with a third mark of distinction between the two fraternities.

Meanwhile exactly the same state of things must have obtained within the walls of many cities, where cathedrals, churches, abbeys, monasteries were also being built. At first all would go well and without friction. There would be stonemasons at the church, with their layers and setters. There would also be in the city other rough masons, layers and setters working at the houses and walls of the citizens. A few highly skilled stonemasons, possibly brought up in the schools of the church-builders, would also settle in the town in order to provide the small amount of ashlar and moulded stones required for civil buildings. But these would not be many, because the demand would be small. Gradually as the city grew their numbers would increase, society would become more highly organised, and the hewers, marblers, setters, layers, etc., would combine, and following the example of the other crafts, unite to form a masons' gild. Apprenticeship to a gild-member would be required of all new craftsmen, and in due course regulations for the trade would be submitted to the town council and the usual control over the trade asserted. Some of the church-builders might join the gild, others would be contented to go on in the old way. Two events would inevitably occur. First, the city-gild would endeavour to force the church-builders into their own ranks, to compel them to take up the freedom of the city, and failing this they would attempt to prevent them exercising their craft. Secondly, they would complain of their admitting foreigners, *i.e.*, travelling masons coming from elsewhere, to work within the city and its liberties. The church-masons would reply that these were old customs, that their own laws obliged them to find work for strangers coming over the country, and that, though within the city walls, they were not under the jurisdiction of the city authorities, inasmuch as they were working on church soil, which was extra municipal.

It may be objected to this description that the mayor and council would not admit that there could be any territory within the liberties exempt from their control, and I will concede that the cities did so and ultimately gained their ends, but not till after many

generations. For centuries there were in every city portions which enjoyed more or less freedom from the control of municipal and even state authorities. In London a whole ward was thus exempt at one time. "This name (Ferthingward) perhaps had been given to the ward of Cornhill at an earlier period, when it was the Stoke of the Bishop of London, exempt from the civic authority, and subject only to his jurisdiction.[1] In 1312 the City complained to the King as follows, "Such outlays and costs, which are great . . . commonly fall upon one part of the citizens only, and not upon persons of the religious orders, and others who have franchises by charter and in almoigne; to the amount indeed of the *third part of the rental of the said city.*[2] Even kings avoided invading the jurisdiction of the Church. In 1484 Richard III. issued a commission to Thomas Daniel, Surveyor of the King's Works, instructing him to press artificers for the defensive works being constructed within the Tower of London and the Palace of Westminster, "and fully relying on your fidelity and circumspection, have assigned you as well to arrest and take Carpenters called Wheelers and Cartwrights, as other carpenters, workers in stone, smiths, plumbers, and other artificers and workmen whatsoever, for our ordnance-works, wheresoever they can be found, as well within liberties as without, the *Fee of the Church only excepted.*[3] And Jupp adds, referring to numerous other instances of impressment, "The exception in favour of the Fee of the Church was in most instances carefully provided for." It is matter of common knowledge that until comparatively recent times, Whitefriars (Alsatia) and the Temple in London were extra-municipal. In all these places, therefore, the church-masons would and could, if they liked, and no doubt did, claim exemption from the laws and regulations of the City Company of Masons; and a similar state of affairs would obtain in other cities.

It is a curious co-incidence that an Act was passed in 1548 (2, Ed. VI.), one clause of which enacts that all manner of workmen connected with the building of houses and other edifices shall exercise their occupations in cities and towns corporate, though they be *not* free of such corporations.[4] The rest of the Act is concerned with the prevention of certain evils in various trades, especially in the victualling crafts, but none except the building trades are exempted therein from the laws of the gilds. It looks almost as if the church-masons had finally gained the day, not only for themselves, but also for those associated with them, such as layers, setters, tylers, glaziers, plumbers, etc. It may, however, be a pure co-incidence, and I do not desire to lay much stress upon this enactment.

But I think it will be conceded that there must have been a sharp controversy in the very nature of things. On the one side we find ranged the city masons who say, "no journeymen shall be employed who has not been apprenticed to a member of our company, and is a freeman of the city." On the other we have the church-builders who reply, "Our Old Charges enjoin us to find work for every fellow of our fraternity so far as we can. What do we care for your rules and regulations? We are a fraternity of our own, centuries older than yours, we are working in the Liberties of the Church over which your Mayor has no control; you are gild masons, we are freemasons, free from your control, outside your rules and regulations altogether; go to, leave us in peace."

That is, I submit, a possible, a plausible, even a probable, origin for the word "Freemason." It would not arise until the masons gild had acquired a certain strength, nor even then until the mass of the people began to rebel against the exclusive jurisdiction of the Church, and felt themselves strong enough to attempt to break it down. The end of the 13th or well on into the 14th century would appear to me a probable date. And if I be right, then the word "Freemason" did not mean originally, as has been assumed, a freeman of the gild of masons, but the exact contrary, a mason not of the company at all, free *from* them, not free *of* them. The old idea of exemption, which we have thought to be able to recognise in the Free Carmen, Free Victuallers, makes itself once more felt. "Free" does not refer to a privilege acquired, but to an exemption from bonds which would otherwise act in restraint of freedom.

There is a curious parallel to which I must call attention. From an early date the city companies of London had to supply a certain number of armed men to attend to the city gates at night: this body was termed "the Watch." In 1370 a rota was agreed upon: —Tuesdays, Drapers and Tailors; Wednesdays, Mercers and Apothecaries; Thursdays, Fishmongers and Butchers; Fridays, Vintners and Pelterers; Saturdays, Goldsmiths and Sadlers; Sundays, Ironmongers, Armourers and Cutlers; Mondays, Tawyers, Spurriers, Bowyers and Girdlers. It will be noticed that not one of the building trades is included. In France, in 1260, Boileau drew up for all the crafts of Paris a code of regulations known

[1] Riley, xi.
[2] Riley, 97, 98.
[3] Jupp, 185.
[4] Herbert, i., 116; full text in Gould, i., 375.

as *Le Livre des Métiers.* In the chapter devoted to the masons they claim exemption from the Watch-duty, "since the times of Charles Martel, as the goodmen (preudomes, *i.e.*, prudhommes) have heard tell from father to son."[1] Since Charles Martel is also mentioned in English Masonic documents as a patron of the early craft, it might be thought that perhaps the London masons had claimed a similar exemption, and that they therefore called themselves "free." But I attach no importance to what I am inclined to believe is a mere co-incidence, because we find that all the building trades were omitted from the above list, and not the masons only, and because in 1469 the London masons furnished twenty men-at-arms for the "Watch."[2] Why they were left out in the first instance I am unable to guess.

Some of the very men who claimed to be free masons would ultimately join the city gild, intending to settle in the place and take work under the authorities, such as the construction of guildhalls, etc. These are probably those referred to in the London regulations of 1356, as Mason Hewers. But the title "freemasons" having been originally assumed by them, it would soon lose its primitive significance, and from being associated with certain individuals of the highest class of skilled operatives, would at length be thought to cover all of this class, whether outside the gild or not, until freemason became equivalent to our modern stonemason. The distinction would be lost, all mason hewers would be known as freemasons and their handicraft as freemasonry. That this new definition was already current in 1375 we see by the City books, where the Masons' Company is inadvertently described as freemasons, and the error immediately corrected by the clerk.[3] Finally, the companies or gilds of masons, as in London, would begin to habitually assume the title of freemasons, and a member of such a company would have inscribed on his tombstone, Freemason and Citizen. And thus we should gradually see all the various senses in which the word has been used acquiring currency.

In conclusion I wish to say one word. I have placed this theory before the Lodge because it strikes me as being a fairly reasonable one. I believe it is worth taking into consideration, but I confess that at present it is a long way from proved, and I do not wish to pin my faith to it or assert that it is undoubtedly the correct solution of a problem which has long puzzled us. I am sure the Brethren will agree with me that we should do wrong to reserve our thoughts on such matters until we are ourselves absolutely convinced and provided with incontestible proof. By so acting, the theory, even if right, may never see the light, because the proof although existing, might never come within my range of vision. But by entrusting it to you, I am at least making it possible for some Brother to refute it if obviously inconsistent with known facts: or, if there be anything in it, his attention being drawn to it, he may be at some distant date enabled to supply the proof which I at present lack, but which he may perchance light upon. I claim nothing higher for it at present, than that it offers a good working hypothesis.

## ANALOGUES.

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| Free-Mason. | A Mason free from the City-Gilds' regulations. |
| Free-Lance. | A soldier not tied to any special ruler, but free to hire himself out to any employer. |
| Free-Booter. | A ship of war not commissioned by any sovereign, waging war on its own account. |
| Frank-Almoigne. | A territory of land exempted from all fiscal imposts. |
| Frank Fee. / Free-Hold. | Freed from rent. |
| Franklin. | A free-holder. |
| Frank-Tenement. | A freehold. |
| Free-Chapel. | A chapel not subject to the ordinary. |
| Free-Church. | A Church not subject to the state. |
| Free-house. | A public house not restricted in its power to purchase beer and spirits where it likes, in contradistinction to a Tied House. This is quite a modern example comparatively. |
| Franc-Tireur. | A sharp-shooter, not bound by the ordinary rules of fire-discipline. |
| Franche-Comte. | A county made free of all feudal restraints or allegiance. |
| Franc-Sale. | One exempt from the salt-tax. |
| Franc-Tenancier. | A freeholder, exempt from rent. |
| Frei-Schutz. | A poacher, a free-archer. |
| Frei-Graf. | The head of the free tribunal of the Vehmgericht, owing allegiance to the Kaiser only, and not to the individual states or sovereigns. |

[1] Gould, i., 198.
[2] Conder, 82.
[3] Conder, *A.Q.C.*, ix., 29.

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| Frei-Stuhl. | The seat of the Frei-Graf. |
| Frei-Schoffen. | Officials of the Vehm-gericht. |
| Frei-Herr. | A comparatively small landed proprietor, scarcely a nobleman, but free from feudal allegiance, except to the Emperor. |
| Frei-Stadt. | Free-city: a co-ordinate member of the empire, subject to the Kaiser only. |
| Frei-Acker. | Ground to which no soccage service is attached. |
| Frei-Bauer. | Free peasant or yeoman. |
| Frei-Corps. | A corps of volunteers, not bound to military service. |
| Frei-Gænger. | A free-lance. |
| Frei-Gericht. | Vehmgericht, a court which recognised only the Emperor. |
| Frei-Gut. | A freehold. |
| Frei-Haus. | A house enjoying certain immunities. |
| Frei-Lehen. | A freehold. |
| Frei-Markt. | A privileged fair, exempt from the usual imposts and permit of the landlords. |
| Frei-Sass. | A freeholder, yeoman. |
| Frei-Statt. | Asylum, sanctuary, free from the usual legal jurisdiction. |

All the above show a certain exemption from obligations under which they would otherwise lie

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The W.M. regretted that owing to the advanced hour of the evening it would be impossible to enter upon any discussion commensurate with the value of the interesting paper just read, and he must ask the brethren to send their comments in writing to the Secretary, so that they might appear in the *Transactions;* but he would permit a few short speeches of not more than three minutes each. The Rev. Dr. Cunningham and Bro. S. T. Klein availed themselves of this permission and said a few words, promising to supplement them in writing. A vote of thanks to the lecturer was recorded, and the Lodge closed, the brethren adjourning to dinner at the Holborn Restaurant.

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The Rev. Dr. Cunningham spoke of the extreme interest with which he had listened to the paper. He had given some little attention to the subject, and it was a great pleasure to find that the main conclusions which he had reached independently were confirmed by Bro. Speth's much more elaborate research. He had long been convinced that the term *free*, must mean free of a place, rather than free of a company, at all events originally, and as opposed to foreign. The sense free of a company seemed to him to be much later—say sixteenth or seventeenth century. He suggested that men who were free of a town were thus described because they were free from tolls which were levied on those who were foreign; he believed that it was this rather than freedom from a master that was implied. Hence we have the name used by various classes of men whose employments took them outside as well as inside the city, whether by water or land, such as free fishermen, free gardeners, free vintners. To the list given by Bro. Speth he would add, the Free Tylers mentioned in Valentine Green's *Worcester* Appendix. He believed that those whom Bro. Speth spoke of as the Cathedral Builders were called Free, because they were free to work in *any* place, without restriction, or obstruction from local authorities, whether organised in companies or not. It was to be noticed that the local organisation of the building trades in companies or craft guilds, was later than that of weavers, bakers, butchers and other trades, and does not seem to have been important in London till the close of the fourteenth century, when it was undertaken for purposes of civic government. In concluding, he ventured to call Bro. Speth's attention to the fact that the statute of Edward vi. to which he referred was repealed in the subsequent session.

Bro. Sydney T. Klein, F.R.A.S., said: The Lodge is to be congratulated at having such a paper as Bro. Speth has laid before us to-night. It is full of interesting detail and examines a subject which closely concerns the Craft. We have had numerous papers upon the history and traditions of Freemasonry, but this is the first time that the very name of our fraternity has been examined at length, and as Bro. Speth calls his paper a "tentative enquiry," we may hope that he will follow up the subject and work it out to its conclusion.

Bro. Speth has brought forward many good arguments for showing that the word "free" in "Freemasonry" did not mean *free of* any guild, and that its origin is probably to be found rather in the words *free from* guild jurisdiction.

The subject of the origin of the word "Freemasonry" has interested me considerably for some time and the numerous facts, which, thanks to Bro. Speth's industry, we have now before us, do in my opinion go very far towards proving the incorrectness of the generally accepted idea. As I have understood the paper Bro. Speth suggests that the name freemason first took its rise from certain masons being "free from the Masons' Guilds,"

and that freemasons were those who were attached to Monasteries and Ecclesiastical Orders and who would be mostly engaged in building churches; but surely if this were the case we should find that all, or the majority of masons attached to Monasteries and those whose names are handed down to us as having been engaged in building certain churches, would have been called freemasons. This is not the case, and I would suggest to him that in order to find the origin of the word "free," he must go a step further, and look for the original meaning as representing *free from* both the Ecclesiastical Orders and the Guilds.

Now during the fourteenth century when, according to our latest advices, the name *freemason* first appears, it is not conceivable that masons could have plied their trade or got employment unless they belonged to one of the guilds or were attached to a Monastic or some other Ecclesiastical Order; in the first place, those who were born in England could not have learnt the craft unless they were apprenticed for seven years if under the auspices of a guild, and probably for a similar time when brought up in the cloister; there was, as far as I am aware, no other means by which they could have been educated up to this trade. We may therefore, I think, conclude that all English masons were attached to either one or the other of these bodies. We know that the Science of Masonry was far advanced on the Continent, in fact, if we look at the numerous and magnificent specimens of architecture which remain to us from that time many will admit that they were even in advance of our countrymen; we also know that from earliest times clever masons came over to this country from the Continent, and although the guilds could hardly have admitted them they would have been snapped up and engaged by the monasteries or other ecclesiastical bodies, especially those masons who had a knowledge of church architecture, and I submit that these men would have been called *Frank-masons;* they were foreigners as distinguished from those masons who had been educated in England, either as members of the guilds or in connection with the monasteries; they would also not be bound by the regulations of the guilds, and would only accept such terms from the Monastic Orders as they themselves were willing to agree to; they would be free from all fees or taxes, they would in fact be free-lances, offering and selling their services to the highest bidder and bound only by their contract for the time being, they were indeed *free* masons, and were called so, as the equivalent to the name they went by, namely, *Frank-masons*; the English word *to frank* is a very old form of *to free*, and is found curiously in both French (franc) and German (frank), with the same meaning, both being derived from the Latin (francus). Now the *Franks* from whom the French nation had its rise were in the second and third centuries small German tribes occupying the lower and middle country along the banks of the Rhine; they successfully resisted the Roman attempts to subdue them and remained free from the Roman yoke, and on that account were called by the Romans Franci, the Franks, the Free people; we next hear of their spreading southwards and under Clovis (481-511 A.D.), conquering central Gaul, thus laying the foundation for the present kingdom of France. Three hundred years later Charlemagne (768-814) first raised to its zenith the kingdom of the Franks, and they became the supreme power in Western Europe, Charlemagne was even crowned Roman Emperor A.D. 799 by Pope Leo, and in England the title *Franks* became synonymous with foreigners. I think, therefore, it is not unreasonable to conclude that those clever Cathedral builders who came over into England from the Continent would bear the name of Frank-masons, it would also only be those that had a special knowledge of building who would have a chance in this country, the lower grades, or those who were not educated, could hardly have found employment unless they became apprentices and worked their way up; a Frank-mason would, therefore, hold high rank, and this is borne out by Bro. Speth's statement that "there is abundant evidence that in the course of time the freemason came to be looked upon as a special class of mason, endowed with superior skill." I do not wish to maintain that the word freemason was derived straight from Frank-mason without other forces coming into play, on the contrary, I think it probable that the prefix *free* attached to members of guilds and inhabitants of certain towns and the prefix *Frank* being used as equivalent to *free* in such words as Frank-pledge, Franklin, Frankhold, Frankalmoigne, etc., etc., may have been the inducement to gradually call these foreign masons *free* instead of *Frank* masons. I do not think that Bro. Speth is warranted in concluding that the term "Frank mason" used in 28 Henry VI., c., xii (A.D. 1444-5) is a French translation of free mason; it certainly, as he says, has nothing to do with *franche pierre*, but he tells us that it is not till fifteen years later, namely, in 11 Henry VIII., c., xii. (A.D. 1459) that the word *freemason* is used for the first time in the Statutes of the Realm; the word Frank-mason as a nick-name would have been used a considerable time before that date in the trade, before it would have become so generally used as to appear in the Statutes, meanwhile the earliest use of the word freemason is as pointed out by Bro. Conder only A.D. 1375. Another point that may help us in this matter is the fact that throughout England and Scotland, before the time we are speaking of, the majority of our finest buildings were characterised by the round arches, flat buttresses and massive pillars of

Norman architecture, the very style being called by a French name, but although I cannot on the spur of the moment give instances to back up the suggestion, I think it probable that it will be found that, during the eleventh and twelfth centuries, this style of architecture was called Frank-masonry, and those who had the special knowledge of this form would bear the name and renown of being Frank-masons, which became later Free-masons.

I suppose most of us have at one time had a dig at the origin of the word "mason," and as we are on the subject it may not be out of place if I give what I believe to be its etymon. I think it probable that the word mason was derived from the Greek word Μασσω (Massō) "I work with my hands," from which is derived the Latin "Massa," meaning "That which adheres together like dough," and from which we derive our words "mass" and "massive," a *mason* being one who works with his hands, and Masonry being a handicraft, the original meaning being "one who made cement or mortar and laid the stones in their place." I have not had time to get together all the occasions when the word "Masson" is used, but it is spelt that way in the Grand Lodge Roll No. 1 MS., which is the oldest extant MS. we have *with a date*, and was no doubt a copy from an older MS., it was also an old French form of *Maçon*. This suggestion of a Greek origin does not stand alone, as the word "latomiæ" or its corruption was often used for mason in the middle ages and this is the Greek λᾶτομοι (λας = a stone, and Τεμνω = I cut), but I can, I think, show a stronger argument for my suggested origin. Let us go several centuries back, say to the seventh century, and see the name which preceded the word Mason for designating the Craft. We find that the Venerable Bede in his famous History, calls ordinary masons "cœmentarii," and their masters or overseers "architecti." Now the Latin word "cœmentum" was certainly at times used to designate a block of rough stone as cut from the quarry, but the original meaning of the word "cœmenta" [plural] was "the *chips of marble*" (derived from cutting the block) from which the Romans made *mortar*, and from which we get our English word "*cement*." The original meaning of "cœmentarii" would therefore appear to be those who *worked up these chips* into the form of *cement*, *laid the cement* and placed the stones truly square; and this was the original name used in England as far back as the seventh century; when, however, we come to the Middle Ages when Latin words so often gave place to their Greek equivalent, we find a new word *Mason* coined, as I suggest, from the Greek Μασσω, or the Latin derivative *Massa*, and it will be observed that the new word Mason thus derived would carry the same meaning or reference to the original work of the cœmentarii, who were the oldest form we know of operative masons in this country.

As Bro. Speth says that the present paper is only a tentative enquiry, I hope he will make the subject his own, and carry it through to a conclusion, as he has done in the case of so many other difficult matters connected with the Craft; the thanks of the Lodge are especially due to him for the great mass of information he has been able to get together and put before us to-night when we remember the enormous amount of correspondence and other work which falls daily, I was going to say hourly, on his shoulders, in connection with Secretarial duties. Before sitting down I have great pleasure in proposing a very cordial vote of thanks to Bro. Speth for the interesting and instructive paper he has given us to-night.

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*Bro. J. Lane, F.C.I., writes:—*

Whether or not we agree with Bro. Speth's conclusions, it certainly will be the unanimous verdict of all the members of the Lodge that they are under a great obligation to the Secretary for the trouble necessarily involved in the production of his valuable paper, and for placing succinctly before us not only the results of his researches, but also his own individual opinions. With the latter I do not now desire to express agreement or otherwise, although it is but right to state that the arguments used have not quite convinced me of the correctness of the theory propounded. There may be—doubtless there are—other points which ought to be considered before any final decision can be arrived at. Certainly it is notorious that in the present day men of eminence in all branches of society are accorded the freedom of certain towns and cities, but this freedom surely cannot be limited to mean the depriving the recipient of, or releasing him from any disability, but rather, it appears to me, to indicate the conferring upon him of certain actual and important privileges.—Jno. Lane.

*Bro. E. Conder, jun., F.S.A., writes:*

Bro. Speth in his final remarks to his most interesting and scholarly enquiry into the origin and import of the prefix free in the words freemason and freemasonry, says, "We should do wrong to reserve our thoughts on such matters until we are ourselves absolutely convinced and provided with incontestible proof."

It is with these re-assuring words before me, that I now join in discussing this all important *crux*, and although, personally, I differ very much from our brother in his deductions, yet I am constrained to admit that at present we can but theorize on the subject, and lay down very little as absolute facts.

I understand our worthy brother on this occasion to offer for our consideration the theory, that about the end of the 13th century or early in the 14th, the members of our Craft were known as free masons, because they were free *from* and not free *of* trade Guilds and municipal authority; that is to say, they were in no way bound by civic or gild rules and regulations, and in fact occupied an almost unique position unknown in every other handicraft, that of being able to rely on their own constitutions and laws for support and reference in any case of dispute, and on the Church in particular for their daily employment.

To prove this theory is a difficulty, to refute it, a greater.

I will in this contribution to the pages of our *Transactions* content myself with pointing out where I differ from our brother in his argument, principally on this occasion with regard to London only, and leave the case very much as Bro. Speth has done, that of a theory, pure and simple; trusting the day may come when we may have additional material to work out our different opinions.

Bro. Speth draws our attention early in his paper to the Statute of Labourers, A.D. 1350, when we find an artizan alluded to as a *mestre mason de fraunch pere* and he very truly says that it defined a particular class of mason; however, in 1444 the term *Frank Mason* occurs in the statutes, and our brother will not allow of its derivation from the previous term. Principally because the adjective agrees with the masculine mason, and not with the feminine *pierre*. This, I do not think, extraordinary; to my view, the *Frank Mason* of 1444, was identical with *Mason de fraunche pere*, *i.e.*, both were the same class of artizans, which were afterwards known as freemasons. When the adjective frank was employed with the man alone, it was of necessity in the masculine form.

In 1375 we first find the word freemason used, and curiously enough it is only in connection with the London Company of Masons [see my paper on the company *A.Q.C.*, vol. ix., p. 29], and was doubtless a slight error on the part of the scribe, who entered the company under that heading, but almost immediately erased it, making a fresh entry lower down the page under the title of Masons simply. We can gather nothing from this except the fact that at about the date quoted by Bro. Speth, the London Company as often as not appears to have been known as the Company of Freemasons as well as the Company of Masons. The fact that the entry was struck out and added much lower down in the list as "The Masons" simply, was to my mind not so much because the *title* of the company was out of order, but rather because the scribe had entered it out of its place in the order of precedence; had the former been the case the corrected entry would have immediately followed.

With regard to the Statutes of 1459, freemasonry is undoubtedly here recognised as a trade, and freemasons as those higher-class artizans who worked at freemasonry. To my mind at this date the man who was styled a freemason, was so called *because* he followed the art or craft of freemasonry nothwithstanding that Bro. Speth says "such deduction is placing the cart before the horse," if so according to this logic we must not believe that a man was called a "carver" because he worked as a sculptor or as a monumental mason (then called "carving"), but rather that the word carving was derived from a man termed a carver. I cannot think under any circumstances that the name of a trade was ever taken from a tradesman, but rather the man from the trade.

I am at one with Bro. Speth in discarding the Gild Theory; I would like to mention that as the Masons' Company continued to embrace "the Hole Crafte" of Masons down to late time, all Master Masons and their Apprentices, after having served their time, were obliged to belong to the Company if they desired to work within the radius of the Company's power of search. Among these masons, were those termed "marblers" or sculptors from the monumental work they executed within the church. Although Stow would have us believe that a Company of Marblers once existed, there is little evidence to be found concerning any such. But from the fact that the Masons' Company at an early date included "marblers," it has been assumed that at one period in the history of the gild, an amalgamation took place. We find that the monumental masons and sculptors who were members of the Company, usually styled themselves freemasons from the time of Henry Yevele "the hewer" in 1356, to Edward Marshall the sculptor in 1668. Neither of these men called themselves freemasons because they were members of the Masons' Company, but rather because they worked at the art or craft of freemasonry. With respect to the date of the foundation of the London Gild of Masons, Bro. Speth speaking of my History of the Masons' Company, says "even Conder does not venture to suppose that his craft was organised into a gild before 1220."

What I wrote was to this effect regarding the foundation of the Company, "roughly speaking it may be placed about the year 1220 if not earlier." Before this period stone for building was rarely used in London, but the building of London Bridge by Peter of Colechurch, and Isenbert of Xanctes, having been finished a few years and the possibility of a number of masons from the Continent having settled in London, made it necessary, if not already done, of fonnding a Fraternity or Fellowship which embraced all the masons known as belonging to "the Holc Crafte of Masonrye." That this may fairly be the case, we have but to glance at the "Assize of Building" passed in the mayoralty of Henry Fitzalwin, *circa* 1198-1200, to see how little stone was then used for secular buildings, and further notice that the members of the Company of Masons in its early days, and long afterwards, consisted largely of "church builders," who our brother says were free from all such troubles as gild bye-laws and regulations of city aldermen.

In 1356 when the trade regulations for the masons of London were passed by the civic authorities, the mason hewers were to my mind those high-class artizans otherwise termed freemasons, and in the Statute of 1350, masons *de fraunch pere*, one of the representative of these masons-hewers was the famous Henry de Yevele, always spoken of as a freemason, and styled by Stow freemason to king Edward III., Richard II., and Henry IV.

I now take up the argument with regard to church builders and their freedom, as freemasons, *from* the civic authorities.

In 1332, by an ordinance dated 6 Ed. III., "It was agreed by John Pultney, mayor, and the aldermen that Master William de Ramseye mason, who is master of the new works at St. Pauls in London, etc., shall not be placed on any assizes, juries, or inquests, etc., unless his presence shall be especially required for any certain cause."[1]

Here is an instance of the chief Master Mason of the Church of St. Paul's *allowed* by the mayor and aldermen a certain freedom from civic duties unless his presence is required.

Would this have been the case if as Bro. Speth says the church builders, who "all belonged to one fraternity," were "not under the jurisdiction of the city authorities in as much as they were working in church soil, which was extra municipal"? The question of certain areas of the city of London being extra municipal is treated by our brother Secretary, I fear, with greater credulity than the evidence warrants. I am unable to trace any foundations for his theory that upon any of the church lands within the city could masons, who belonged to a society of church builders (if such a one existed), exercise their calling *free from* the regulations of the city and the Masons' Company in particular. I have the following observations to offer concerning the alleged "Liberties" of the Temple, Whitefriars, (spoken of as Alsatia) and Cornhill, otherwise Ferthingward.

In the first place, all that an artizan could claim from any religious foundation was the right of "sanctuary" only, and this in common with any malefactor escaping justice, certainly is it nowhere hinted at that under the wing of the Church, could masons or other crafts exercise their arts independently of the regulations of their particular trade which had the authority of the court of aldermen.

If we take the case of the Temple, we know that after the order acquired their property on the south side of Fleet Street, a huge monastery, fit only for these quasi military knights, soon covered the entire estate. This establishment only lasted from 1185 to 1311.

Upon the abolition of the order, Edward II. granted the fee to the Earl of Pembroke, who soon converted the buildings for the use of the students and professors of common law. Consequently all rights of a religious character were lost before 1315.

As for Whitefriars, the case was rather different. In the reign of Edward I., a good christian, one Sir Robert Gray, founded on his estate which adjoined the Temple, a Carmelite Convent, this religious house is not remarkable in civic history before Tudor times, but after the reformation, the right of sanctuary having been retained, it became the resort of all the rascals of London.

Rules for their better behaviour still exist and are to be found in the state paper office, (temp Elizabeth). The term Alsatia is of late date, and does not occur before the time of James I., who appears to have confirmed the right of sanctuary which had been retained during the reformation and which was not abolished until 1697.

If this right had carried with it a peculiar "Liberty" for masons to work *free from* the control of the city Company, we should expect the records of that gild to contain notice of this important fact, seeing that the date of the abolition of sanctuary in 1697 overlaps that of their charter granted by Charles II., giving them increased power of search.

Whatever freedom Cornhill, the ancient Ferthing-ward, may have enjoyed under the rule of the early Portreeves of London, it was certainly lost before the end of

[1] The full text of this ordinance is given in my "History of the Hole Crafte," page 60.

the thirteenth century. Stow records in 1382 the erection of a tun, or temporary prison, by Henry Wallis, mayor, for night offenders of the district, would this have been the case if the ward was "extra municipal?".

Bro. Speth next cites the commission issued by Richard III. in 1484 as evidence for his theory, here again I do not read the text from his point of view. To my mind "the fee of the church," was not a district where artizans connected with the building trade could work undisturbed by the freemen of the trade gilds, but merely a clause inserted in the commission to prevent Thomas Daniel, the king's surveyor of works, from taking masons and others from work in or upon the church and church estate; not an unusual thing considering the position the Church occupied in the minds of Anglo-Catholics.

Our brother does well not to place much importance on the enactment of Edward VI. in 1548, as this was clearly a protestant move to encourage foreigners who flocked to England after the reformation, to start their crafts in London and so help on the erastianism of the boy-king's crafty advisers. It is needless for me to remind the brethren that this enactment was repealed in the following year, on the petition of the London craft gilds.

I certainly cannot believe that this abortive enactment was the outcome of a movement on the part of the church builders who had now "finally gained the day," seeing that the society of church builders, if existing at this date would have been in a state of chaos, suffering from the result of the overthrow of their patrons and the cessation of church building.

In conclusion, I would once more express my opinion that in the present state of our research, and with the evidence now available, we are *not* justified in assuming, first that a freemason was free from the trade gilds and civic regulations; and secondly that in the fourteenth and fifteenth centuries there were districts in or near London, in the fee of the church, or extra municipal, where freemasons could in the words of our worthy brother, say "*We are working in the Liberties of the Church over which you have no control, outside your rules and regulations altogether; go to, leave us in peace.*"—EDWARD CONDER, JUN.

*Dr. Chetwode Crawley, F.R.Hist.S., writes:*

Whether we consider Bro. Speth to have proved his theory or not, we must extend an unreserved welcome to his suggestive enquiry into the original force of the prefix *free* in *freemason*. Personally, I am glad to have the opportunity of welcoming a verbal enquiry conducted on sound philological principles. In by-gone days, much of the technical literature of our Craft has been the scoff and the jeer of scholars, owing to the unscientific methods of instructors more remarkable for zeal than learning.

All who have had reason to perpend the technical bearing of the epithet *free*, have shown symptoms of dissatisfaction with the ordinary view that it stood to-day the same as it did in the infancy of the Bulders' Brotherhoods in England. This feeling of dissatisfaction found vent in such derivations as that from *franche pere*. This somewhat far-fetched origin has found wider acceptance than it deserves, mainly because it was understood to rest on the authority of Mr. J. O. Halliwell-Phillipps, who was the first in his edition of the Halliwell MS., to point out a possible connection between *free*stone and *free*mason. But reference to Mr. Halliwell-Phillipps' own words in the second edition of his Introduction to the MS., will show that the great antiquary did not formally endorse the suggestion, and took care to ascribe it to an unnamed friend.

No account need be taken of such a derivation as that from *frère maçon*. It is so exquisitely untenable, from the philologist's point of view, that it would require an unbroken chain of historical proofs to bring it within his powers of belief. To make it possible, it would have to be regarded as constituting a class all by itself. It could derive no aid from history or from analogy. It would stand without precedent, parallel or congener. And I fear little more can be said in favour of the derivation from *franche pere*, though somewhat less can be said against it. Now, the philological strength of Bro. Speth's theory lies in its being the converse of this. It does not contravene the accepted laws of language, and, if true, only adds another to a well-established and widely-spread class of words, in which the prefix *free* maintains the sense claimed for it by this theory.

Harking back to the original meaning of *free* and *unfree*, Bro. Speth shows that *free*, in compounds similar to *freemason*, means exemption from disabilities. In the case of our Craft, such freedom may have been obtained in either of two ways. First, exemption from disabilities may have been obtained by compliance with the conditions enforced by the authority that had imposed the disabilities; that is, by being made free of a guild, company or fraternity. In the alternative, exemption may have been obtained by ignoring, or successfully contesting the claims of such an authority to impose disabilities. It is this latter alternative that Bro. Speth has shown to be consistent with the evidence derivable from language, and has sought to show to be not inconsistent with the evidence from history.

We are bound to admit the weight of Bro. Speth's linguistic argument. The great number of analogous instances of the force of *free* in compounds throws the burden of disproof, in this respect, on his opponents. Still, Bro. Speth has so far only submitted his theory as the basis of a useful working hypothesis. Its real validity as a matter of fact must be determined by historical investigation. We are proud to number among our ranks one brother, pre-eminently fitted by learning, capacity and candour, to pursue such an investigation—our brother, Robert Freke Gould, to whose erudition Bro. Speth has paid so graceful and so well-deserved a compliment.

And the enquiry merits being followed up. It would be as absurd to hold that the present force of *free* in *freeman* of the City of London must necessarily be the same as *free* in the mediæval *freemason* or *freebooter*, as to assume that the purchasing power of the pound in to-day's currency must necessarily be the same as the purchasing power of the mediæval pound.

In such cases, the only assumption we can legitimately make is that the primary use must have been such as to give an unstrained meaning to the secondary, when regarded in the environment that attached to the word its new connotation.—W. J. Chetwode Crawley.

*Bro. W. H. Upton, of Walla Walla, Washington, writes:*

Dear Bro. Speth,—I feel exceedingly complimented in receiving galley-slips of your article on "Free and Freemasonry." They did not arrive, however, until yesterday, and so I very much doubt my ability to get a line to you "by the last of January," as you suggest. Hence I shall not write a formal comment, but a letter. You can use it if you wish, if it arrives in time. Moreover, the paper treats of subjects, some of which I have never investigated, and requires reflection and digestion.

Your paper is divisible into three parts:—First, it shows the weakness of the various theories as to the origin of our use of the word *free* in the name of our fraternity. In my opinion less powder would have destroyed the target. In a general way, I have been inclined to believe that in Scotland in the early seventeenth century—say from the Schaw Statutes on—the word was used to indicate admission to the freedom of the municipality, to local civil rights; which, however, occurred when the apprentice was freed from his indenture and admitted master of his trade. And that in England, from the earliest date that we can trace the use of the word, men called themselves freemasons exactly as we do yet, *id est, without knowing the reason why.* Our ancestors were not, as a rule, curious on such subjects. Precedents were enough for them.

Let me remind you that in our New England colonies two hundred and fifty years ago, a man acquired his political rights—not by being a free-born Englishman, but by being "*admitted a freeman.*"[1] This did not imply that he was unfree before. I, for example, ought to be considered reasonably free by birth—being of the seventh generation in America, and come of gentle English blood—yet I was "admitted freeman" in Connecticut twenty odd years ago, on proving that I could read.

The second part of the paper suggests a theory of the origin of our use of the word free, which is not improbable, but depends entirely upon the soundness of the suggestion to which the third—by far the most important part of the paper—is devoted; namely, the question of the relation of our fraternity to the masons' guilds. About two years ago, I reached the conclusion that the theory that we are sprung from, or identical with, those guilds must be abandoned; and I announced this conclusion in an oration before the Grand Lodge of Washington in 1895, and in my Correspondence Report (under Colorado) of the same year. I now find that you had announced the same conclusion, and the theory of your present paper, two years earlier, in your Margate lecture on "What is Freemasonry?"

The theory that there were, side by side, from the rise of the masons' guilds till their fall, two classes of *skilled* stonemasons, to some extent rivals, yet mainly devoted to somewhat different lines of work, the cathedral-builders and the house-builders, or city, or guild masons (or, as I prefer to say, the *travelling* masons and the *local* masons), is one that must be studied carefully to see if there are facts inconsistent with it. Yet it fits so many known facts, it accounts for so much that was inexplicable under the guild-origin theory, that it must command the most serious and thorough study. We know that the golden age for the travelling masons began just after the close of the first millenium of the Christian era, when, upon the death of the church's expectation that the world would come

[1] See an accurate foot-note on the subject in my account of my first American ancestor, John U., in the Upton book sent you, *about* page 200.

to an end with the year 1000, all Christendom began to build magnificent cathedrals. This was centuries before the rise of the masons' guilds. Your position is consistent with much scattered evidence that these cathedral builders possessed the remnants of the ancient mysteries, and a theology that was far from orthodox—preserved to their day in secret, and necessarily taught in secret by them—and that their secrets have been handed down to us, not as their successors, but as the identical fraternity to which they belonged. Let us give this theory the study it deserves.

No single passage in the paper gave me more pleasure than the flat-footed statement that the Old Charges and Constitutions were the property of our fraternity, not of the guild-masons. Nothing can be more certain; yet it is not uncommon to see references to them, written by prominent masons, from which it might be inferred that, instead of being sons of the men who used those MSS. from before the fourteenth nearly to the nineteenth century, we were descendants of their illegitimate cousins.

With best wishes for the New Year—already one-twenty-fourth gone,—I am ever, fraternally yours, Wm. H. Upton.

*Bro. W. H. Rylands, F.S.A., writes:*

The subject now submitted by our Secretary it must be admitted is one of very considerable interest. It has often been written about, but really without any very satisfactory result; indeed it may fairly be said that all of the explanations advanced, until some distinct proof is forthcoming, can only rank as theories. Bro. Speth has introduced quite a new derivation of the word free-mason, which in my opinion is worthy of careful consideration.

To derive the original word from *frère maçon*, *maçon de franche pere*, freestone mason, or freedom of the mason guild, is an easy way out of a difficulty, but I think not at all satisfactory. The use of the word free, as applied to the free sewers of Exeter, is, as Bro. Speth states, not a parallel case. It applies to a workman employed who, by submission to the Guild, is made free to pursue his trade in the employment of a master. The word free, has of course the meaning of "exempt," and this is the one chosen by Bro. Speth, and there are reasons why such a usage could be specially applied to masons. As Fergusson stated in his Handbook of Architecture, when writing on Freemasonry, "at that time [12th or 13th century] all trades and professions were organized in the same manner, and that the guild of masons differed in no essential particulars from those of the shoemakers or hatters, the tailors or vintners, all had their masters and past-masters, their wardens and other officers," etc.

"But though their organization was the same, the nature of their arts forced one very essential distinction upon the masons, inasmuch as all the usual trades were local, and the exercise of them confined to the locality where the tradesmen resided, while the builders were forced to go wherever any great work was to be executed.

Thus the shoemakers, tailors, bakers, and others, lived among their customers, and just in such numbers as were required to supply their usual recurring wants. . . . .

With the mason it was different: his work never came to him, nor could it be carried on in his own house; he always was forced to go to his work; and when any great church or building was to be erected in any town, which was beyond the strength of the ordinary tradesmen of the place to undertake, masons were sent for, and flocked from all the neighbouring towns and districts to obtain employment."

I have quoted this interesting peculiarity of the masons' trade before, a peculiarity which not only placed the masons in a position quite distinct from the members of any other trade, but made it necessary for them at times to form themselves into separate Lodges, more or less taking the place of the town guilds, with a similar general organization. I do not agree with Bro. Speth when he writes that the "church-masons" did not form themselves into separate guilds, at the places to which their employment took them, my own impression is that they did. Rules and Orders were formed by the Chapter for the Lodge at York in 1370, and reference to a Lodge at Canterbury are found of the year 1429. Other instances might be quoted, but the question of "central authority" and special lodges would be out of place here.

The power of the town guilds would naturally not extend beyond certain circumscribed limits, and could therefore in no way control any masons outside those limits. It was quite within the power of any mason to leave the town in which he served his apprenticeship, commencing business in any part of the country he pleased, and if sufficiently skilled he could take contracts for building works. In such cases the necessary workmen would be obtained and no doubt formed into a Lodge, which would exist so long as the work continued. Such a case may probably be found mentioned in the Private Account Book of Sir William More of Loseley, in Surrey, detailing the expenses of building Loseley House in 1561. (*Archæologia*, vol. xxvi., pp. 295, etc.) The masons were boarded at iiij$^{d}$. the day;

"Mabbanke the freemason" was paid xij$^{d}$. the day; "Wyfolde the freemason" ix$^{d}$. the day; Dyrryke appears to be called both mason and bricklayer; "a stone leyere" receives v$^{d}$. the day; labourers iiij$^{d}$. the day; "Gyllane a free mason" iiij$^{li}$ "for his yers wages," "ffor his meat and drynke after iiij$^{d}$. the daye;" "for his two lyv'ves xx$^{s}$." Perowe received iiii li x$^{s}$. the yere, and for his lyv'yes xl li, his meate and drynke xij li, for two years. An interesting entry runs as follows:—

| | |
|---|---|
| To Brykleton, one other mason, but entred to lere [learn; a sort of apprentice] for his wagis for one yere ... ... | xxxiij$^{s}$. iiij$^{d}$. |
| For his Lyv'ye ... ... ... ... ... ... | xiij$^{s}$. iiij$^{d}$. |
| for his meat and drynke ... ... ... ... ... | vi li. |

Another reads:—

| | |
|---|---|
| Itm to the freemasons and hewers of stone, after sondrye pryces by the daye ... ... ... ... ... | xxiij li. xvi$^{s}$. |

They also received meat and drink.

The inventory dated 20th August, 1556, includes:

| | |
|---|---|
| Itm, a boke of geometrea ... ... ... ... ... | xvi$^{d}$. |
| Itm, a payre of compasses... ... ... ... ... | ij$^{d}$. |
| Itm, a hamere ... ... ... ... ... ... | ij$^{d}$. |
| Itm, a foote rule ... ... ... ... ... | j$^{d}$. |

Although such cases must have been fairly common, the above is the only instance I have noted of an apprentice being entered to learn his trade at any private building; an action which would lead us to infer certain Lodge rules and customs. There would, however, be nothing to prevent any freemason taking apprentices when necessary, though the number might be limited when he himself was a member of a guild or company.

There is much to be said on the side of Bro. Speth's contention, and he has brought forward a considerable number of facts and arguments to support it, I am not, however, satisfied that he has solved the problem. It would be difficult to dispute the fact that the church-building masons' Lodges were distinct from the town guilds; also that the former were ruled by the laws found in the MS. Charges. It is also clear, I think, that "freemason" denoted at one time, at least, a special kind of mason, but would the fact that certain masons not connected with any town guild were free of the usual laws of such communities be sufficient origin for the distinctive title? and would not a "freemason," having become a member of a town guild still justly retain the name?

The appellation seems to me in its original meaning to refer to a superior kind of mason, as specified in the deed of 1396—*lathomos vocatos free maceons*, and *lathomos vocatos ligiers*. It may therefore be fairly concluded that the word *free* refers to the quality of the mason, rather more than to his position with respect to certain rules and orders of the town guilds. It is true that the terms free mason and mason were used more or less indiscriminately—for example "Richard Cracall mason," in 1412, contracted for the building of Catterick Church "new as Werkemanschippe and mason crafte," though John Wode, masoun, in 1435, undertook to build the tower of the Abbey Church, St. Edmundsbury, "in all mannere of thinges that longe to free masonry." Workmen also apparently occupying similar positions are sometimes called freemasons and at others masons. A freemason was naturally a mason, though a simple mason was not necessarily a freemason.

It seems to me therefore more fitting to seek for the explanation from a source different from the ordinary one of freedom or manumission. Another word "free" or "fre"[1] used from an earlier period than the 14th century, in conjunction with the words "nobles," "ladies," etc., had the meanings, fine, liberal, noble, accomplished, etc., and would, when joined with the word mason, fitly express what was intended to be understood by the compound word free-mason, superior-mason.—W. H. Rylands.

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I am naturally glad to see that in the comments which my paper has evoked, there is nothing which, to my mind at least, materially contravenes the views I enunciated. Bro. Cunningham, for instance, holds almost identical opinions. He thinks "the Cathedral builders were called Free because they were free to work in any place." I think they *called themselves* free because they *claimed* freedom to work in any place. The position he takes up is therefore even in advance of mine, because he apparently supposes that that was tacitly granted which I only suggest was put forward and for a time acted upon, although not admitted by the authorities.

[1] It occurs in both our oldest MSS., the Halliwell and Cooke. Bro. Speth has called attention to the latter reference in his commentary, in a footnote on the second page.

I quite agree with Bro. Lane that there may be other points which ought to be considered, only unfortunately I am not aware of them; and if he knows of any such, I trust he will produce them later on. We are also at one as to the present meaning conveyed by the words freedom of a city or company, but my argument is that this is not the original conception, but a co-lateral one which has overshadowed the primitive idea attached to the phrase. It appears to me that Bro. Chetwode Crawley has anticipated this objection in his penultimate paragraph.

Bro. Conder, jun. has paid me the high compliment of not only studying my paper, but of putting forward at some length, considerations adverse to my views. I do indeed maintain, as he says, that the freemasons occupied a unique position unknown in every other handicraft, and for the simple reason that they were themselves a unique craft. Where else shall we find in the middle ages the possibility of a large society of craftsmen, working in unison, outside of the city gilds? No other craft was in a position to claim such immunities as I have supposed the masons did, because those members of the craft not working in cities, were isolated, and no union was possible. But the Cathedral builders were largely working where no gilds existed, and centuries before a masons' gild was thought of, and they very naturally, to my mind, carried their own customs and organisation with them when they happened to be at work in a city.

As regards the derivation of freemason from *mason de franche pere*, I have shown its philological impossibility in English, but as Bro. Conder seems to think it was nevertheless possible in French, I must add a few remarks to those I have already made on the subject. To arrive at the *Frank mason* of 1444 from the *mason de franche pere* of 1350, the following steps must be supposed. *Mason de franche pere*, next *franche pere mason* which is an absolute impossibility, altogether repugnant to French idiom and construction. But further than this, seeing that the adjective is already feminine, no French ear could possibly allow the word *pere* to fall out, which it must do before the *franche*, agreeing with *pere*, would assume the masculine form *franc*. The transition form of *franche mason* would be hideous, intolerable. If there had been any desire to abbreviate the expression *mason de franche pere* the form assumed would have inevitably been *francheperier*, which might have been easily enough converted to *franc-perier*, but in that case what becomes of the *mason*? In 1444 we find the French word *Frank-mason* in the Statutes, but we have already Freemason in 1375 in ordinary use, and it is quite clear that the Norman-French term is simply the translation of a then well-known English word. Whether the City Clerk in 1375 altered Freemasons to Masons because the title was incorrect or because the order of precedence was wrong, it is difficult to decide. I am willing to accept the explanation of Bro. Conder, it will not materially detract from the argument I have used, which does not depend upon this entry alone.

Because freemasonry was derived from freemason, it does *not* follow that other trades were derived from the titles of the respective craftsmen. Why must we insist upon uniformity of process in derivation? In carving, carver; weaving, weaver; bricklaying, bricklayer; etc., we see one particle dropped and another taking its place, and neither word is derived from the other, but both forms from the verb, to carve, etc. But in mason, masonry; freemason, freemasonry; we find the original name of the artisan, *plus* a particle added to it in order to describe the trade itself. And what is the trade called which gave its name to the smith? There is none, we simply call it smith's-work. So I still suggest that to derive freemason from freemasonry is to place the cart before the horse.

In his remarks on the date of the foundation of the London Company of Masons, Bro. Conder supports my theory rather than otherwise, and although I did not quote his exact words in my paper, I think that they were sufficiently accurate for the purpose I had in my mind.

I do not think that the well-known case of William de Ramseye can be adduced either for or against my argument. It is conceivable that the masons may have insisted upon their freedom from gild-control in the management of their business and yet admitted their other civil duties as subjects of the State. Moreover we do not know whether Ramseye may not have personally joined the gild. I have distinctly stated as part of my argument that many of the Church builders must have done so.

Bro. Conder asserts that the only privilege an artisan could claim from residence on church territory, was sanctuary, and that craftsmen could not exercise their trades there independently. But is this so? The matter is very difficult to prove one way or the other, and I have supposed that other exemptions would be asserted both by the craftsman and his clerical employers on his behalf. We all know that large staffs of writers were employed in the monasteries. Also that the monks made their own clothes, brewed their own ale, and, with the aid of masons, built their own houses. Were all these trades ever interfered with by the gilds? True, the artizans in these cases were monks, or rather lay-

brethren, but the fact, though not quite parallel, tends to show the possibility of exemption for the mason.

As to Thomas Daniel not being allowed to "press" church workmen for the King, I do not say it was "an unusual thing": on the contrary I assert it was most usual: and my argument was that, if even kings hesitated to interfere with church builders thinking it better, possibly for the sake of peace, to tacitly recognise the claims the Church had set up, how much more likely is it, that at the beginning of the gilds period, the gild brothers should find themselves powerless, or their authority at least disputed.

My mention of the Temple, Whitefriars, etc., was not intended to imply that in these special territories the strife, which I have supposed took place between the gild and the free masons, occurred: I only cited them as extra-municipal territory which had existed down to a comparatively recent date. Neither do I deny that Ferthingward had lost its privileges in 1382: I adduced this instance as an example of what a huge slice of territory had *at one time* been independent of the authorities, although within the city walls. The strife which I have ventured to assume the possibility of, must have been very near its end by 1382, and probably began as early as 1200. I beg to thank Bro. Conder sincerely for the attention he has given to my paper, and if we are not quite on the same road at this particular moment, I do not think our paths are so divergent as to preclude the hope that they may, some time in the future, meet.

To Bro. Chetwode Crawley I have only to express my gratification to find that he is able to lend the special sanction of his University standing and attainments to the philological treatment of my theory.

I am very glad that Bro. Upton's letter has arrived in time to be included in this discussion. He dissects my paper as was to be expected of a lawyer and a judge. But when he draws our attention to the fact that 250 years ago, granting the freedom of a town had no concern with any former condition of servitude or subservience, I can only remind him that I was writing of the eleventh century, and he of 600 years later. I trust he found no difficulty in proving to the authorities, twenty odd years ago, that he could *read*. Those who have seen his contributions to our *Transactions* and his reports to his own Grand Lodge, fully recognise that he can at least write. It is pleasant to feel that he has fully grasped the enormous importance of my views, if they can be established; but I must not follow him into the question he hints at, as to the possession by the church builders of surviving secrets of the ancient mysteries. That is another story, as Bro. Rudyard Kipling would say, and the time is not yet. But whether the word freemason owes its origin to the circumstances I have imagined or not, the facts remain certain that we, of to-day, are the sons of the freemasons and not of the gild-masons, and that they were fundamentally distinct societies at one time, however much they may have approached each other in later periods. I have, in my paper, drawn attention to no less than four capital differences as demonstrated by their respective codes of regulations, and although certain mason-gilds may have arrogated at one time the title of freemasons, the idea has never been extirpated from the popular mind that the real freemasons were distinctly church-builders. Bro. the Rev. Horsley informs me, that when he was a boy, the building staff at Canterbury Cathedral were wont to assert that they were freemasons (which of course they were not, in the modern sense), and were always so spoken of by their fellow townsmen. This claim, at so recent a period, is valuable colateral support to my argument.

Bro. Klein neither altogether supports my views, nor does he absolutely reject them; he takes a middle course and utilising some of my arguments, starts an alternative theory of his own, the boldness of which nearly takes away my breath. Before considering it, it will be well to point out one or two cases in which he has derived an impression from my paper which I did not intend to convey. I did maintain that those who afterwards became known as freemasons were in the pay of the clergy and monastic orders generally, but not by any means that they were subservient to or incorporate with them. They were equally free from the clergy as from the gilds. They formed among themselves one Society or Fraternity co-extensive with these islands, and apprenticeship to one of their members very early became a necessity. Possibly, when a foreigner of distinction came over here to take charge of some large work, such as William of Sens, he was admitted to the fellowship of this Society, but of that we know nothing at present. I do not agree, therefore, that in the fourteenth century a mason could not obtain employment unless he belonged either to a Gild or a Monastic Order, he was paid by the clergy doubtless, but had further little connection with them.

I can of course only glance very superficially at Bro. Klein's theory. I am not prepared to admit that Frank and Foreigner were synonymous in the England of the eleventh and twelfth centuries, but even were it so, I am afraid we should gain little. In that case, we must suppose the word Frank mason or Freemason to have originated about that time, and to have been more or less usual right down to 1375 or 1444. But we have no

sign of this anywhere, and a good deal to disprove it. Our Old Charges were framed by the very men whom we both agree to look upon as the original Freemasons, and the earliest copies (the Regius Poem and the Cooke MS.), date from the fourteenth and fifteenth centuries. They are evidently copies of still earlier texts. In them the masons describe themselves as *masons*, and their Craft as *Masonry* and *Geometry*. Not a hint of Frank masonry or Fremason. If Bro. Klein's theory were good, it is inconceivable that no sign of it should be found here. I myself use this very fact to prove that the introduction of the term Freemason is posterior to the date of the prime original of these documents.

The suggested derivation of the word "mason" I must leave to be dealt with by those acquainted with Greek.

I have to thank Bro. Rylands very sincerely for his contribution to this discussion. As regards one point, I do not think that we are really at variance after all. I do still maintain that the Church masons did not form a separate gild at each building, and he thinks they did, but the difference all arises from the indefiniteness of the word separate. I am quite ready to admit that a body, corporation, society, (call it what you will), was formed at every centre, and that to a certain extent it took its orders on some points from the authorities, say the Chapter, but it was only as a branch of the whole fraternity which extended throughout the kingdom. It was ruled by the general laws, as placed on record in our MS. Rolls of the Constitution, it acknowledged the membership of a mason coming from anywhere and admitted him to its ranks, and it was only in minor matters of pay, hours of work, etc., that it took its orders from the Chapter, as at York in 1370. This is very different from the city gilds, each of which was totally independent of every other. In fact, the Cathedral Lodges stood in much the same relation to the general body, as our present Lodges do to the universal craft.

Bro. Rylands' extracts from the private account book of Sir William More are a valuable contribution, the importance of which can not be too highly rated.

I think it very likely that freemasons who joined a town gild did retain their title, because by that time it had become symonymous with a certain class of work, and this is probably the reason why the London Company assumed the style of Freemasons, there being at that time many of those in its ranks who formerly were truly freemasons in the original sense. I agree with both Bros. Rylands and Conder that the name soon acquired the significance they attach to it, that of a superior kind of mason, but I do not think that it could have had that force in quite the beginning. With regard to Bro. Rylands' final suggestion, in all our MS. Rolls, the science of Geometry, (*i.e.*, as the context shows, Masonry) is termed one of the *liberal* arts, and in the Cooke MS. we have the further fact that the word *liberal* is replaced by *free*. The footnote in my commentary on this MS. in vol. II. of our Masonic Reprints runs as follows, "This is the only document to my knowledge that applies the term 'free' to the seven liberal sciences. If Masonry was a free (a liberal) science, were its professors therefore *free*-masons?" This was my first timorous departure from the accepted ideas on the subject, and, as has been shown, I have discarded it for what appears to me a better derivation. But the passage certainly does add some weight to Bro. Rylands' suggestion.

I am quite aware of the two weak spots in my theory. They are, that I can show no instance of the supposed strife between the church and city masons: and I can bring forward no single case of the word freemason being used in opposition to gild-mason. Had I only found one such instance in either case, I should have claimed a much higher status for my theory than that of a working hypothesis. Perhaps some such reference may yet be found, perhaps not: who can say?—G. W. Speth.

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## ADDITIONAL NOTE.

I find the following extract among my "Westmoreland Notes" which is of interest in the present discussion.

Workman's wages fixed by the Bench of Magistrates at Kendal, 10th April, 1719.
During the summer months from the middle of March to the middle of September.

| | |
|---|---|
| A Master free Mason, when working in hewing or walling free stone, with meat and drink ... ... ... ... | 8d. |
| Without meat and drink ... ... ... ... | 12d. |
| A rough Mason, Waller, Plasterer, Common Wright, Slater or Cooper with meat and drink ... ... ... | 6d. |
| Without ... ... ... ... ... ... | 10d. |
| The Journeymen Servants that have formerly served apprenticeships to any of the above Trades with meat and drink ... | 4d. |
| Without ... ... ... ... ... ... | 8d. |

| | |
|---|---|
| The Apprentices that have not served three years and more than one, with meat and drink ... ... ... ... | 3d. |
| Without ... ... ... ... ... ... | 7d. |
| The Apprentices that have not served one year with meat ... | 2d. |
| Without ... ... ... ... ... ... | 5d. |
| Getters of stone or slate with meat... ... ... ... | 6d. |
| Without meat ... ... ... ... ... ... | 10d. |

It will be noticed that so late as 1719, freemasonry was still considered a separate trade; and the Master Free Mason's claim to the prefix free is undoubtedly, in this instance, based on that of the Old *Maçon de Franche Pierre.*

Again it is interesting to find the "Journeymen Servants" who are out of their indentures, although probably freemasons *by trade*, are not in the position of Masters of their Craft, and consequently not in receipt of the same wages. It is to my mind quite clear that from 1375 down to this notice in 1719, we have positive evidence that freemasonry was a trade, and freemasons, those artizans who followed the Craft of Freemasonry.—Edward Conder, Jun.

Although late in date, the above note is still a very interesting and important addition to our stock of knowledge, for which our thanks are due to Bro. Conder. But it in no way conflicts with my paper, wherein I have admitted that Freemason did become synonymous with a superior class of masons. See also my reply to Bro. Rylands. It does not add any strength to the alleged derivation of Freemason from *mason de franche pere* however; and I hold that the fact that a freemason usually worked in freestone is merely a curious coincidence which has led many of us astray for a long series of years.—G. W. Speth.

## REVIEWS.

**THE Macnab MS.**[1]—This is the eighth pamphlet, all of uniform size, issued under the supervision of the energetic Hon. Librarian of the Province of West Yorkshire, each one of which has contained a careful reprint of a W. Yorks M.S. of the Old Constitutions, one of them containing three such MSS. Most of these pamphlets enjoy the advantage of an introduction by Bro. Hughan, pointing out the peculiarities of the document under review at the time, and the present publication follows in their wake. There are many points of interest to be noted in the Macnab MS.—the last one acquired by the Provincial Library, making eight in all—and these have been lucidly explained in the introduction. I will, therefore, only draw attention to one or two. To begin with, the document is a comparatively late production, being dated 1722, and the scribe, or one of them, adds the curious information that he is 27 years of age, a detail he possibly thought of importance, but which can hardly concern us. The roll, for such it was originally before it was cut up into sheets, is apparently written in two distinct hands, and Bro. Hughan thinks there were two scribes engaged on it. I have not had the advantage of seeing the original, but, judging merely from the facsimile specimens provided in the frontispiece, I am not sure that he is right. It appears to me that they are by the same scribe, who, for some reason or other, began in a larger caligraphy and finished in a smaller. Perhaps he found it would take up too much room to complete the MS. all in the large bold hand in which he had begun, and therefore reduced the size of his writing. If two writers were really engaged on the work, then we have the name only of one of them, George Webster, and his signature resembles more the earlier portion than the later immediately preceding his autograph. The MS. belongs to the Roberts Family, and is in so far a complete copy that it cites the New Regulations (given only by three other MSS. of this family), and also the Apprentice Charge, which is wanting in the majority of copies of the Old Charges. Unfortunately the commencement of this MS. has been torn off and lost. The editor has supplied its place in the present reproduction by taking the text of the Roberts Print. It is needless to add that both Bro. Watson and Bro. Hughan have done their respective shares of the work thoroughly, and thereby earned the thanks of all students of these valuable relics of our past. A few copies may still be procured from either Bro. Kenning, or the Secretary of our own Lodge, at 2s. 6d. each.—G. W. SPETH.

**Historic Notes of All Souls' Lodge, No. 170, Weymouth 1767-1895.**[2]—The compiler of this well got up volume—Bro. Zillwood Milledge—may well be congratulated on the abundance of material at his disposal, very few old Lodges having their minute books and other records intact for such a long period, and also on the good use he has made of it in the selection of "Historic Notes" now published. We are given a very clear insight into the working of the Lodge since its formation at Weymouth in 1804, and are incidentally introduced to many other matters affecting the town in which the Lodge has met for ninety-two years.

The volume, which comprises 350 pages, in addition to the "Notes" relating more especially to the Lodge history, contains most interesting references to national affairs, and there are also many and lengthy references to the Provincial Rulers of the Province of Dorsetshire, special regard being had to Bro. William Williams, who is well remembered as the Editor of the New Book of Constitutions, published in 1815, after the Union of the Two Grand Lodges, and to Bro. William Tucker, whose unfortunate mistake in appearing at a Craft meeting in clothing pertaining to a degree or order not recognized by the Book of Constitutions was the cause of his being deprived of his honourable position by the then W.M. Grand Master, the Earl of Zetland.

Bro. Milledge's work is embellished with numerous illustrations or portraits of distinguished members of the Lodge, and is further enriched with references to the Capitular and Mark Degrees, the K.T. Preceptory, Priory, and Rose Croix Chapter at Weymouth. He also gives lists of the landowners and of the chief magistrates of the borough from the earliest date to the present time, and altogether he has produced a handsome volume, which must, of necessity, have a special and an abiding interest for the members of the Craft at Weymouth and the province of which that town forms a not unimportant part. The "Introduction" by Bro. Hughan, containing as it does so much

[1] An exact reproduction of the Macnab MS., A.D. 1722. Edited by William Watson (of Leeds) . . with an introduction by Bro. William James Hughan (of Torquay) . . London, George Kenning, 1896.

[2] *Historic Notes of All Souls' Lodge, No.* 170, *Weymouth* 1767-1895, *with Illustrations.*—By Zillwood Milledge, J.P., C.C., F.R.Hist.S., P.M. 170, etc., with Preface and Introduction by W.Bro. W. J. Hughan, P.S.G.D.(Eng). Weymouth: Sherren and Son, 1896.

information in reference to the History of the Province of Dorset, adds considerably to the value of the work.

If my task could end here, it would be all the more gratifying; but the incorporation of the date "1767-1895" into the title, as implying that the Lodge was at Weymouth during that period, or that it had a continuous existence from 1767, is assuming more than can be conceded; for the text, as well as the preface, conclusively show that the Lodge never met at Weymouth until 16th June, 1804, although (on page 5) it is stated, without any authority being quoted, that the "Warrant" of All Souls [which on page 4 is stated to have been burnt at Tiverton] was by permission of the Provincial Grand Master of Devon, Sir Charles Warwick Bamfyield [*sic*] removed in 1803 on the petition of members of the "Weymouth Lodge." Bro. Milledge himself, no doubt with great accuracy, states that the members of the "Weymouth Lodge" were the founders *in Weymouth* of the "All Souls' Lodge," but there is no evidence whatever of any "removal" in 1803, or of any sufficient connection between the defunct Lodge at Tiverton and the new Lodge at Weymouth to justify any claim to continuous existence from 1767.

The "authority to remove," appended by Bro. Hughan to his "Preface," bears date 18th January, 1804, so that the "removal" could not have take place in the preceding year, and the "Historic Notes" show that the first meeting at Weymouth was, as already stated, not until 16th June, 1804. The Grand Lodge registers, which I have carefully examined, show no admissions at Tiverton after 16th March, 1798—the next entry being of Masons of Weymouth, whose names were registered on 27th June, 1804, after an interval of upwards of six years.

Of the twelve names mentioned in the "authority to remove," I find the Rev. Henry Shatridge Cruwys was a member at Tiverton in 1787. Bevis Wood, attorney, was one of the "Members at the Constitution of the Lodge" at Tiverton in 1767, and was Provincial Grand Secretary for Devonshire at the date of the document referred to. There were two members at Tiverton named Edward Boyce—one a builder, made in August 1774, the other described as Edward Boyce, jun., architect, of Tiverton, initiated in December 1793. William Tucker may have either been a "baker and malster," admitted in January 1771, or a "linnen draper," who was a member at Tiverton in 1787, there being two registered of that name. Thomas Enchmarch, described as a merchant, but without any residence, was admitted between 1776 and 1780.

The other names in the "authority to remove" are John H. Browne, James Hamilton, Samuel Weston, Thomas Richardson, Richard Pearse, Stephen Bryer, and Bennett Harvey, and these seven, with the preceding five, are therein designated "the Master Wardens and Brethren of the said Lodge of All Souls"—but neither of the latter seven appear on the Grand Lodge Register as having been connected with the Lodge at Tiverton, and—what is stranger still—neither of them is registered as being a member of this new Lodge at Weymouth. Bro. Milledge, however, states (page 5) that one of them, James Hamilton, the first W.M. of the new Lodge, was a member of the old "Weymouth Lodge," which was constituted in 1776 and erased in 1785,—nearly nineteen years prior to the formation of the new "All Souls' Lodge" at Weymouth in 1804. A strange thing for the W.M. of a Lodge never to be registered as a member.

Further, the name of "Bro. George Gould, Esq.," who was the donor of a cushion, does not appear on the list of members of All Souls at Tiverton, which is a continuous record from 1767 to 1798, neither do I find the names of Bro. H. Thornhill, who presented a valuable Bible in 1776, or of Bro. Michael Festing, who gave a box in which to keep the Warrant in 1778, as ever having been members of the Lodge at Tiverton. It is most probable that the seven names unaccounted for in the "authority to remove," as well as these three donors, were at some time members of the old "Weymouth Lodge," and this opinion is strengthened by a reference to the date of the gift of the valuable Bible which took place in 1776, the very year in which the "Weymouth Lodge" was constituted.

It appears to me to be very clear that there was no connection whatever, in the shape of continuity of membership, between the Lodge at Tiverton and that started at Weymouth in 1804. The reason for the so-called "removal" is doubtless attributable to the necessities arising from an attempt to comply with the provisions of the Act 39 George III., c. 79 (for full details respecting which my "Handy Book" may be consulted), and if this be so, the honourable distinction of possessing a Centenary Warrant in 1867 is scarcely in harmony with the facts in relation to the Lodge, facts that were easily ascertainable from existing records.

It would be interesting to know under what authority the Tiverton Masons met from 1794 to 1798, if the original Warrant of 1767 was burnt in the former year. Also, what "Warrant" the All Souls' Lodge had from 1804 until it was granted a "Warrant of Confirmation" in 1866. Surely the "authority to remove" could not be accepted as a Charter, under which meetings might be held and Masonic work done.

With the exceptions to which I have, by a due regard to facts, been compelled to advert, Bro. Milledge's work is worthy of preservation, and will no doubt be highly valued by the brethren at Weymouth, at whose desire, and for whose special benefit, these "Historic Notes" were compiled.—Jno. Lane.

**Crowe's Masonic Clothing.**[1]—A handsome volume, quarto, tasteful binding, thick paper, clear print, and thirty-six exquisite plates of clothing, jewels, etc., all artistically executed and coloured. The author, Bro. Crowe, has long been noted for the attention he has given to the ornamental side of Freemasonry, and for his large collection of regalia, both modern and ancient, connected with our Craft. At each of the conversaziones of our Lodge he was an exhibitor, but the objects contributed by him to these pleasant exhibitions form but a small part of his collections. The knowlege which he has acquired for himself he has now undertaken to communicate to others, and the book under review is his first instalment. Should it prove as successful, from the publisher's point of view, as it deserves to be, we may anticipate two more volumes, one treating of regalia now no longer used and often belonging to extinct rites, and one comprising the clothing of American and Australian Grand Lodges. The thirty-six plates in the present volume give coloured copies of aprons, sashes, collars, jewels, etc., of a representative character, judiciously selected so that, by the aid of the letterpress, those articles not pictured may be easily imagined. Four plates are devoted to English Masonry, six to Scottish, three to Irish, twenty-one to the various Grand Jurisdictions of the Continent, and the last two to Egypt. To each plate is prefixed a short description of the Grand Lodge under review, a few words as to its history, and an explanation of the succeeding plate. It is all very concise and clear, and appears to me to answer the purpose intended admirably. That the book will be welcome I have no doubt. How many masons in England would recognise a foreign apron and be able to state to which nationality it belonged? Very few, I expect, but many would like to be able to do so. The clothing of their own jurisdiction is presumably more or less familiar to them, and what they do not know, they can possibly learn by reference to a maker's catalogue. But no catalogue will supply all the information about England that this book does, and it need scarcely be pointed out, that no catalogue they are likely to be able to get at, will give them any information at all about foreign regalia. In this book we have it all under our hands.

The plates themselves are beautifully executed, and as the drawings were made with the actual objects before the eyes of the artist, there should be few chances of error. I was however struck with the undress apron of a Grand Deacon of England which is shown with a white flap, edged with garter blue. This seemed to me unfamiliar, and on comparing it with my own apron of A.G.D.C., I at once saw that my flap was *all* blue, no white showing. But at a Lodge meeting recently, where several Grand Officers were present, I took the opportunity of looking round, and found, to my surprise, that the older officers did show the white fall, and the younger did not. Which is correct? When was the change made? And by whom?

The work will doubtless be purchased by many brethren simply on account of its beauty, but there is one class of mason who cannot afford to be without it. I allude to the curators of any museum which embraces masonic curios. For them it must become at once an indispensable work of reference. Let us hope that the further volumes promised may soon see the light.—G. W. Speth.

**Simpson's Praying Wheel.**[2]—The title of this book is rather a long one, but all its promises are more than fulfilled. The author, Bro. Simpson, is perfectly qualified to treat the subject, not only from a theoretical point of view, being widely versed in archæology and symbolism, but also from personal experience, having more than once travelled and sojourned among the Lamas. The Praying Wheels, or rather, as he explains, the Praising Wheels, are the revolving cylinders which the pious Buddhist, from Thibet to Japan, puts in motion to acquire religious merit. Most of them are of a portative size, held in the hand by the pivot, some look like barrels whirling on an axis, some are moved by water or wind. So far, we are not told that steam or electricity has been applied, but this may be due to the conservative tendency of religious minds.

There is generally an invocation or *mantra* inscribed round the cylinder or written on a paper inside. This *mantra*, in most cases, contains the words: *Oum* (the sacred mono-

[1] *Masonic Clothing and Regalia, British and Continental*, by Fred J. W. Crowe. . . Edinburgh: T. C. and E. C. Jack, 1897.

[2] *The Buddhist Praying-Wheel.*—A collection of material bearing upon the symbolism of the Wheel and Circular Movements in Customs and Religious Rites, by William Simpson, R.I., F.R.A.S., etc. London: Macmillan & Co., 1896. One vol. of 303 pages, illustrated.

syllable) *Mani, Padme, Hung!* (In the Jewel the Lotus, Amen!)—a rather mysterious formula whose first meaning the author very plausibly interprets as phallic. With the Buddhists, of course, the jewel became the Buddha, and the Lotus his doctrine.

Some of the revolving barrels have inside a regular collection of religious books. Visitors, who set them turning, acquire as much spiritual benefit with each revolution as if they had read the whole collection and learned the contents, an easy way of assimilating what the author calls a "circulating library."

There is no proof that such implements existed in India during the Buddhist period. Buddha and his followers spoke a good deal of "turning the Wheel of the Law," but this was a mere figure of speech to mean the teaching of the true Law. On the other hand, the Wheel always played a large role in Buddhist art, where it is represented on the top of pillars, on the gateways of the *Stupas*, on Buddha's throne—sometimes apparently worshipped in itself. Then again, this was only symbolism, the Law being always intended. One might therefore suppose that the praying machine has its origin in the materialization of a metaphor, as is sometimes the case with religious practices. But there are proofs that such implements, or at least the ideas they imply, were current in India long before the rise of Buddhism. Bro. Simpson has even unearthed, in the Satapatha Brahmana, the description of a Brahman who is sitting on a cart wheel and singing a hymn, while he is turned round, in hope to gain the The Three Worlds. It appears as if Buddha had tried to attach a spiritual significance to this rite which, after him, relapsed to its old material meaning under the cover of Buddhism.

Going deeper in the subject, the author connects these practises with the Indian or rather Indo-European, if not universal, custom of *circumambulation*. Nowadays, the Buddhists, either when they go round the rude monuments erected over the ashes of their saints, or when they walk round some distinguished guest, like Bro. Simpson, to do him honour, always move from left to right—that is to say *sunwise*. So did the Brahman of the Wheel. There we have the aim of all this symbolism—which is to imitate the course of the sun.

Already in the Rig Veda the sun is called the "Golden Wheel." In the Institute of Manu we find mentioned the rule of passing sacred things and persons with the right shoulder towards them. The author records many instances of this custom still surviving in the domestic rites and religious performances of the Brahmans, who call it *pradakshina*. He then points out how the same practise of walking round an object sunwise has been followed down to our days, by the inhabitants of Western Europe, especially the Highlanders of Scotland, who call it *deisul*. Here also it aims at bringing good luck, while the reverse motion—*withershins*, as it is called by the Scotch, and I believe, *prasavya*, by the Brahmans, —is everywhere considered as an unlucky move, a cause of evil.

What is the reason for these "superstitions," as some would call them? Bro. Simpson shows them to be survivals from the time when our distant ancestors, struck by the regularity of celestial phenomena, identified with the circular motion of the heavenly bodies the ideas of Right, Law, Duty, Order, Happiness, Abundance, and Health. The Wheel thus became the symbol of the Cosmic order, particularly of the sun, which has itself the form of a discus. So long as this circular movement keeps its course, everything goes well. Should it stop or reverse, decay and death follow.

Yet circumambulation is something more than a mere symbol. Of course, to imitate a superior being passes for the best way either to honour or to please him and to feel at one with him. But there is still another idea, very conducive of imitation, that prevails among primitive minds. It is the belief that, by simulating an act or an event, one secures its realization, so that certain circular motions, made sunwise, help the great luminary of the day, and therefore, all the forces of nature to accomplish their regular and beneficent course. To go round in the opposite direction, becomes, for the same reason, a powerful spell, capable of turning upside down the laws of nature.

Thus, although it seems difficult to find two ideas more in opposition than the consciousness of the regularity of natural laws, and the belief in the influence of purely magical performances over the phenomena of nature, both notions seem to proceed from the same source, which may be called the dawn of astronomy, or rather it is the same notion under two different aspects, one scientific the other traditional.

The author brings forward the mythology or folk-lore of nearly every race to show how frequently the Wheel has been used as an image of the sun, and circumambulation practised as a religious rite. But he fails to prove, as he frankly acknowledges, that circumambulation has a solar significance outside the Indo-Europeans and the races which, like Chinese and Japanese, have received from India part of their symbolism. The logical conclusion would be that we have here a train of thoughts and even a set of practices that go back to the old Aryan stock before the separation of its branches. Yet he hesitates to draw this inference, although the parallellism of details goes far to justify the assumption—for instance in the consecration of holy spots, in the coronation of kings, at weddings and at

funerals.—In whatever country the first parting of Aryan races took place, our ancestors of the period were just in that state of culture which would favour the rise of such beliefs and practices.

There is an apparent exception to the sunwise direction in the funeral ceremonies of the Brahmans. So we read also of the ancient Greeks and Romans

lustrantque ex more sinistro
Orbe rogum

(Statius *Thebaidos*, l. vi., *v.* 215.)

But these exceptions confirm the rule, as may be seen from the explanation given in the Satapatha Brahmana, which, after having directed the sacrificer to go round the altar, first from right to left, then sunwise, adds: "The reason is that while the first time he went away from here after those ancestors of his, he now comes back again from them to this, his own world."

The same mixture or alternation of *pradakshina* and *prasavya* is to be found in the funeral rites of the Roman Catholic Church. When the priest goes round the coffin with the aspergillum and censer, he walks from right to left, *withershins*. But there is, at least in the Belgian churches, a traditional ceremony of which Bro. Simpson will be glad to hear:—At the "Offrande" the whole congregation, headed by the mourners, goes round the body *deisul*, each assistant, as he enters the procession, dropping in a plate a coin (or some counter especially provided by the family of the deceased) and receiving in exchange a lighted taper. As they pass before the altar the priest, who stands on the first step, facing the coffin, presents to their lips the patène, a sort of golden salver in form of a discus, which is sometimes used to carry the Host. (This salver is called the *Discus* by the Eastern Christians who describe it as destined to contain the "Living Coal.")

This ceremony suggests so much of light and life that one might explain the apparent discrepancy of the two circumambulations as if the first was connected with the realm of death, and the second—sunwise—with the idea of resurrection or survival.

No reader of the *Transactions* will be surprised to hear that Bro. Simpson has made some discreet allusions to the *deisul* circumambulations in Masonic Lodges. The examples he chooses are taken from the ritual of the Old Lodge at Melrose. A further investigation of our Liturgies might add still other materials. But the learned Brother undoubtedly thinks it better to say with Herodotus, when the Father of History stopped short in the middle of his description of Egyptian mysteries: "Although I have a full knowledge of them, great care shall I take not to reveal it."

In a special chapter on the *Swastika* are given additional proofs of the connection between this widely known emblem and the apparent course of the sun.

In an appendix the author quotes Max Muller's famous letter to Schliemann, where the *svastika* proper, with the arms of the cross bent towards the right, 卐 is given as a symbol of the vernal and beneficent sun, while the *sauvastika* or left-handed svastika 卍 stands for the autumnal and decaying sun. It may be added that according to Sir George Birdwood, who admits the same difference between the svastika and the sauvastika, it is rather the diurnal sun and the nocturnal or subterranean, which are thus symbolized. (*Old Records of India Office*, 1891, p. x., xi.) Anyhow, the two forms of the bended cross would thus afford respectively appropriate emblems for both pradakshina and prasavya.

The last chapters are devoted respectively to the employment of the Wheel as an amulet—to the Wheel-god of the Gauls and Germans—to the use of the Wheel as a symbol of Thunder. In order to explain the combination of ideas that led to this last symbolism, the author refers us again to the primitive representation of the sky as a wheel in motion. "From heaven," he says, "come rain, lightning, and thunder, they are only a part of the great movement above, and, being so, they are attributes of the Wheel."

I shall venture an explanation which I believe simpler and more natural: The Wheel has symbolized thunder, because the *rolling* of thunder suggests the idea of a cart-wheel. On some of the sculpture stones of Scotland, where Bro. Simpson points out representations of thunder under the form of Wheels, there are two illustrations (fig. 43 & 44), where we see wheels connected by an axis. This primitive image of a vehicle, not unlike a bicycle in appearance, is crossed by a double "sceptre" or rather a zig-zag line with a trident at each end. Here we have thunder under its two-fold aspect, the rolling and the lightning.

The book is copiously illustrated, and each illustration helps us to understand the text. To sum up, it is one of the best contributions lately published in the department of comparative mythology or rather comparative symbolism. The author seems so afraid of sharing the wild fancies into which this kind of research too often leads imaginative minds, that he risks rather being taxed with timidity, but he lays out his materials so as to leave his readers free to draw their own conclusions, which will in most cases not differ much from those of our learned brother.—Goblet d'Alviella.

**Revised History of Anchor and Hope No. 37.**[1]—This neatly printed historical sketch of an old Lodge is valuable because it is based, more or less on the preserved Records from 1765, and, moreover, has the original authority to constitute, *dated 23rd October*, 1732. Undoubtedly it is the oldest of the Lodges, originally warranted in a Province, and continuing on the Roll until now, without even being erased for a single day. First of all, its senior was the present No. 39 Exeter, which also possesses its original *authority to constitute*, dated 11th July, 1732[2]; but unfortunately it was erased 29th November, 1754, and not restored until 5th February, 1759, and even then was not raised to the position of a 1732 *Lodge* until 1770. The authors of the History of No. 37 are in error in stating the erasure was from 1745 to 1770.

Of the Lodges constituted before No. 105 Bolton, of 1732, only 17 are now on the Register, so that it is no ordinary position that the "Anchor and Hope" enjoys, and the authors are fully justified in claiming for it

"a distinction of which its members may feel justly proud."

The first mention of the Royal Arch Degree is on Dec. 27th, 1767, when a payment is noted of £1 11s. 6d. for "expenses at *Warrington* in making three Arch Masons." We are told that 24 brethren took the degree *in the Lodge*, from that year to 1774 which is remarkable, for the "Moderns" chapter at Bolton was not started until 1785, and the first Charters granted by the Grand Chapter of Royal Arch Masonry promoted by the "Moderns" were not issued until 1769. This and other facts of a similar character prove how widespread was the desire to take this degree amongst the "Moderns" prior to and after the formation of the aforesaid Grand Chapter in 1767, quite apart from the "Ancients" from their origin in 1751.

An entry of 18th Dec., 1768, has long been a mystery to me, and is still unexplained, the authors being silent thereon.

Three brethren "were crafted and raised Master Masons, they being before Modern Masons."

The Lodge was under the "Modern" Constitution, and had it read "they being *before* Ancient Masons," the minute would be according to the circumstances, but as it is appears inexplicable.

At an Emergency Meeting, 30th Nov., 1769, four brethren were "*installed* Masters." They were subsequently exalted as R.A. Masons, the ceremony of "passing the chair" was a pre-requisite, being continued for some 80 years, viz., to 1846.

It is clear that matters were rather mixed, for Dermott's "Ahiman Rezon" was purchased in 1771, and it was not until 1797 it was decided that it "should be Laid asside and a New Book of Constitutions be Bought at the Expence of the Lodge." It is quite possible the members were coquetting with both Bodies, as some other Lodges did, but finally came to their right senses in the year named.

In 1788 mention is made "of a valuable old manuscript written on parchment and said to have been formerly tacked to the Warrant," but nothing definite is recorded subsequently as to its character, and most unfortunately it has long been missing. It may have been a copy of the "Old Charges," but it is useless to speculate at the present time.

The Centenary of the Lodge was celebrated 23rd October, 1832, and its sesqui-Centennial on the same day and month of 1882, the latter being one to be long remembered by the Brethren. One member was present at both Commemorations!

A reproduction is to follow of the "Quarterly Communication" of Grand Lodge in 1732, but is not yet ready. All subscribers will have copies of this unique publication, no other of the kind being known.—W. J. Hughan.

[1] A Revised History of the *Anchor and Hope* Lodge of Freemasons, No. 37, Bolton, &c., &c. Compiled by Bro. James Newton, P.M. No. 37, &c., and Bro. F. W. Brockbank, Secretary of the Lodge *Bolton*. Printed by Bro. Morris, 1896. 8vo., pp. 130. Price 3/6 *nett*.

[2] History of St. John the Baptist Lodge No. 39, Exeter, by Bro. A. Hope, W.M., 1894.

# THE LETTER G.

BY BRO. JOHN A. COCKBURN, Adelaide.

By letters four and science five
This G aright doth stand.

THE more closely we adhere to the ancient landmarks in Masonry the clearer will be our comprehension of its teaching. Owing to a departure from tradition the letter G has become a puzzle both as to its shape and meaning. Though supposed to represent Geometry and occupying the place of honour in the Lodge, the outline of this letter stands pronounced as the most ungeometrical and therefore the most unmasonic of our emblems. The reason of this discrepancy is not far to seek when we call to mind the fact that the present form of the letter dates no further back than the middle of the third century B.C., and its intrusion among Masonic emblems can be regarded in no other light than as a comparatively modern innovation. In its original form the letter G was held to be sacred by the Pythagoreans; it was the initial letter of the Earth Goddess Ge or Gaia in whose honour the Eleusinian mysteries were celebrated; it also stood for geometry, a word derived from Ge and used by Pythagoras as synonymous with Tetractys or the Divinity. When however our ancient brethren turned their eyes towards the sacred symbol they beheld, not the unmeaning form of the letter G, but the gimel or gamma Γ, the emblem in all ages the most revered by our Craft, the true Masonic square.

The second tracing board tells us that the letter G denotes God and depicts certain Hebrew characters, these characters are the four letters which spell the holy name Jehovah, the awful Tetragrammaton. In the opinion of the ancients the most fitting geometrical representation of the number four was by means of the square; Plutarch says that "The number four is a square" and according to Philo Judaeus "Four is the most ancient of all square numbers, it is found to exist in right angles as the figure of a square in geometry shows," and "Four is the first number which is a square being equal on all sides, the measure of justice and equality." What then could be more appropriate than the representation of the Tetractys or the Tetragrammaton by the square letter gamma? And to what letter other than that bearing the form of the square could the attention of the Craftsman about to receive his wages be with equal propriety directed? The square is one of the working tools of a fellow-craft and is the emblem of that just relation between man and man which entitled the workman relying on the honesty of his work and on the integrity of his employer, to claim without scruple and without diffidence the due reward of his labour.

In short, the gamma or the square falls into its place in the mosaic of masonry as readily as the modern G refuses to be assimilated, and this harmony goes far to establish the antiquity of our ritual; for, if the text is obscure with the letter G but becomes luminous with the gamma, there is proof that the ritual must have been settled before the disappearance of the ancient and the introduction of the modern letter.

The fifth science was geometry which explains the G or Γ in its operative aspect, and the letters four, or tetragrammaton, would elucidate its other, or symbolic, meaning.

Is it not just possible that the form in which the letter G formerly appeared in the Lodge may have been that of the Swastica, 卐, one of the most frequent and sacred of figures in both Eastern and Western Symbolism, whose absence from modern Craft Masonry is a matter of surprise? The Swastica is composed of four gammas combined and was known among old time craftsmen as the tetragammaton.

It is impossible to avoid a feeling of regret that the beautiful symbolism of the square has been marred by the usurpation of the letter G in the place of the gamma, and it appears to be a question worthy of consideration whether it would not be well to show our respect for the ancient landmarks by restoring to the sacred symbol its original form.

## FRIDAY, 5th MARCH, 1897.

THE Lodge met at Freemasons' Hall, at 5 p.m. Present: Bros. C. Kupferschmidt, A.G.S.Ger.Cor., W.M.; R. F. Gould, P.G.D., as I.P.M.; C. Purdon Clarke, S.W.; T. B. Whytehead, P.G.S.B., as J.W.; G. W. Speth, P.A.D.G.C., Secretary; Rev. J. W. Horsley as S.D.; Gotthelf Greiner as J.D.; Dr. W. Wynn Westcott, and W.M. Bywater, P.G.S.B., Past Masters.

Also the following Members of the Correspondence Circle: Bros. Hamon le Strange, P.G.D.; Dr. G. Mickley, P.A.G.D.C.; C. F. Hogard, P.G.St.B; Rev. A. G. Lennox Robertson, Dr. T. Charters White as I.G.; H. P. FitzGerald Marriott, R. Palmer Thomas, A. Digby Green, J. J. Rainey, J. B. Nicholes, C. Wells, J. Peeke Richards, Thomas Cohu, W. J. Armitage, H. B. Chamberlin, F. D. Davy, Dr. R. T. Cooper, S. W. Morris, J. W. Stevens, A. G. Boswell, J. R. Farrar, E. Bissell, J. W. Aplin, F. Dowse, R. A. Gowan, B. H. Brough, S. R. Baskett, F. W. Mitchell, Dr. F. J. Allan, J. H. Montague, E. C. Stimson, E. A. T. Breed, O. Marsland, F. J. Rebman, J S. Gibson-Sugars, W. C. Barnes, J. W. Barnes, E. Cooper, E. S. Shelton, S. Mendelssohn, C. B. Barnes, Pitt Becker, R. Orttewell, W. J. Songhurst, T. Adams, G. W. Taylor, C. H. Barnes, and J. B. Welch.

Also the following Visitors: Bros. J. Gibson Harris, St. Andrew's Lodge No 222; M. Marsland, Royal Athelstan Lodge No. 19; Col. Alexander S. Bacon, Euclid Lodge No. 565, New York; W. J. Rivers Willson, Chough Lodge No. 2264; Dr. W. G. Walford, P.M. Loyalty and Charity Lodge No. 1584 and W. J. Potts, P.M. Bromley St. Leonard's Lodge No. 1805.

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Six Lodges and forty-one brethren were admitted to the membership of the Correspondence Circle.

The Secretary called attention to the following exhibits:

A certificate of the Grand Orient of France granted in March 1774, and therefore one of the earliest issued by this body, signed by some 30 of the most promiuent French masons of that day, such as the Duke of Luxemburg, Dr. Guillotin, Comte de Buzencois, Lamarque l' Americain, Lacorne, Dr. Gerbier, De la Chaussee, Baron de Toussaint, Savalette de Langes, Pyron, and Morin; exhibited by Bro. J. T. Thorp, of Leicester.

A silver jewel, identical in design with the one figured at p. 111 of vol. viii. of *Ars Quatuor Coronatorum*, but pierced instead of solid, and beautifully finished, with a later addition on each side at the bottom, of a skull and crossbones in high relief; exhibited by Bro. J. J. Hogg, of Kelso.

A facsimile of the apron in the possession of the Grand Lodge at the Three Globes at Berlin, said to have been worn by Frederick the Great; exhibited by Bro. C. Kupferschmidt.

A silver jewel, star shaped, set in paste brilliants, with enamelled miniature of the genius of Freemasonry in the centre, presented in 1768 to Bro. A. Ten Brock by Caledonian Lodge No. 325; exhibited by Bro. S. R. Baskett.

An apron, leather, from an engraved plate, identical with that shown by Bro. C. Lewis at the last meeting, but with the inscription intact, proving it to have been published by the notorious Finch. A very rare specimen. Exhibited by Bro. R. Orttewell.

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Bro. **George Lawrence Shackles**, of Hull, born 27th May, 1851; member of Lodges No. 57, No. 1511 (P.M.), No. 2494 (W.M.); Masonic Numismatist; owner of the "Shackles" Collection of Masonic Medals; writer of numerous essays on the medals of the Society, and a frequent lecturer on the same subject. Joint author, with Bro. W. T. R. Marvin, of the European section of the Supplement to the "Medals of the Masonic Fraternity described and illustrated." Also the author of many papers and essays read before the Humber Lodge of Installed Masters No. 2494. Joined the Correspondence Circle in May, 1887, and has been Local Secretary for the North and East Ridings of Yorkshire since October, 1888. Was proposed by the W.M. and the S.W. as a joining member of the Lodge.

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Bro. J. J. RAINEY read the following paper:

# AN ACCOUNT OF SHAKESPEARE LODGE, No. 426,

## From its foundation in 1835 to 1895, and of the old Furniture belonging to it.

BY BRO. J. JARVIS RAINEY, P.M. 426, P.Z. 712.

THE little town of Spilsby, noted as being the birthplace of the celebrated Arctic Explorer Sir John Franklin, is also of some interest to the Masonic Antiquary on account of the furniture in possession of the Shakespeare Lodge, and acting upon the suggestion of our esteemed Secretary, Bro. Speth, I have compiled a short account of the History of the Lodge, which I trust may be found of interest.

At a meeting of Masonic brethren held at the Sessions Hall, Spilsby, on Friday, March 27th, 1835, it was unanimously agreed "that it would be expedient to form a Masonic Lodge at Spilsby," and consequently a petition for a Warrant from Grand Lodge was signed by the following Masons then residing in Spilsby and the neighbourhood.

| | | |
|---|---|---|
| Major Ed. Brackenbury | - | a member of the Olive Union Lodge[1] No 587. |
| Henry Wilson | - | ,, ,, ,, ,, |
| George Coltman | - | ,, Apollo Lodge, Oxford, No. 460. |
| Thomas Sandars | - | ,, Olive Union Lodge No. 587. |
| Wharton A. Cavie | - | ,, ,, ,, ,, |
| Thomas Bradley | - | ,, ,, ,, ,, |
| Titus Rainey | - | ,, ,, ,, ,, |
| William Walker | - | ,, Harmony Lodge, Boston, No. 339. |
| William Hairby | - | ,, ,, ,, ,, |
| George Bourne | - | from Banbury, Oxfordshire, belonging to Lodges 660 and 298 in the 85th Regiment. |

The Petition was recommended by the Lodge of Harmony 339, Boston, the old Lindsey Lodge 602, Louth, and the old Bayons Lodge 612, Market Rasen, and was sent to Dr. Oliver, D.P.G.M., for transmission to the Grand Secretary. A meeting of Provincial Grand Lodge was convened on June 11th for the dedication of the new Lodge, when, the Warrant not having been received, the D.P.G.M. granted a dispensation. The Lodge was then dedicated in Masonic form and a procession was made to the Church where a sermon was preached by the Rev. George Coltman.

The following return was then made:

| | | | | |
|---|---|---|---|---|
| Ed. Brackenbury | 50 | Major in Army | Skendleby | W.M. |
| Henry Wilson | 40 | Solicitor | Alford, P.M. 587. | S.W. |
| Rev. G. Coltman | 24 | Clerk in Holy Orders | Strickney | J.W. |
| George Bourne | 54 | Land Agent | Halton | Sec. & Treas. |
| W. A. Cavie | 30 | Surgeon | Alford | S.D. |
| Thos. Bradley | 28 | Brewer | Alford | J.D. |
| Titus Rainey | 29 | Chemist | Spilsby | I.G. |
| William Walker | 60 | Solicitor | Spilsby | |
| Thos. Sandars | 51 | Prison Governor | Spilsby | |
| William Hairby | 66 | Gentleman | Hundleby | |
| Thos. Hollis | 35 | Auctioneer | Spilsby | |
| Thos. Hawling | 31 | Tailor | Spilsby | |
| A. P. Dunlop | 25 | Clerk in Holy Orders | Mumby | |
| Geo. Booth | 56 | Land Agent | Wainfleet | |

The date of the warrant is May 12th, 1835, and the original number of the Lodge was 617. Financially the Lodge was started by a gift of £10 from Major Brackenbury and a loan of £5 from all the brethren, to be returned by instalments out of the funds when they appeared equal to the same. Half of this loan was returned in October 1839, and the remainder in August 1840.

The regalia was purchased by Bro. Sandars on November 25th, 1834, *i.e.*, four months before the foundation of the Lodge, from Mr. J. Machin, of Birmingham. It formerly belonged to the Shakspere Lodge, Stratford-on-Avon, and cost £15, a further sum of £10 being paid to a Mr. Mole for renovating it.

No trace of these parties can now be found.

The original Shakspere Lodge, No. 516, meeting at the White Lion Inn at Stratford-on-Avon, was warranted on February 1st, 1793, and erased in 1799. The furniture then went to St. John's Lodge, No. 583, then meeting at the "Talbot," Henley-in-Arden, which subsequently changed its name to Shakespeare. There seems to have been some connection between the old Shakespeare Lodge at Stratford-on-Avon and the one at Henley-in-Arden, as out of six names appearing in Grand Lodge Records as belonging to the former, four appear as belonging to the latter. In 1811 this Lodge was removed to St. George's Tavern, High Street, Birmingham, and in 1814 to the Shakespeare Tavern, New Street, when its number was changed to 531. In 1816 it removed to the George and Dragon, Weaman Street, and in 1818 to the White Horse, Steelhouse Lane, and in 1820 to the Chapel, Great Charles Street, and in 1823 back to Steelhouse Lane, this time to the Freemasons' Tavern. This Lodge was erased in 1837, but no doubt had virtually ceased to exist some few years before, as the furniture was purchased in November, 1834, its number from 1832 being 353.

The furniture, which is very unique and interesting, consisted then of a Master's pedestal of mahogany with a picture on copper let into the front panel representing Shakespeare leaning against a column and pointing to the working tools lying on the floor. At the foot of the pedestal are two steps, and on the upper one at either end are square holes cut to allow of the pillars being let in—the pillars are of same material as the pedestal,

[1] Not the present Olive Union Lodge at Horncastle, but one founded in 1831 and erased in 1847.

three sides of their base are ornamented with working tools, the letters J and B appearing on their front. The pillars have Corinthian capitals of brass, and resting on them are square blocks of wood, on all sides of which are small tracing boards worked in silver wire and covered with dome-shaped glasses about 2-inches in diameter. A row of fine brass wire with little pendant pomegranates is suspended from the top. On the top of each capital has been placed a globe marking the terrestrial and celestial spheres.

The original furniture also included Master's and Wardens' chairs, a Bible, three large candlesticks, a skeleton in box, a Senior and Junior Warden's column, one sword and a banner, an ivory square, and two large wooden figures. The Master's chair has the Prince of Wales' feathers carved at the back and flanked by the sun, and would point out that the original Lodge was chartered during the Grand Mastership of the Prince of Wales in 1793. The Bible has printed upon it Shakespeare Lodge, Stratford-on-Avon, No. 416 — a misprint no doubt for 516. The sword used by the Inner Guard is of blued steel, and bears the figure of Shakespeare, his crest and coat of arms, together with about twenty Masonic emblems in gilt, and the number 492, and no doubt was purchased by the Shakespeare Lodge 492, when meeting at St. George's Tavern or at Shakespeare Tavern, Birmingham. The ivory square has 531 stamped on it, and would probably have been added to the original furniture about 1814, when the Lodge was meeting at St. George's, High Street, Birmingham. The box is about 6-feet long and 4-feet wide, and divided by a partition in the middle with a lid to each side; one side is empty and one end is made to fall down, the other contains a full length skeleton of a young woman. Its use will be at once understood. The two wooden figures represent soldiers of the 18th century and are 5ft. in height, but what relation they bear to the Craft has not been satisfactorily explained. The banner is not the present one, but was probably much larger, as in the minutes of February 4th, 1836, it is stated that in setting out the Lodge regalia, it was to be suspended across the Lodge-room at the back of the Senior Warden's chair as a screen for his protection in cold weather: no account is to be found of its size or appearance.

In June, 1836, a Lodge seal was bought. In 1841 the present banner was purchased, designed by Bro. G. Bourne and made by Mr. Ackland, of 138, Strand, and cost four guineas. On August 24th the Lodge received a letter from Mr. Ackland saying he had sent the banner by a van which had just left London and hoped it would arrive safely. On December 23rd there is a minute to say that the banner was spoilt in travelling because it had been wrapped up before it was dry. Mr. Ackland does not seem to have taken any notice of its damaged condition, because in the minutes of September in the next year we find the Lodge paid 6/6 for cleaning the banner and painting a Union Jack upon it, thus proving that the Union Jack was not in the original design of Bro. Bourne's, it may have been painted on account of the damage done in transit. In 1855 it was noticed by Bro. Ed. Rainey, then Senior Warden, that it had a Royal Arch border and was not therefore admissible in a Craft Lodge; this alteration cost 10/-, since then it has not received any further attention. The designer was a Royal Arch Mason, and doubtless did not consider its inappropriateness. In 1862 Bro. F. Rainey presented a bust of Shakespeare on a pedestal—the latter remains, but unfortunately one of the old Tylers, who had imbibed not wisely but too well, let it fall and broke it—since then it has not been replaced.

A few relics are in the possession of the Lodge—those of most interest are "a piece of flooring from the Holy Temple at Jerusalem," presented to the Lodge by the Rev. G. Coltman. A Masonic apron, a sketch of which appeared in *A.Q.C.*, vol. v., fig. 55, page 185, and a photograph of the original warrant of the Shakspere Lodge 516—the original of which is in the possession of the Shakespeare Lodge, Warwick, who kindly gave us the copy.

This warrant was granted by Thomas Thompson, Provincial Grand Master of Warwickshire, acting under the authority of H.R.H. George Augustus Frederick, Prince of Wales, Grand Master, on the petition of Samuel Porter, Charles Postell, John Whitmore, Jonathan Izod, John Zouch, William Bolton, and several other brethren, the first three of whom were appointed Worshipful Master, Senior Warden, and Junior Warden respectively, and is signed "by the Provincial Grand Master's Commons."

James Timmins, D.P.G.M.

Witness—J. Sketchley, P.G.S.

The present Lodge met in the old Town Hall until 1885, when it celebrated its jubilee by changing its quarters to the present Masonic Hall—a company having been formed and the disused Congregational Chapel purchased, a Lodge-room and Tyler's house was annexed to it and meetings have since then been regularly held there. The date of meeting seems to have been continually altered, it was originally Thursday preceding the full moon, in 1847 altered to Monday (on account of small attendance), in 1849 back to

Thursday, in 1865 it was again Monday, shortly afterwards again Thursday, in 1887 Friday, soon back again to Thursday, and now changed once more to Friday.

Provincial Grand Lodge was held in the Town Hall on June 11th, 1835, when the Rev. Dr. Oliver, D.P.G.M., presided and dedicated the Shakespeare Lodge in due Masonic form, Major Brackenbury, the W.M., taking the office of P.G.W., Rev. G. Coltman as P.G.Chap., Bro. Wilson, P.G.Sec., and Bros. W. Walker and W. A. Cavie as P.G.Stewards.

The next was held at the Sessions Hall on October 19th, 1837, when a procession was made to the Church and a sermon preached by the Rev. G. Coltman, and as the newspaper had it, "The Church was crowded with attentive hearers, and seldom have we heard the vocal performance in a country choir so truly chaste and tasteful as in the curious old fabric of Spilsby." The Rt. Hon. Charles Tennyson D'Eyncourt, P.G.M., presided at the banquet. In 1846 Provincial Grand Lodge was held twice in Spilsby on June 4th and October 1st. On June 12th, 1851, Provincial Grand Lodge was again held there. The last time of its visit was 1888. Every Provincial Grand Office, except Prov. Grand Master and Tyler, has been filled by members of the Lodge at one time or another.

The following are extracts out of the minute books :—

On June 23rd, 1836.—A person was blackballed on being balloted for, and curiously enough that same person subsequently joined the Olive Union Lodge at Horncastle, and within three years of his being blackballed we find him, on April 25th, 1839, unanimously elected a member of this Lodge. He was appointed to the office of Secretary before the year was out and held the same for three years, and finally, fourteen years after his first rejection, we find him on December 27th, 1850, installed as Worshipful Master of the Lodge.

On April 5th, 1860.—A brother was being raised to the degree of a Master Mason, and when the ceremony was partly through he declined to continue the degree. His objections are not stated. On February 13th, 1862 (18 months after) he went properly through the ceremony. He had previously, on December 27th, 1861, been appointed Inner Guard. How a Fellow Craft could take office as Inner Guard is impossible to understand without he retired whenever a raising took place.

There is also a minute where a Brother was on the same evening (February 22nd, 1869) passed to the degree of a Fellow Craft and made a Junior Deacon. In those days we must presume that great laxity prevailed.

The day of installation originally was on St. John the Baptist's Day, but in 1844 it was changed to St. John the Evangelist's Day. There have been forty-five different Worshipful Masters since the Lodge was first constituted. Three brethren, viz., Bros. Brackenbury, Coltman and Gay, have occupied the chair three times. Nine brethren, viz., Bros. W. Walker, R. Mansell, C. Fardell, T. Hollis, C. Starmer, T. W. Thimbleby, C. J. Fox, H. V. Grantham, and A. J. Eve, have filled the office twice.

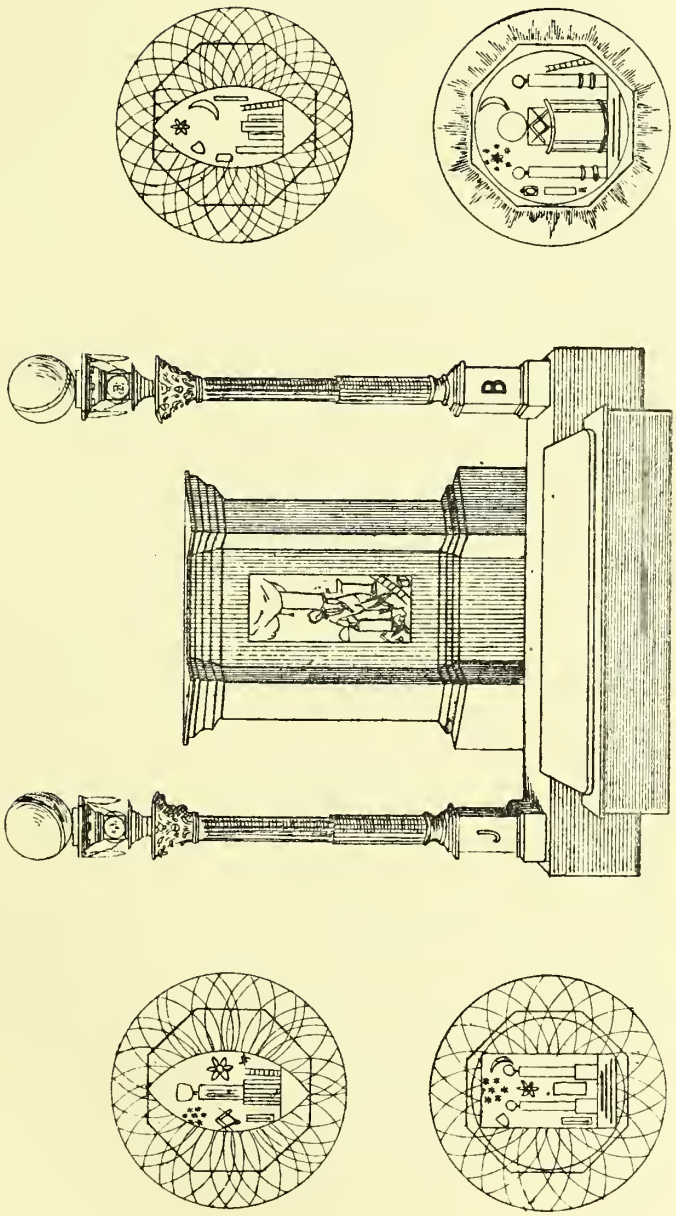
The Lodge is the eleventh warranted since the Provincial Grand Lodge was formed, and some having ceased to exist it is now fifth on the list.

Until recently the Lodge has always been able to show a satisfactory balance. The original loan for meeting the expenses of forming the Lodge was all paid off in five years, and there was a balance of £36 in hand as well. From then until 1871 the year always ended with a balance varying from £39 to £6, but in 1872 there was a deficit of 17/2, changing to balance of £29 in 1873. Until 1888 there always remained a balance in hand, but the expenses of refurnishing the new Lodge room and entertaining Provincial Grand Lodge reduced this to a deficit; the Lodge is, however, now in a prosperous condition and with every prospect of remaining so.

Since the formation there have been initiated and joined 206 brethren, and the resent Roll consists of 50, though death has lately been very busy in our midst.

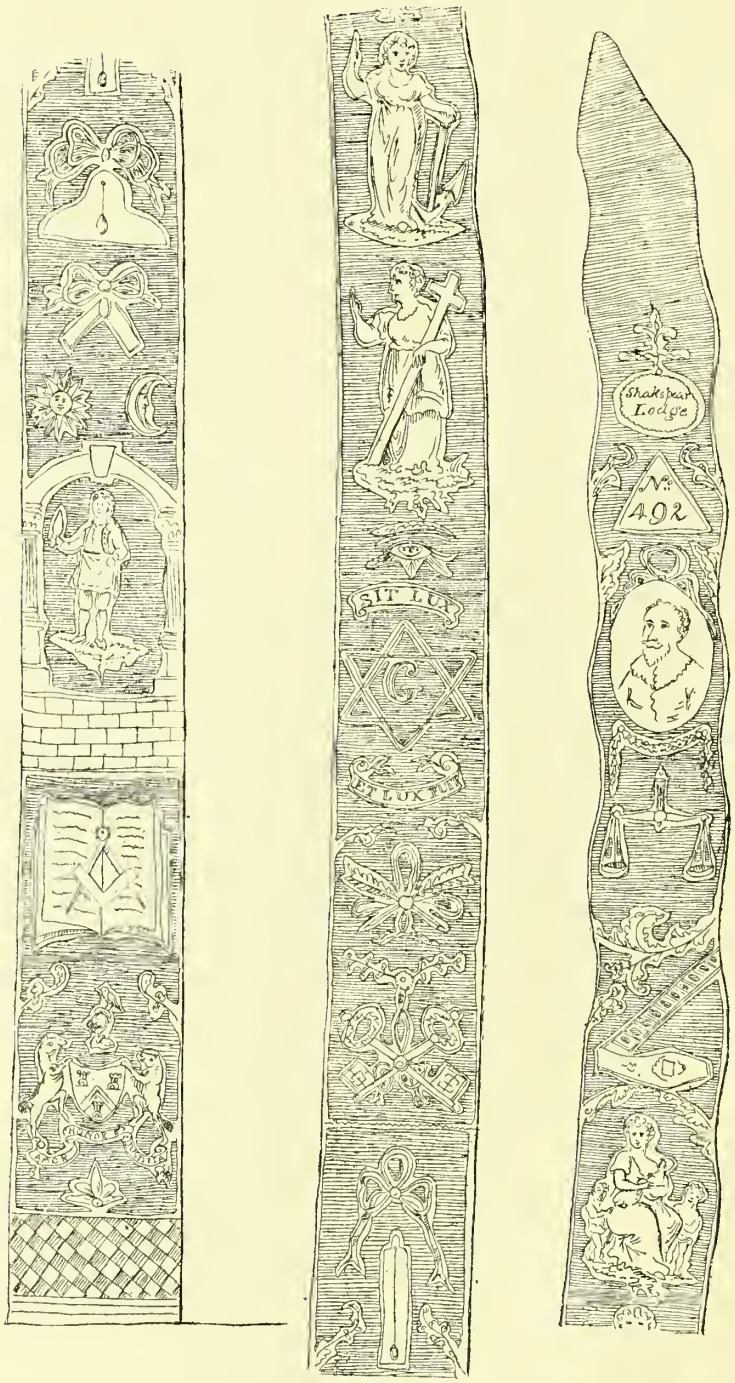
The following is an account of the dedication of the original Shakespeare Lodge at Stratford-on-Avon, June 4th, 1793, and is copied from the *Freemasons' Magazine.*

'Never since the Celebration of the Jubilee has there been such a numerous and elegant assemblage of people, the Ladies in particular seeming to vie with each other, who should best express their respect on the occasion. On the next night a Free Ball was given, which for Beauty and Brilliancy far surpassed anything of the kind ever remembered at Stratford. Every Brother appeared in his Apron and the Grand Provincial Officers and the Masters and Officers of the different Lodges wore their Sashes and Jewels. One Brother wore a suit of Buttons with Masonic Emblems, etc., elegantly set, which cost upwards of Ten Guineas, and many wore Aprons worth from Five to Ten Pounds each."



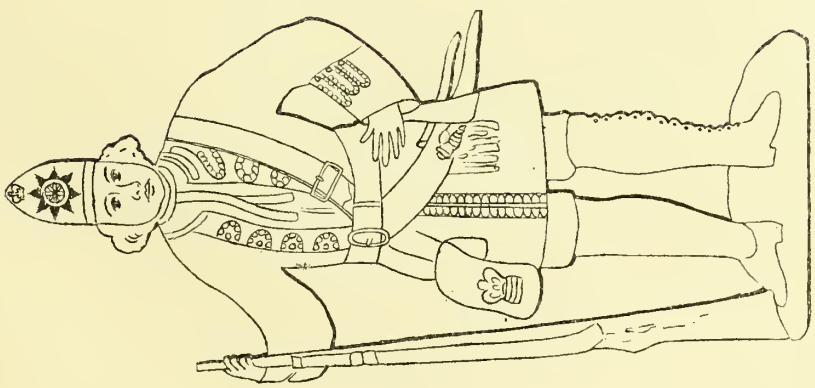

MASTERS' PEDESTAL OF SHAKESPEARE LODGE No. 426.

*(The four medallions are on the faces of the capitals of the columns.)*

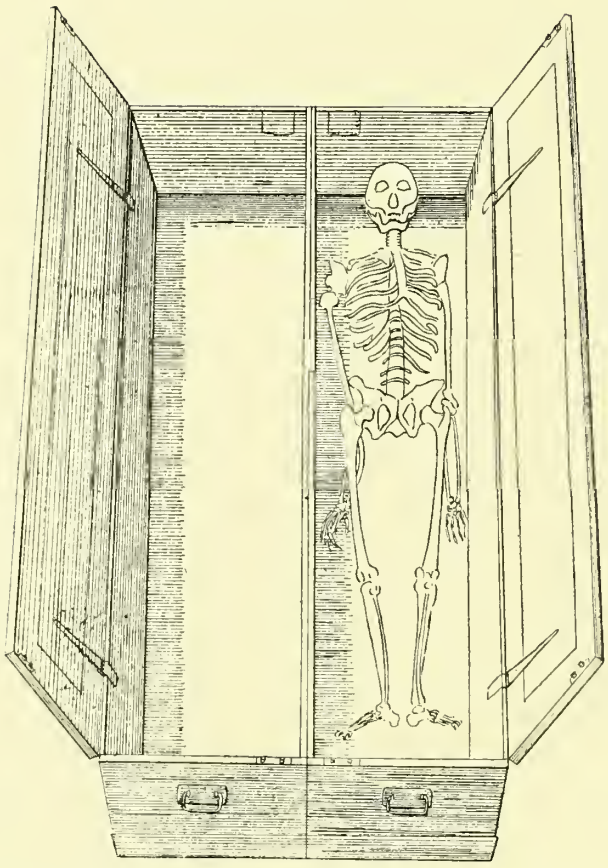



INNER GUARD'S SWORD, SHAKESPEARE LODGE No. 426.

SWORD HILT, SHAKESPEARE LODGE No. 426.



WOODEN SOLDIER, SHAKESPEARE LODGE No. 426.



BELONGING TO SHAKESPEARE LODGE No. 426.

*Song composed and sung on the occasion of the Dedication of the No.* 516 *Shakspere Lodge, Stratford-on-Avon, by James Bissett, Steward of St. Alban's Lodge, Birmingham.*
June 4th, 1793.

The corner stone this day we have
By solemn dedication,
Of Stratford Lodge most firmly laid
On our most grand foundation.
Great Shakspere's name the Pile shall boast,
A name so much renowned Sir,
With flowing bumper let this toast
Then cheerfully go round Sir.

*Chorus.*

May this new Lodge for ever stand,
To grace Masonic story,
The wonder of this happy land,
And raise old Shakspere's glory.

The Mystic Arts of Masonry
From East to West extending,
From Pole to Pole expands apace,
A gift of Heaven's own sending.
Blest Light Divine sent from above
To cheer the discontented,
To make mankind unite in love,
Like Masons then cemented.

Great Honours have been paid before,
But Shakspere's name to blazon,
Or give him fame—none can do more
Than say—He was a Mason!
Upon the Square he firmly stood,
Such lovely structures reared, Sir;
That ne'er before or since the flood,
Have buildings such appeared, Sir.

All Nature's secrets he explored,
With wonder struck she viewed him,
She never saw his like before,
And all her works she show'd him.
The child of fancy e'en in youth,
In knowledge he surpassed her,
None ever could with him compare
But Hiram our Gand Master.

*Chorus.*

May Shakspere's Lodge for ever stand,
And grace Masonic story,
The wonder of this happy land,
Old Stratford's boast and glory.

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An animated conversation, in which a large number of brethren participated, followed the reading of the above paper, and much interesting information was supplied by them, as regards variations in the working of the Master Mason's Degree in various parts of the country and abroad, which the Lodge is, of course, precluded from publishing. Bro. Rainey also exhibited the sword and the top of one of the columns referred to; the sword especially being very much admired. The lecturer was accorded a hearty vote of thanks, which he suitably acknowledged.

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The SECRETARY read the following paper:

# ON THE ANTIQUITY OF LODGE "LA PARFAITE UNION," AT MONS, BELGIUM.

BY BRO. GUSTAVE JOTTRAND, OF BRUSSELS.[1]

IS it capable of proof that a Lodge was formed at Mons in 1721, called La Parfaite Union ?

The present Lodge of that name in Mons resolved to celebrate in 1896 the 175th anniversary of the establishment in 1721 of the Lodge whose name it bears, and collected as many documents as possible in support of the ancient tradition which, if true, affirms a fact so honourable for Belgium and for Mons, which would thus be the seat of the first organisation of Masons formed on the continent of Europe according to the type conceived in 1717, by the Grand Lodge "for London and Westminster."

A careful search in the archives of the Parfaite Union resulted in the discovery of an old minute-book for the years 1773 to 1779. It is evidently not the earliest minute-book, being entitled "Nouveau régistre de résolutions et verbaux," and possibly some day its predecessor may be recovered.

Under date of "the 5th day of the 3rd week of the 11th month of the year 5774," *i.e.*, 26th February, 1775, we find the following record:

> "This worshipful Lodge, regularly assembled, resolves that, in order to live in love and harmony with the brethren of the worshipful Provincial Grand Lodge of the Netherlands, it will obtain the recognition of said Provincial Grand Lodge as well for itself as for its Letters Patent of Constitution granted by the Very Illustrious Brother Mylord Duke of Montague, Grand Master of all the Lodges in Great Britain, on the 24th September 1721. To this end the Secretary, Bro. François Faider, is instructed to prepare the petition, which shall be handed to Bro Fonson, who will transmit it to said Provincial Grand Lodge.
>
> (signed) E. F. Faider."

It follows from this minute that at that date the Lodge Parfaite Union possessed letters of constitution granted on the 24th September, 1721, by the Duke of Montague, whom the Lodge qualified as Grand Master of all the Lodges of Great Britain. This conclusion is confirmed by a resolution passed three months later in the following terms:

> "The 17th day of the 2nd month of the year 1775, the Lodge being regularly assembled and clothed in all honour, (decorée de tous les honneurs), was brought forward the resolution of the 5th day of the 3rd week of the 11th month of the year 5774 touching the recognition of the Letters of Constitution of this Worshipful Lodge and its union with the Lodge entitled Provincial of the Austrian Netherlands.
>
> "After ripe examination and deliberation it was resolved and concluded to uphold the authenticity and antiquity of said Letters of Constitution and not to derogate therefrom in any particular, in order to preserve our precedence over all the Lodges constituted and established since.
>
> "It was also resolved that the proposed Union is disadvantageous and prejudicial to the peaceful labours of this Worshipful Lodge, and contrary to the privileges and antiquity of its constitution. That therefore all endeavour or further steps to effect such union shall cease from henceforth for ever under what pretext or reason soever it may be renewed, declaring that the resolution cited in the text is hereby repealed, inasmuch as it has been the pretext of which the Lodge called Provincial has made use to establish the superiority to which it aspires over this Worshipful Lodge, as witness its resolution of the 13th April, 1775, which was taken without a sufficient examination into the matter.
>
> "And in order not to compromise this Worshipful Lodge and the brethren charged with these negotiations with the said pretended Provincial Lodge, our Very Worshipful Brother Fonson is requested to inform those brethren of the said Lodge with whom he has negociated, that the intention of this Worshipful Lodge was not to prejudice its privileges and antiquity by the before mentioned proceedings, that its existence is legally secured, that the proof of its registration demanded of them is foreign to the cause, that this registration is an innovation calculated to provoke schism, that its constitution

[1] Translated by G. W. Speth.

having been regular before the introduction of this innovation cannot at this late hour be placed in doubt, and that consequently it is impossible to provide the proof required without compromising the dignity of the Lodge, more especially as those who press this demand are on the one part without any right to do so, and on the other part unable to point to any register as old as our Letters Patent.

"To which end the Brother Secretary will furnish an extract of the present resolution containing the remarks which Worshipful Brother Fonson is requested to make concerning the negotiations aforesaid."

This minute shows that the *Authenticity and Antiquity* of the Letters of Constitution were contested, but that the letters themselves, the *Warrant*, as our English Brothers would say, existed. To-day they are lost, but at that time they were not : they were a document which they had before their eyes at the time and which gave rise to discussion.

The Provincial Grand Lodge of the Netherlands, then recently established at Mons in virtue of a warrant granted by Henry Somerset, Duke of Beaufort, "Grand Master of the very Ancient and very Honourable Society of Free and Accepted Masons," and placed under the direction of a nobleman of Hainault, "François Bonaventure Joseph Dumont, Marquis de Gages et Vicomte de Hecq, Baron de la Puissance, Seigneur des dits lieux d'Etrée, Bachant, &c., Chambellan actuel de sa Majesté Imperiale, Royale et Apostolique," based its arguments on the admitted fact that the Letters Patent of the Parfaite Union had never been registered with the Grand Lodge of England, and that the Lodge was not on the lists of Lodges under its jurisdiction regularly published by the English authorities since 1723. But to these objections the old Masons of Parfaite Union replied, with a full knowledge of the details of the Masonic usages of their time, that in 1721 there existed at London neither a registration of Lodges, nor lists, nor a register, and that consequently they could claim legal constitution since that date, even though they had not observed the formalities, for a non-compliance with which they were now reproached.

As a matter of fact the Grand Lodge at London possessed neither Secretary nor minutes before the 24th June, 1723. The first list of Lodges under its jurisdiction also dates from this same year. This list was incomplete and incorrect, it was only gradually amended, and it is not until 1729 that it contains any dates of constitution for the Lodges tabulated.

In the face of this vigorous defence, the Provincial Grand Lodge of the Netherlands and its Grand Master gave way, Lodge Parfaite Union was recognized as regular and the most ancient Lodge of the Low Countries, and the Lodge, on the other hand, recognized as a Provincial Grand Lodge the Lodge La Vraie et Parfaite Harmonie, and as Grand Master *ad vitam*, the Marquis de Gages, in virtue of Letters Patent granted by the Duke of Beaufort on the 20th and 22nd of January, 1770. These two documents are still preserved intact in the archives of the Parfaite Union.

The Marquis de Gages inspected the Lodge on the 5th June, 1775, and on the 9th of the following January he visited it in great pomp, and reconstituted it under his authority. Since that time the official list, "Tableau Général des Loges des Pays Bas," shows at the head of the Lodges of Mons, La Parfaite Union as constituted in 1721 by the Duke of Montague, whom it designates as Grand Master of all the Lodges in Great Britain, a title which however he never assumed. An abstract from this list for the year of True Light, 5778, is preserved in the archives of the Parfaite Union, and is certified correct in the following terms under the hand and seal of the Marquis de Gages. This is the extract :—

"Lodges at Mons.—The Parfaite Union, constituted by the Very Worshipful Brother the Duke of Montague, the 24th February, 1721, in favour of My lord the Duke of Wharton, resigned by him to Bro. William Stanhope, 15th November, 1749, and by this last on the 20th February, 1770, to Brother F. Fonson, and confirmed on the 28th April by the V.W. Brother the Marquis de Gages, G.M.P.

"It is thus on the register
(signed) Le Marquis de Gages, G.M.P."

That which the Grand Lodge of the Low Countries had, after due discussion, admitted as correct in 1776, can hardly be seriously contested in 1896. It is a historic truth. It was high time for it to appear, because in the documents which we have cited, subsequent to the date of the Lodge minute book, the "nouveau régistre," errors of names and dates have crept in calculated to raise serious misgivings. Thus the extract from the Tableau Général of 1778 assigns a date for the constitution of the Lodge incompatible with the intervention of the Duke of Montague as Grand Master and founder, the 24th February, 1721. At this date the noble Duke was not Grand Master either in fact or in expectation. He was installed the 24th June, 1721, and if he was proposed before that, it could only have been on the

preceding 25th March, Lady Day, the date of the spring Quarterly Communication. Those who constituted the Lodge at Mons must certainly have assembled previously in order to formulate a petition for constitution to Lord Montague, and it may be that this took place in February, 1721; but this date should not have been cited any more than the Lodge itself did so in its minute book. It is the date of the 24th September, 1721, cited by the Lodge itself, which should have been inserted in the list. At that date John, Duke of Montague was in authority, and the day is that of the autumn Quarterly Communication of the Grand Lodge which he governed.

After this inexact date come strange and unusual assertions. First that the Lodge was constituted in favour of the Duke of Wharton. This probably means that the Duke of Wharton had been the intermediary between the group of Freemasons assembled at Mons and the Duke of Montague in order to obtain from the latter Letters authorising the brethren to constitute themselves into a Lodge. Such an occurrence would be possible although Wharton was the rival of the Duke of Montague in 1722, and, scarcely made a Mason, caused himself to be elected Grand Master in succession to Montague by a sort of revolution: he had sufficient audacity and enterprise to succeed in obtaining from good old Montague (le bon Montague) as early as 1721 a Warrant for his friends in the Low Countries.

Again Wharton is represented by the extract, as having in some measure preserved a sort of protectorate over the Lodge until the 15th November, 1749, *resigning* it on that date to Bro. William Stanhope. The date is absolutely impossible, in November 1749, Wharton had been dead for eighteen years. His biography, published in 1792 together with his Parliamentary speeches, shows that, after a career incoherent and agitated beyond measure, he died in a convent in Spain on the 28th May, 1731.

So far as regards Bro. Stanhope, Earl of Chesterfield, who, be it said, was Philip and not William, he was a zealous Freemason since the 24th June, 1721. He assisted in 1731 at the Hague in the initiation by Dr. Desaguliers of the Duke of Lorraine, who married in 1736 Maria Theresa of Austria, and became co-regent with her under the name of Francis I., and he may certainly have succeeded the Duke of Wharton as patron of the Lodge at Mons during one or other of his two sojourns in the Low Countries as Ambassador from England at the Hague, either in 1728-36, or in 1744-52, but this must have taken place without any intervention on the part of Wharton, who, from 1725 onwards, was in open hostility to his own country, tossed about in France, in Italy and in Spain, on an ocean of adventures of unequalled extravagance.

Continuing its fantastic recitals, the Tableau Général finishes by declaring that William Stanhope in his turn "resigned" the Lodge into the hands of Bro. Fonson, on the 20th February, 1770. This probably only means that at that date Bro. Christian Henry Emannel Fonson, Architect, Director of the Bridges and Causeways of Austrian Hainault, a Mason since the fifth month of 1750, and at that time the energetic and devoted Master of the Parfaite Union, in which post he remained until 1786, wishing doubtless to escape the supremacy which the Marquis de Gages threatened to assume in virtue of the English Warrant of the 20th January, 1770, had solicited by letter and obtained from the Earl of Chesterfield, then seventy-six years old, long since returned to England, infirm, gouty, and absolutely withdrawn from active life, the transfer to him personally of the purely honorary patronage which that nobleman had assumed during his stay in the northern Netherlands.

It is clear that these statements are open to too much doubt to be looked upon as accurate history. Let me point out that they conclude with one final error: they give the confirmation of the Lodge by the Marquis de Gages as taking place on the 28th April, whereas the actual minute in the "Nouveau Régistre," signed by de Gages himself, proves the date to be the 9th January, 1776.

But even this was not enough. Confusion was destined to become worse confounded. Parfaite Union, like all other Lodges of the Austrian Netherlands, was suppressed in 1786 by the Emperor Joseph II. Lodge La Concorde was revived in 1800, uniting in itself the former Provincial Grand Lodge, Parfaite Harmonie, and working under the Grand Orient of France. But in 1838 the Lodge assumed the old name Parfaite Union and joined the new Grand Lodge of Belgium. Under these circumstances what do we find inscribed on her diplomas? That the Lodge had been constituted on the 20th day of the 12th month, 5720, *i.e.*, 20th February, 1721, by the National Grand Master Anthony Brown, Count Montague. The authors of this inscription thus confounded Viscount Montague, who was Grand Master of England in 1732, with the Duke of Montague of 1721, and substituted, one can scarcely say why, the 20th for the 24th February.

On the other hand, French historians have always given the date as the 24th June, 1721.

These misstatements on the diplomas of the Lodge survived until quite lately, which is all the more inexplicable as the Lodge was in possession of a warrant from the A. & A.S.R., granted by the Supreme Council of Belgium on the 19th June, 1839, which body, having

before it the extract from the general list of 1778 already mentioned, gives the date of the original constitution as the 24th February, 1721.

With such contrary and inexplicable statements there was therefore no alternative for a conscientious investigator but to relegate to the ranks of pure legend the vaunted antiquity of the Parfaite Union. Happily the old minute-book, labelled "nouveau régistre," has been unearthed and enabled us to evolve the true facts.

We have seen that in 1775 the Provincial Lodge, La Vraie et Parfaite Harmonie, proud of its regular warrant and of its inscription on the annual Lodge-list of the Grand Lodge of England, disputed the authenticity of the title deed of the Parfaite Union, because it was unknown in London. It might well have added because in 1721 the Grand Lodge at London having no secretariat, did not issue warrants. But this second objection would have been as easy to refute as the first. The Grand Lodge at London had no official secretary before the 24th June, 1723, but there was nothing to prevent the Duke of Montague in 1721 sending a warrant prepared by his private secretary. Grand Lodge inaugurated in 1723 a system of publishing an official list of the Lodges, this was gradually developed and perfected, and in 1729 was introduced the custom of requiring every new Lodge to pay certain fees for its constitution. But this formality was not enforced with great stringency. Subsequently to 1729 we note the appearance on the lists, among the Lodges on the Continent and beyond seas, of the Lodge at Madrid in 1729, and in 1732 those of Gibraltar, Bengal and Paris. We know how the Lodge at Madrid obtained its insertion on the lists *without obtaining a warrant*, only by mentioning the fact that the Duke of Wharton, being some time before in Madrid, had confirmed it: but there is no decree in existence which obliged the Madrid Lodge to act thus, and if it was convenient to the Lodge at Mons, no matter from what motives, to not do as the Madrid Lodge did, she was quite within her right.

The Lodge founded in Paris by Lord Derwentwater in 1725 was never registered, neither were the first Lodges at the Hague and Amsterdam, or those which appear to have been erected in Dunkirk and Boulogne in 1721, which have disappeared without leaving more than a memory.

As to the circumstances which led to the erection of a Lodge at Mons so soon after the revival of Masonry, they are quite simple. The long residence in the Low Countries of English Officers of Marlborough's army during the Wars of the Spanish Succession, had created a lively communication between our provinces and London, and although the English regiments quitted our shores in 1714, they had left behind them friends enough to insure that, in a small but active capital as was Mons at that time, there should reverberate at once the echo of the movement which in 1717 introduced the enlightened classes of England into the Lodges of Freemasons, converted from operative to speculative and become intellectual clubs and centres of culture.

Moreover, it sufficed at that time for five Masons to come together and declare that they constituted themselves into a Lodge, for that Lodge to acquire regular existence. And this is most likely what really happened at Mons, which being reported to the Duke of Montague, was approved by him.

The accessory statements, therefore, do not touch the categorical assertion of the minute-book of the Parfaite Union, and we may abandon them to the domain of disputable and doubtful history, whilst still holding firmly to the recital in the actual minute.

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The W.M. having called for comments on the preceding paper,

Bro. G. W. Speth said:—I cannot quite agree that the minutes of the Lodge in 1775 prove the actual existence at that date of the alleged Letters of Constitution, as it is quite possible that they were then only a tradition. There is no absolute statement that they were produced. Moreover, their very antiquity and authenticity seem to have been called in question, and if they really were produced, there could not be any doubt on these points, unless the Provincial Grand Lodge contended that they were a forgery. Of this there seems to be no hint. On the other hand, the fact that the claim to a constitution of 1721 was set up in 1775, does render probable a previous existence of sufficient duration to admit of such a tradition growing up, but how much earlier is difficult to decide. The extract from the official list of Lodges seems to me to merit careful consideration. Its terms at once strike us as extraordinary. Here we have mention of the Lodge being constituted *in favour* of one brother, *resigned* by him to another, and again *resigned* to a third, just as if it were a piece of personal property. Bro. Jottrand seeks to soften the terms, as if it were only the patronage of the Lodge which was resigned: I cannot agree with this argument, the terms of the extract are too precise for that. It is a well-known historical fact that during the last century there were many Lodges in France, and especially in Paris, which were actually

considered as the property of certain individuals, and were called "Loges Propriétaires." Thory and other French historians attribute to these Perpetual Masters of Proprietory Lodges most of the scandals attaching to Paris Masonry previous to the establishment of the Grand Orient, which in 1772-73 first rivalled and later swallowed up the former Grand Lodge, pointing out that many of these warrants were held by tavern-keepers, who plied their high office entirely in the interests of their own business. It has always been rather a puzzle how such a state of affairs could have supervened, but with the light which has recently been thrown on the subject of early warrants, I think it may be explained. Warrants such as we know them were first issued by the Grand Lodge of England about 1753, copying, as Dr. Chetwode Crawley has shown, much earlier examples in Ireland dating from as early as 1731. But previous to 1753, if it were desired to constitute a Lodge in England or abroad, beyond the range of the personal attendance of the Grand Master, or his Deputy, and Wardens, a "Deputation" was addressed to some brother empowering him personally to assemble the brethren and constitute the Lodge. In vol. VIII. of our *Transactions* Bro. Lane has given us transcripts of many of these deputations, and a glance at them will suffice to show how easy it would be to construe them as placing all the authority for the future meetings of the Lodge in the hands of the deputed brother. If we now suppose that such deputations or Letters Patent were issued for Paris, we may also consistently assume that the Grand Lodge of France imitated these documents. The brother thus authorised to constitute the Lodge would in some cases consider himself, and be acknowledged as, the real head of the Lodge, upon whose pleasure its very existence depended. In some cases he may have been induced to part with the document, which undoubtedly was his and did not belong to the Lodge, to some other brother for possibly good reasons, or even mercenary ones. This brother, owning the Deputation, would succeed to the rights of his predecessor, and so by degrees Proprietory Lodges would become an established institution. In England there was previous custom to prevent any such perversion of the intentions of the document, and moreover a racial antipathy to autocracy in government of any kind: not so in France where self government was not understood. Looking at matters in this light, Proprietory Lodges assume a natural origin, and Thory's statements become less difficult of belief. In the extract before us from the Official List of 1778, I think we have distinct evidence that the Lodge at Mons regarded itself as proprietory, and that tradition asserted the existence of two previous proprietors or perpetual masters, not patrons as Bro. Jottrand suggests.

The last transfer is stated to have taken place only eight years previously, and my objection hitherto to believing it, arose solely from the fact that a William Stanhope was unknown to me, and apparently to all other Masonic writers. Even Bro. Jottrand, it will be observed, presumes it is a mistake in the christian name, and that the person intended was Phillip, Earl of Chesterfield. But our W.M., some days since, informed me that a William Stanhope, an English officer, really had existed, and our Bro. Major Leslie has kindly supplied me with further information.

William Stanhope, Viscount Petersham, was the son of the first Earl of Harrington, who had been Colonel of the 13th Dragoons. He succeeded to the title on the death of his father in December 1756. He certainly served in Flanders, and although I have not yet ascertained all the particulars, we know that he entered the army at an early age, and served in the campaign of 1742-45, as Captain and Lieut.-Colonel of a company in the first regiment of Foot Guards, now the Grenadiers, and that he distinguished himself at Fontenoy, not far from Mons, on the 11th May, 1745. He was appointed Colonel of the 2nd Troop of Horse Grenadier Guards (now the 2nd Life Guards) on the 5th June, 1745, Major General on the 24th February, 1755, Lieut.-General on the 28th January, 1758, and General on the 30th April, 1770. In the Army List of 1778 he is still shown as Captain and Colonel 2nd Troop H.G.G. He died on the 1st April, 1779.

I have no certainty that Stanhope was a Freemason, but in view of the fact that his son and successor in the title, General Charles Stanhope, third Earl of Harrington, was in 1801 Provincial Grand Master of Derbyshire, we may assume at least the probability that he did belong to our Fraternity.

He is said to have received the Lodge at the hands of the Duke of Wharton in 1749. The date would fit Stanhope fairly well, but not the Duke, so we must either assume that there was an intermediate proprietor whose name had been forgotten, or that Wharton had nothing to do with the business at all.

As to this latter, it is difficult at any time to say what he might, or might not have done, but his connection with the Lodge at any stage would seem to be improbable. Between 1716, when he returned from the Grand Tour and 1722, when he was Grand Master, he does not appear to have left England and Ireland, and yet he may, for all that has been so far written about him, have paid a fleeting visit to the Low Countries during this period. All we can say is, we do not know of any such visit. During the year 1716 he was on the Continent, but we do not hear of his being at any time in Belgium, and at

that time he was only 17 years of age. He resumed his foreign travels in 1725, but that is too late to fit in with the constitution of the Lodge, although if he visited the Low Countries then, of which we have no record, he might have procured the Mastership of the Lodge at Mons for himself. So that the introduction of his name in this connection rather detracts than otherwise from the credibility of the Mons tradition. But, on the other hand, unless he did have some connection with Mons, what could have induced the brethren before 1778 to couple his name with the history of their Lodge ?

On the whole, I think that Bro. Jottrand's paper has failed to prove the accuracy of the 1721 tradition. Bro. Jottrand, however, makes one mistake which should be noticed. The alleged date of constitution, 24th September, 1721, was *not* the date of a Quarterly Communication, which was held on the 29th in that year. But there is no necessity to suppose that deputations could only be signed at such meetings, I take it the Grand Master could and would sign them whenever he found it most convenient.

*The Secretary read the following letter from Bro. W. J. Hughan :*

Bro. Jottrand's paper on the old Lodge at Mons is most interesting and suggestive. To my mind, the evidence he submits, though not fully satisfactory, is sufficient to prove that in 1774-5 the members of the Provincial Grand Lodge of the Netherlands were satisfied that the claim made by the Lodge " La Parfaite Union " of having been constituted in 1721, by authority of the then Grand Master of England (the Duke of Montague), was justified by the production of a document of the year mentioned. It could not have been a Warrant (as possibly the Provincial authorities asked for) for it was only within twenty years of the constitution of that Provincial Grand Lodge that such were issued by the Grand Lodge of England; but it must have been, if granted at all, simply a letter (" Letters Patent ") signed by the Grand Master, empowering the Lodge to be constituted. The two dates of 24th September, 1721, and 24th February, 1721, may be explained by the first noted being the date of the original document, and the second of the 24th February, 1721-2 (A.D. 1722, N.S.), being the date of the actual consecration and constitution.

The oldest Lodge constituted by the Grand Lodge of England, that we know of, is the present " Lodge of Friendship," No. 6, of 17th January, 1720-1 (1721, N.S.), and certainly we are unaware of any reason why there may not have been some Lodges formed abroad during the same year and by the same authority. I believe, with Bro. Jno. Lane, that it is likely there were Lists of Lodges printed and published before those of the engraved series from A.D. 1723-4 (" Handy Book of Lists," 1889), and though the " Book of Constitutions " was not ready for circulation until January, 1722-3, it is quite possible that the regulations were acted upon before that period, especially Rule VIII. which provides for new Lodges to be formed by " the Grand Master's Warrant " (*i.e.* authority), as first compiled by Bro. Geo. Payne, in 1720, and approved in 1721.

Bro. Gould was quite right, when his great history was being prepared and published, as respects the Lodge at Mons " to accept the statement under reserve," but since then the discovery of the Minute Book of 1773-9, and the important entries of 1774-5, have thrown additional light on the subject, and I consider the claim of the Lodge to date from 1721 fairly justified under the circumstances. The discussion of the question cannot fail to prove both instructive and interesting.—W. J. HUGHAN.

Bro. R. F. GOULD said, that without travelling over the whole of the ground which had been so well covered by their Secretary, two points of principal importance were raised in the paper itself, and to those he would confine his remarks.

The first was, the evidential value of the minutes of Lodge " La Parfaite Union," at Mons, as preserved in the " Nouveau régistre de résolutions et verbaux," under the date of February 26th, 1775 ; and the second, the probability or otherwise, having regard to the general facts of Masonic history, of any Lodge whatever having been constituted by British authority on the Continent of Europe in 1721.

Dealing first of all with the latter point, the Duke of Montagu was installed as Grand Master on June 24th, and attended the next Quarterly Communication of Grand Lodge on September 29th, 1721. For the last mentioned date, however (the inference seeming to be irresistible that the alleged " Letters Patent " of the Grand Master were supposed to have been granted at a meeting of the Grand Lodge), " La Parfaite Union " had substituted that of September 24th, while by the Provincial Grand Lodge of the Netherlands it had been altered to February 24th, in the same year (1721). But leaving those discrepancies out of consideration, it was desirable to recollect that the popularity of Freemasonry only began with the Grand Mastership of the Duke of Montagu, when the patronage of that great nobleman caused the Society to rise into notice and esteem. It was in 1721 that Dr. Stukeley became a member of their Fraternity, and as related by him in

his "Common-place book,"—"I was the first person made a Freemason in London for many years. We had great difficulty to find members enough to perform the ceremony."

Some years had apparently yet to elapse, before the progress of Masonry in England became sufficiently advanced to warrant any presumption that it could have thence extended to the Continent. It was also to be carefully borne in mind, that in the time of the Duke of Montagu the Grand Lodge of England did not claim to be anything more than a governing body for the Masons of London and Westminster, and even under several of his successors in the Grand Mastership, the pains and penalties directed against those who infringed the Regulations, were carefully limited to brethren who resided within the "Bills of Mortality."

It was to be remembered also that the Rev. James Anderson was present in Grand Lodge, and ordered "to digest the old Gothic Constitutions" on September 29th, 1721. This he did, and a second edition of the same work appeared in 1738. In the latter, Dr. Anderson showed that deputations were granted to hold Lodges in Gibraltar, Madrid, Bengal, the Hague, Valenciennes, Paris, Lisbon, and elsewhere. But the earliest of such commissions, it would likewise be well to recollect, was only granted in 1728.

Examples of Masonic bodies claiming, or having claimed for them, a surprising antiquity were, however, very numerous.

St. John's Lodge, Glasgow, relying on the so-called Malcolm Canmore Charter, quite recently renewed its pretensions to date from A.D. 1157. The "Valley of Peace," Amsterdam, was long supposed, by virtue of the equally apocryphal Charter of Cologne, to have existed in 1519. In Paris, there had been Lodges and Rose Croix Chapters claiming to date from 1686 and 1721. In Madrid, at the present day, the senior Lodge unblushingly asserted its identity with that established by the Duke of Wharton on February 15th, 1728. Philadelphia, for many years, was fondly believed (by natives of Pennsylvania) to have been the Mother City of American Freemasonry, on the strength of the notorious "Bell Letter," which deposed to the establishment of a Lodge in the capital of that State, by authority of Daniel Coxe, Provincial Grand Master, in 1730. Lastly, he would cite the case of Stirling Rock Royal Arch Chapter, whose claim to have produced satisfactory evidence of being in existence as a body practising Royal Arch Masonry in 1743, was said to be clearly made out by virtue of a certificate to that effect—therein closely following the precedent set by the Provincial Grand Lodge of the Netherlands, in the somewhat parallel instance of the Lodge at Mons—from the Supreme Grand Chapter of Scotland on March 21st, 1818.

The evidential value of the minutes of "La Parfaite Union," as contained in the "Nouveau Régistre," was simply *nil*, unless indeed they adopted what Professor Huxley so well described as the postulate of loose thinkers, viz., "that what *may* have happened *must* have happened," in which case the constitution of a Lodge at Mons by the Duke of Montagu in 1721, though contrary to all probability, could not be set down as having been impossible, and therefore *may—i.e., must*—have taken place.

According to the rules of evidence, as obtaining in Courts of Justice, where entries or declarations are made by *disinterested* persons, in the course of discharging professional or official duties, such are in general admissible after the death of the parties making them. But such entries or declarations must be contemporaneous with the acts done or recorded. Thus the minutes of "La Parfaite Union" would afford good evidence of anything actually *done* at the meeting held on February 26th, 1775, but with respect to the previous antiquity of that Lodge, they merely established that at the aforesaid date, the members thereof were agreed *among themselves* in proclaiming that its pedigree could be carried back to the autumn of 1721. In conclusion, he would remark, that one of the three main tests of human veracity, as clearly stated by Archbishop Whateley, and cited approvingly by Mr. Pitt-Taylor in his *Law of Evidence*, was whether the witnesses had any interest in concealing truth, or propagating falsehood—a question which he thought could only be answered in one way by any brother who brought an impartial mind to the consideration of the problem that had been presented to them in the paper under discussion.

The W.M., Bro. C. KUPFERSCHMIDT said:—I am sure we must all welcome the interesting paper of Bro. G. Jottrand, to which we have just listened, irrespective of whether we agree with his conclusions or not; for we must recognise that he has presented to us the utmost that can be said in favour of the alleged 1721 origin of the Lodge at Mons, and has thus assisted us to arrive at firmer convictions than we were previously able to hold. Practically he rejects all subsidary assertions and pins his faith to the entries in the "Nouveau régistre." Bros. Speth and Gould have each considered these from different standpoints and have arrived at a negative conclusion as to their availability in solving the question, and I am fain to confess that I must endorse their views. The 1721 origin seems to be utterly impossible. Bro. Speth has taken advantage of certain statements to explain the probable origin of that curious feature in Continental Masonry, the "Loge

propriétaire," and evidently leans to the opinion that at least from 1749 onwards, the Mons Lodge must be classed as one of these. Here again I agree with him.

But is it not possible to suggest something better than a negative finding as regards the origin of the Lodge? I will at least make the attempt, and although I cannot promise any great amount of success, I think I can show some probability that the Lodge dates from the period 1742-1749 only. As Bro. Gould states,[1] "The war of the Spanish Succession, 1742-48, filled the Lowlands with British troops, and it is at least a reasonable conjecture that the Masons among them may have held meetings, initiated the inhabitants, and left permanent Lodges behind them. The Duke of Cumberland, who commanded at Fontenoy in 1745, is stated by *Multa Paucis* to have been initiated in 1743." Among these British troops, as has been shown by Bro. Speth, was William Stanhope, Viscount Petersham, and besides his alleged connection with the Mons Lodge we have at least indications of his constituting one other Lodge. The following is an extract of a letter from the Grand Orient of Belgium to the Grand Lodge of England. "La Respectable ▭ Ecossaise 'La Nymphe de Chaudfontaine in the Orient of Chaudfontaine was under the jurisdiction of the Grand Lodge of England and worked the Scottish Rite from 1749 onwards, at which date Milord Stanhope, Deputy of the Grand Lodge of England came to Chaudfontaine and constituted this Lodge, leaving a transferable warrant (*une patente transmissible*) granted by Milord Spraw, Grand Master of the Order of Freemasons of England." Could Bro. Jottrand oblige us with a copy of this warrant, if still in existence? Of course these assertions are in the main untenable, Stanhope was never, so far as our records show, deputed by England, and the Lodge at Chaudfontaine (near Liege) does not appear on our register at all. Who Lord Spraw was is a mystery, could Edward Spratt, the Irish Grand Secretary of that date be meant? Frenchmen are proverbial for the hash they make of English names, and the addition of the "Milord" would not be very strange.[2] My only reason for supposing that Spratt may be intended is the consideration that Petersham was a soldier, that the majority of regimental Lodges were of Irish constitution, and therefore he may possibly have been an Irish Mason. But the point to be noted is that Lord Stanhope is stated to have founded this Lodge in 1749, and that the documents cited by Bro. Jottrand allege that William Stanhope acceded to the proprietorship of the Mons Lodge in the very same year. I do not believe that the one assertion has been influenced by the other, because the brethren at Mons seem to have been ignorant of the fact that Stanhope was since 1742 entitled to be called Viscount Petersham, whereas the Chaudfontaine brethren at least knew him to be a lord. How could either Lodge, however, know that his family name was Stanhope? And on what authority did he act? I will here venture an hypothesis. Every year the troops went into winter quarters, *i.e.*, the war practically ceased, and we know that under such circumstances a sort of undefined truce existed which even permitted inter-visiting. Stanhope, previous to his father's elevation to the rank of Earl in 1742, may have been initiated in a French Lodge, and his name would appear on his certificate as William Stanhope. If he advanced as far as the French degree of Scots Master, he would be entitled to make masons at sight and constitute Lodges, on his own authority. This I think he did, and that he not only constituted the Lodge at Chaudfontaine, but also that at Mons; both Lodges worked the Scots degrees from the first. The name on his certificate would be then masonically better known than his brand new title. That such Lodges should be his very own, his property, was in the nature of things, until it should please him to part with his authority. Unless he did have something to do with these Lodges, why was his family name better known than his title. If the brethren had merely invented his connection with these Lodges at a later epoch, they would have been ignorant of his family name and only known him by his title. It appears to me that Bro. Gould was right, and that the British troops in Flanders did erect and leave Lodges behind them. The "Tableau Générale" states he received the Lodge from the Duke of Wharton on the 15th November, 1749; and a certificate yet in existence granted by this Lodge to one of its members on the 6th September, 1780, gives the date of the occurrence as 17th November, 1749. I think it more probable that this date is that of Petersham's resignation. If Petersham left with the army at the conclusion of the war, the Lodge would be without a head, and naturally Stanhope would resign his rights, so that the date would fit well enough, and the difference between 15th and 17th November may be accounted for by a scribe's error on one side or the other.

Certain it is that about 1742-1749 there was a stir in Masonic circles in Flanders, and many Lodges were established, either by individuals or by the Grand Lodge of France. The Lodge Parfaite Harmonie, which subsequently became the Prov. Grand Lodge, was established at Mons in 1748 by the Duke of Clermont,[3] who at that time was the Grand

[1] History, III., 210.

[2] I have seen an eminent statesman referred to in a Paris paper as Milord Sir Glaston. (Editor.)

[3] (Cordier, *Histoire de l'Ordre Maçonnique en Belgique*, *p.* 169.)

Master in France, and whose Grand Lodge had for reasons of its own taken the name of *Grande Loge Anglaise de France.* And we soon hear of more Lodges, till in about 1765 there were a good many working under very various constitutions, English, Dutch, French, and Independent. Two hailed from England: the Discrète Impériale at Alost, No. 341, warranted 5th June, 1765, and the Constante Union, No. 427, Ghent, of the 18th July, 1768. De Vignoles, the English Provincial Grand Master for Foreign Lodges then appears on the scene. He conceived the plan of uniting them all under an English Provincial Grand Lodge for Austrian Flanders, and placed himself in communication with the Marquis de Gages, who in 1765 succeeded the Count de Pailly as Master of the Parfaite Harmonie, arranging that he should be appointed Prov. G.M. under England. The result was that in 1769, the Duke of Beaufort, G.M. England, granted a patent to de Gages as Prov. G.M. for the Austrian Netherlands, that the two English Lodges placed themselves under his jurisdiction, and that the Lodge Parfaite Harmonie was re-constituted as an English Lodge by warrant dated 20th January, 1770, and received the No. 394.

But the new power was not by any means acknowledged by the other Lodges, and letters are still preserved written by De Vignoles evidently in answer to remonstrances from the Lodges. One such in particular I have notes of, addressed to the Lodge Bienfaisante at Ghent. What had been the fate of the Parfaite Union at Mons during this time is difficult to ascertain. The "Tableau Général" says Stanhope resigned it to Bro. Fonson, at that time W.M., in 1770: the certificate to which I have already alluded, says that on the 20th February, 1770, it was resigned in favour of the Masters and brethren of the Lodge, without saying that Stanhope resigned it. In one case it would continue to be proprietory, in the other it would cease to be so. Personally I believe neither statement. I am inclined to think that the Lodge remained practically dormant until awoke by the stir which the constitution of the Provincial Grand Lodge in 1769 had caused. Possibly Fonson had become possessed of Lord Petersham's resignation, or of some document which enabled him to assume the Mastership. Then came, in 1773, (according to Cordier), the first efforts of the Provincial Grand Lodge to acquire jurisdiction over the Lodge, and curiously enough we find in 1773 a new minute book opened and entitled "nouveau régistre." But that is no guarantee that the former book, if such a one ever existed, went back any great period. Is it uncharitable to suppose that the Lodge, forseeing that it must finally succumb to the higher power, determined to at least place itself at the head of all the Lodges in the Province? and not knowing exactly how or when it was constituted determined to claim as high an origin as conceivable? Stanhope in 1749 was not far back enough, because the Parfaite Harmonie, now the Provincial Grand Lodge, could itself claim 1748. Why not then make it appear that Stanhope himself in 1749 received the Lodge from the hands of someone else? Why in especial Wharton was chosen, we can scarcely say, but Montague may have been fixed upon because he was the first nobleman who occupied the Grand Master's Chair. The date was evidently intented to be consistent with this supposition, and was altered at various times to suit the facts when it was discovered that previous dates were untenable.

It is curious that the first William Stanhope, the father of Lord Petersham, and the first Earl of Harrington, was probably really in contact with Wharton just about the time when the dissolute Duke constituted the Lodge at Madrid, for in 1729 he was sent to Madrid and Seville especially to conclude a treaty wih Spain, but to avoid ceding Gibraltar.[1] He succeeded admirably, and for his services was created Baron Harrington. This is probably merely a coincidence, I cannot see how it could be anything else. There is a further coincidence, which I mention also merely as a matter of curiosity. Bro. Jottrand tells us that in 1838, the Lodge Parfaite Union at Mons, the successor to the name of the old Lodge, (we must remember it is not really the identical Lodge) inscribed on its warrants the statement that it had been constituted in 1721 by Grand Master Anthony Brown, Count Montague: thus confounding Viscount Montague, Grand Master in 1732-3 with the Duke of Montague of 1721. Now in 1733 a Lodge actually was warranted by Viscount Montague for Valenciennes in French Flanders, and its name was Parfaite Union. There is perhaps a bare possibility that the Mons Lodge was a daughter of the Valenciennes Lodge?

But for some reason or other the name of Stanhope must have acquired a great hold on the masons of the Low Countries, because we find him again in the spurious document known as the Cologne Charter. The packet of forged documents, containing this charter and alleged ninutes of the Lodge Frederic's Fredenhall, was handed to Prince Frederick, Grand Master of the Netherlands in 1816, and the nine minutes of proceedings are supposed to cover the period 29th January, 1637, to 2nd February, 1638. In the minutes a Bro. Stanhope (Christian name not given), appears as ambassador from the mother or

[1] For Wharton's activity at Madrid, *cf.* Gould, *A.Q.C.* VIII., 133, *et seq.*

"parochial" Lodge at London. Is his name accounted for in these documents by such masonic activity in the Low Countries, that even in 1816 he was still remembered?

I think it will be acknowledged that although we may not be able to agree to the verdict which Bro. Jottrand demands at our hands, but rather incline to the opinion that the alleged 1721 origin was a pious fraud of the Mons brethren in 1775, yet his paper has been the means of provoking a very interesting and instructive discussion, and that he is well deserving of the vote of thanks which I now have the pleasure of proposing.

The vote of thanks was then seconded and carried unanimously.

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*Bro. W. J. Chetwode Crawley, LL.D., writes:—*

It must be admitted that the value of Bro. Gustave Jottrand's interesting paper on the Antiquity of the Lodge at Mons lies rather in the philosophical spirit, than in the legal cogency, of the *plaidoyer*. The paper is suggestive as well as learned, and we look to Bro. Jottrand for valuable help in clearing up the early history of Freemasonry in the Low Countries: but he must learn to discount the imaginative averments put forward by Masonic historians of the old school.

An additional subjective interest is given to M. Jottrand's paper by the unaffected candour, which, in spite of patriotic predilections, compels him to knock away plank after plank of the platform on which brethren had fondly imagined themselves to have seen a Lodge erected as no other Lodge had ever been: constituted into a Lodge by Letters Patent, equipollent to a Warrant, from "le bon Montagu," Grand Master of Great Britain, sometime in 1721. Bro. Gustave Jottrand himself has left but one plank standing amid the wreck of that airy scaffolding.

This solitary plank is to be found in the recently discovered *Nouveau Régistre* of 1775, to which M. Jottrand clings as proving the antiquity and authenticity of the Letters Patent of 1721. It does nothing of the kind: it does not even state that such a document was in actual existence. Even if it did make such a claim, the Minutes of 1775 cannot be accepted as legal evidence of transactions that took place in 1721. The canons of evidence common to the English Law and to the Belgian Code alike forbid it. Such entries only serve as evidence of contemporary events. In the present instance, they can only be taken to prove that the members in 1775 were enthusiastically determined to uphold what seems to have been the tradition of the Lodge.

Supposing the Duke of Montagu to have issued an authorisation for the Constitution of the Lodge, and supposing the Lodge to have had the actual authorisation before it at its meeting in 1775, the Secretary could never have described it as "Letters Patent, the Warrant as our English Brothers would say," to quote Bro. Gustave Jottrand's gloss.

Without entering into details that would be out of place here, we can affirm, with the utmost confidence, that neither the Duke of Montagu in 1721, nor any Grand Master of England for many a year afterwards, issued any document that could be confounded in legal phraseology, construction, or import, with the Letters Patent of the Mons brethren. The proofs of this position were, for the first time, brought together, and placed before Masonic students, in the section devoted to *The Early Warrant*, in *Caementaria Hibernica*, and do not seem to have yet reached our Belgian brethren.[1]

It would be difficult to persuade any tribunal to ascribe competent knowledge of the matters under evidence to witnesses who either misconstrued the document of the kind now alleged to have been before them into Letters Patent of the orthodox type, or so misdescribed it as to cause it to be taken for such Letters Patent. Verily, there are legal dragons in the path of the true believers of Mons.

*Apropos de dragons*, if Bro. Gustave Jottrand were to extend backward his charming conception about Marlborough's officers establishing Lodges in the Low Countries, so as to include the last years of the seventeenth century, he might find a reason for his *quasi*-compatriot, Bernard Picard, heading his replica of the Engraved List of Lodges, 1735, with a portrait of that sentimental dragoon, Sir Richard Steele. To be sure, the century is the wrong one, and neither party to the transaction was acquainted with the other. But a century matters little in an hypothesis of the kind, and we have learned how to treat chronological impossibilities as mere "inexact dates." And the difficulty of bringing Dick Steele within the scope of the Amsterdam engraver is much less than that of bringing the

[1] *Caementaria Hibernica: Fasciculus I.* April, 1895. The subsequent paper by Bro. John Lane, *A.Q.C.*, October, 1895, may also be consulted, though the legal aspect is obscured in it. In *Fasciculus II.*, *Caementaria Hibernica*, published concurrently with this part of the *Transactions*, will be found the original text of the earliest (so far as is known) *Letters Patent* of a Continental Lodge, which our Worshipful Master, Bro. Kupferschmidt, was the first to bring within the reach of English students, by embodying a translation of it in his invaluable inaugural address, November, 1896.

William Stanhope of 1749 into corporal contact with the Duke of Wharton. So I tack my explanation on to Marlborough's Military Lodges with the modesty becoming one who presents a brand-new and hitherto uninvented "fact." To be sure, my explanation, viewed as history, is totally devoid of foundation, and, viewed as romance, is absolutely incompatible with the Dramatic Unities. This would be disconcerting, but for the reassuring reflection that it will harmonize wonderfully well with the general tone of the statements we have under review.

In discussing the last statement to which I have alluded, our accomplished Secretary has suggested that the William Stanhope, who received the Lodge in 1749, and handed it over in 1770, was the elder son of the eminent diplomatist who negotiated the Treaty of Seville. If so, it would be quite in keeping with the rest of the farrago; for it would imply that the Lodge at Mons did not know the style and title of its *propriétaire*.

In 1749 this William Stanhope had been for six or seven years known by the courtesy title of Viscount Petersham, and in 1770, he had been for fourteen years known as Earl of Harrington, to which dignity he had succeeded on his father's death in 1756. Thus, neither in 1749, nor in 1770, could he have been described as William Stanhope. The date, 1749, would fit Stanhope, who had ceased to be an untitled Commoner for seven years, about as well as it would fit Wharton, who had ceased to be a live Duke for eighteen years. Nor is it conceivable that M. Fonson should detract from the prestige of the Lodge at Mons, to say nothing of his own, by studiously ignoring the exalted rank of the nobleman who had transferred the Lodge to him in 1770.

The more closely Lord Petersham's career is scrutinised, the less inclined does his Lordship appear to have been to identify himself with the Lodge at Mons, or, indeed, with any Lodge, at home or abroad. Already in 1746, when his father, the politic Earl of Harrington, had succeeded his cousin, the polite Earl of Chesterfield, as Lord Lieutenant of Ireland, Lord Petersham had returned from foreign service, and the words in which that service is described by the contemporary chronicler imply that the campaign of Fontenoy was his first and last campaign in the Low Countries.[1] At any rate, in 1749 he was member of Parliament for Bury St. Edmunds, and had, the previous year, been appointed to the lucrative post of Customer and Collector of the Port of Dublin. Here he was in attendance on his father, the Lord Lieutenant, in 1749-50. No trace of Viscount Petersham, or, for the matter of that, of any of the Stanhopes, can be descried in Irish Freemasonry.[2] Such remissness forces on the thoughtful observer the sad conviction that the selfish temper of the last century has too often led our ancestors into conduct at once short-sighted and inconsiderate towards the brilliant theorists of this *fin de siécle*. So marked is this spirit of unkindness towards an inquisitive posterity in Lord Petersham's case, that his Lordship has omitted to leave any evidence of his ever having been a Freemason at all.

It will come as a surprise to most students to find the Lodge, said to have been established at Paris by the Earl of Derwentwater in 1725, treated as an historical entity. If Bro. Gustave Jottrand is content to have the Lodge at Mons treated as on the same plane with Lord Derwentwater's Lodge, or the Lodges at Boulogne and Dunkirk, he will find no one to dispute that amount of antiquity and authenticity. Those *ateliers* were very like the Irish industries which patriotic orators describe as having been destroyed before they had begun to exist.

Our esteemed Brother will note that my strictures do not apply to the real question of such antiquity and authenticity as the Lodge at Mons may possess. They deal only with the nature of the evidence propounded in bygone days by injudicious partisans.

I hasten personally to express my appreciation of the thoroughness, ability and erudition which mark Bro. Gustave Jottrand's *plaidoyer*, and I congratulate him on having found a translator who has done him justice.

The incidental allusion made by Bro. Gustave Jottrand to the suppression of the

[1] Arthur Collins, Third Edition, 1756, *sub titule* EARL OF HARRINGTON. *Ditto*, revised by Sir Egerton Brydges, 1812. *Dublin Almanacks* and *Official Lists*, 1748, 1749, 1750, 1721. Also, *Faulkner's Journal*, *Pue's Occurrences*, etc., 1748—1752.

[2] Not so with the Viceroyalty immediately succeeding; that of the Duke of Dorset. His Grace's fifth son, Lord George Sackville, afterwards the inglorious hero of Minden, was "unanimously proclaimed Grand Master of Masons in Ireland," at the Annual Communication of Grand Lodge, St. John's Day, 1751, as is officially announced in *Faulkner's Dublin Journal*, of the following day. This was many months before his Lordship took up his state residence in Dublin, and confirms Bro. Henry Sadler's acute surmise in *Masonic Facts and Fictions*, p. 80, that Lord George Sackville was well known as an Irish (*i.e.* Antient) Mason long before the deputation consisting of Bros. John Morgan, James Hagan, and Lau: Dermott, reported to the Grand Committee of the Antients, 1st April, 1752, the result of their "petitioning Lord George Sackville to take the Chair." It is but giving honour where honour is due, to record that the date of Lord George Sackville's connection with the Grand Lodge of Ireland was approximately determined some years ago, by Bro. W. J. Hughan, though he had not access to the contemporary official announcement, now, for the first time, quoted above.

Lodges of the Austrian Netherlands by the Emperor Joseph II. in 1786 recals to memory the discrepancies in Findel, Rebold, and other authorities as to the exact date and scope of the edict. As a matter of fact, there were two edicts in rapid succession; the second being far more stringent than the first, and the provisions of one are often ascribed to the other.

It might be well to re-publish the edicts in our *Transactions*. Two of the original official documents supplied to the Civic Authorities of the Low Countries are in my collection, and are quite at the service of the Lodge, or of any Brother interested in these researches.—W. J. CHETWODE CRAWLEY.

POSTSCRIPTUM.—The fraternal courtesy of the Secretary has given me the opportunity of hastily glancing at our Worshipful Master's contribution, which vies in learning and suggestiveness with M. Jottrand's original paper, and which I hope, later on, to study with all the attention it deserves. Meanwhile, brevity must serve as excuse for my adverting to a point or two that bear on matters with which I am more or less conversant.

First, there is danger of overstepping the frontier of the Sublime, in calling Viscount Petersham by the title of Lord Stanhope, or in seeking to convey, even by implication, that, at any period of his life, he could have so called himself, or permitted himself to have been so called by persons with whom he came into contact by personal intercourse, or by epistolary correspondence, or, most formal of all, by the legal transmission of documents. And this for the best of all reasons, there was a real Lord Stanhope, a totally distinct personage, with a title very well known on the Continent. It is out of the question to suppose that William, Viscount Petersham and Earl of Harrington, should so demean himself during a connection of several years with the Mons Lodge as to get himself taken for the real and well-known Lord Stanhope.

Again, no weight can be attached to the mention of one Stanhope in the Charter of Cologne. The forger of that document had the *Tableau Général* before him, and he drew upon it for a name. That is all. I do not know whether the same explanation applies to Milord Stanhope in the letter from the Grand Orient of Belgium to the Grand Lodge of England. Our Worshipful Master has omitted to state when, how, or why that letter came to be written, but he makes up for that omission by also omitting to indicate any reason for supposing that the Earl of Harrington was meant. Quite the contrary, the circumstances attending the Milord Stanhope's connection with Freemasonry no way suggests our Lord Petersham, whose only real connection with the Low Countries, as far as we know, is that he fought in the campaign of Fontenoy, 1745.

Lastly, I heartily thank Bro. Kupferschmidt for the entertaining suggestion that Lord Spraw is no other than our own Edward Spratt, Deputy Grand Secretary of Ireland, rechristened, promoted, and ennobled. I have patriotic scruples against interfering with his elevation to the peerage. But, if it be thought to have any bearing on the question, I can state that, neither in his own name, nor under that of Lord Spraw, did the Deputy Grand Secretary issue any Warrant in 1749 from the Grand Lodge of Ireland for a Lodge on any part of the Continent; and further, that if he had done so, it would not have had the faintest reference to the *Rit Ecossais*. I speak with less hesitation than the fragmentary state of our Registers usually permits, for I have tracked out the destination of each of the thirteen Irish Warrants issued during 1749,[1] and I have long since satisfied myself that when the Degrees peculiarly associated with the *Rit Ecossais* were introduced into Ireland, in 1782, they were regarded as a perfect novelty by Irish Freemasons. Lord Spraw may be set down alongside the Peter Gower whom John Leyland, *Antiquarius*, constructed for his Highness, Henry VIII.

Will my brethren forgive me for pointing out the parallelism between the arguments identifying the imaginary William Stanhope with the real Earl of Harrington, and those proving Alexander the Great to have been a Welshman?—W. J. CHETWODE CRAWLEY.

[1] Four of the thirteen Warrants of 1749 were for Lodges in the City of Dublin and its precincts, six for the Irish provinces, and three for Regiments borne on the Irish Establishment. The first of these, erased almost as soon as registered, was for "General Blakeney's Regiment of Foot," better known as the 27th Inniskillings. The second was for "Lord John Murray's Highland Regiment," the famous Black Watch, and the third for "Colonel Otway's Regiment of Foot," afterwards the 35th of the Line. None of these Regiments was in the Low Countries at the time; indeed, they were all three not only on the Irish Establishment, but actually quartered in Ireland. Neither Lord Stanhope nor Lord Petersham had any connection with them, nor was there any officer of the name or house of Stanhope among them.

## NOTES ON DR. BARLOW'S PAPER, "A CURIOUS HISTORICAL ERROR."

No. 1.—BY BRO. W. J. CHETWODE CRAWLEY, LL.D.

*P.G.D., IRELAND.*

CONSIDERABLE interest has been excited in our Irish Lodges, at home and abroad, by the lively paper entitled "A Curious Historical Error," which Bro. William Barlow, LL.D., the learned Vice-Chancellor of the University of Adelaide, sent home from South Australia to the last part of the *Transactions*. More than one communication on the subject has reached me, and will, doubtless, reach the Editor in good time.

Meantime, I can make an addition to the details that were available in the way of explanation, when Dr. Barlow's Paper was read before the Lodge.

As I then pointed out, R. W. Bro. Michael Furnell, Prov. G.M., North Munster, was the responsible Editor of the *Ahiman Rezon* in which the mis-statement appeared.

Bro. Furnell was of the same mental type as Bro. Dr. Oliver, on whose literary *pabulum* he had been reared. Both were capable of fatuous credulity, neither was capable of direct falsification, or even of conscious disingenuousness, when the history or the doctrines of Freemasonry were concerned. It followed that Bro. Furnell had not invented the memorandum which Bro. Barlow proved to be unhistorical, but had derived it from some previous source. The question of discovering the source is not without attraction to a certain class of mind, which finds its pleasure rather in the ardour of the chase than in the value of the quarry. I must plead guilty to an undisguised satisfaction in having run the game to earth. Our good Bro. Furnell found the statement ready to his hand in an obscure and long forgotten volume, published in Belfast, in 1812. The pamphlet is an unscrupulous polemic against the Grand Lodge of Ireland, and the publication was one of the last flickers of the flame that Alexander Seton had lighted.

The title page is of extraordinary prolixity, even for books of a period when the title page often seemed designed to stand for a table of contents. It runs as follows :—

AN ENQUIRY

INTO THE LATE DISPUTES AMONG

THE FREE-MASONS OF IRELAND;

Wherein is detailed

A free and important Account of the different Transactions which gave rise to, and continued the Controversy, from the commencement to the Establishment of the

GRAND LODGE OF ULSTER;

And

Wherein is given a summary History of the Order, from the earliest account to the Establishment of the Grand Lodge of Ireland in 1730.

The whole being written with a view towards conciliating the jarring parties, and restoring harmony to a highly respectable community, particular attention has been paid that no terms should be used injurious to the feelings of those whose conduct proceeded from an error in judgment, or want of information; it is therefore confidently hoped, that such as may not be convinced by the Arguments, will not be offended by the Language.

To which is Added:

An Appendix;

Containing the Reasons of the Union Lodge, 684, for withdrawing from the Grand Lodge of Dublin, and adhering to the Grand Lodge of Ulster.

Belfast:
Printed by Joseph Smyth,
115, High Street,
1812.

The Dedication is to the "Right Worshipful James Craig, Esq., M.P., Grand Master of Masons for the Province of Ulster."

The schismatics had fallen back upon a commoner as Grand Master, when their organisation had been repudiated by the noblemen whom Alexander Seton had put forward as ostensible heads.

The passage from which Bro. Furnell borrowed will be found, pp. 42, 43, and runs as follows :—

> "In a letter written to Charles the Bald, King of France, about the middle of the ninth century, by one Eric, a philosopher of Auxerre, the writer expresses himself thus :—'Why do I speak of Ireland? That whole nation, almost despising the dangers of the sea, resort to our coast with a numerous train of philosophers, of whom the most celebrated quitting their native soil, account themselves happy under your protection, as the servants of the wise Solomon.' And in another place he tells us that Charles, the great patron of learned men, and the encourager of improvement among his people, drew Greeks and Irish in flocks for the instruction of his countrymen.
>
> "In the history of Masonry in England, it is mentioned that Alfred the Great was the friend and patron of Masons, and that he appropriated great part of his revenue to building and improvements in architecture.
>
> "Now it appears that Alfred had his education here, as he according to Bede, imbibed in Ireland that wisdom and piety which distinguished him above his contemporaries. Having studied in the College founded in Mayo, for the converted Saxons, called to this day Mayo of the Saxons, and from this country he procured Professors for his newly erected College at Axford. These two circumstances taken together, that is the expression of Eric the French writer, that 'the most celebrated of the Irish philosophers considered themselves as servants of Solomon,' and that of Alfred receiving his education in an Irish seminary, and afterwards in his own kingdom becoming the zealous patronizer and encourager of Masons, give a strong feature to the conjecture that Masonry had been encouraged and deeply studied in Ireland at this early period."

The pamphlet is remarkable as being, so far as I am aware, the only contemporary volume purporting to give an account of the schism in Irish Freemasonry, which culminated in the temporary establishment of the Grand Lodge of Ulster. The contents are drawn up with a certain amount of literary skill, and throw a good deal of light on the internal economy of the Grand Lodge of Ireland during the obscure period when every Craft Lodge claimed the right to give Further Degrees. Readers of *Fasciculus I.* of *Caementaria Hibernica*, will remember an important quotation from this Belfast pamphlet, bearing on the question of Lodges that worked without Warrants. These Lodges were styled Hedge Lodges, and their members Hedge Masons. I have been unable to trace any allusion to this pamphlet, by any other Masonic author, and know of only one other copy of the pamphlet besides my own, though, no doubt, others lurk in the muniment chests of Ulster Lodges.

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## No. 2.—BY BRO. HENRY F. BERRY, M.A.,

*PUBLIC RECORD OFFICE, IRELAND, P.M.* 357 (*I.C.*)

Bro. Barlow's paper in the last number of the *Transactions*, in which he corrected a curious mistake made by an old masonic annalist, was of great interest; this annalist's story of Alfred the Great having resided in Ireland clearly referred to the fact of Alfrid of Northumberland having come over with S. Colman, of Lindisfarne, but I must be allowed to dissent from Bro. Barlow's identification of "Mageo" with Co. Mayo.

Bro. Rev. Prebendary Groves, sometime Chaplain to Lodge 357 (Trinity College Lodge) has recently published an erudite work on the Roman episcopal succession in Ireland, in Queen Elizabeth's reign, at p. 140 of which I find the following note. "Magio, mentioned by Bede (E. H. iv., c. iv.), as the place where St. Colman, when he left Britain for Ireland, founded a monastery for the English Monks on the mainland, is often supposed to have been Mayo; but Ussher maintains it to have been Nenay, otherwise called Aonachbeg or Manisternenagh, two miles east of Croom, in Co. Limerick. Ware, *Antiq*: p. 103 writes—St. Mary, Abbey of Nenay, or de Mageo, founded by O'Brian in the year 1148, and supplied with Cistercians from the Abbey of Mellifont."

In Ussher's learned work—the Religion professed by the ancient Irish—will be found this passage, "Here in Ireland Bishop Colman founded the monastery of Mugio, in the County of Limerick, for the entertainment of the English; where they did live according

to the example of the reverend fathers (as Bede writeth) under a rule and a canonical abbot in great continency and sincerity, with the labour of their own hands."

With regard to Eric, who designated the Irish philosophers "servants of the wise Solomon," the following note from Mosheim will be of interest.

"Herricus or Erricus, born at Hery, a village near Auxerre, and a Benedictine Monk at Auxerre, near the close of the ninth century. He wrote six books of poetry on the life of St. Germain [repeatedly cited by Ussher], and two books of prose, respecting his miracles, besides numerous Homilies, some of which are inserted in the Homilarium of Paul Diaconus." *Eccl. History*, ed. 1845, vol. ii., p. 201.

# MASONIC SYMBOLISM,

## AS FOUND IN THE RATIONALE OF DURANDUS.

BY BRO. THE REV. J. W. HORSLEY.

THERE are one or two passages that may be of interest to the Craft in the Rationale of Durandus, an ecclesiastic and bishop who died in 1296. The Rationale was first printed by Fust in 1459, and Chalmers mentions besides this thirteen editions in the fifteenth, and thirteen in the sixteenth centuries. It is of course a work on Ecclesiastical Symbolism.

"The tiles of the roof which keep off the rain are the soldiers, who preserve the Church from Paynim, and from enemies."

"The circular staircases, which are imitated from Solomon's Temple, are passages which wind among the walls, and point out the hidden knowledge which they only have who ascend to celestial things."

"The Faithful predestinated to eternal life, are the stones in the structure of this wall which shall continually be built up unto the world's end. And one stone is added to another, where masters in the Church teach and confirm and strengthen those who are put under them: and whosoever in Holy Church undertakes painful labours from brotherly love, he as it were beareth up the weight of the stones which have been placed above him. Those stones which are of larger size, and polished, or squared, and placed at the outside and at the angles of the building, are men of holier life than others, who by their merit and prayers retain weaker brethren in Holy Church."

"The cement, without which there can be no stability of the walls, is made of lime, sand, and water. The lime is fervent charity, which joineth to itself the sand, that is, undertakings for the temporal welfare of our brethren; because true charity taketh care of the widow and the aged, and the infant, and the infirm: and they who have it study to work with their hands, that they may possess wherewith to benefit them. Now the lime and sand are bound together in the wall by an admixture of water. But water is an emblem of the Spirit. And as without cement the stones cannot cohere, so neither can men be built up in the heavenly Jerusalem without charity, which the Holy Ghost worketh in them."

"All the stones are polished and squared, that is holy and pure, and are built by the hands of the Great Workman into an abiding place in the Church: whereof some are borne, and bear nothing, as the weaker members, some are both borne and bear, as those of moderate strength: and some bear, and are borne of none save Christ, the Corner Stone, as they that are perfect. All are bound together by one spirit of charity, as though fastened with cement; and those living stones are knit together in the bond of peace."

"Again, in the Temple of God, the foundation is Faith, which is conversant with unseen things: the roof, charity, which covereth a multitude of sins. The door, obedience, of which the Lord saith, If thou wilt enter into life, keep the commandments. The pavement, humility, of which the Psalmist saith, My soul cleaveth to the pavement. The four side walls, the four cardinal virtues, justice, fortitude, temperance, prudence. Hence the Apocalyse saith, The city lieth four-square."

# NOTES AND QUERIES.

**EARLY Netherland Lodges.**—Whilst looking through Rawlinson MSS. C136 in the Bodleian Library, I noted two extracts from the *Daily Advertiser* of November 5th, 1735, and December, 1735. They seem to add somewhat to our information as to the Dutch Lodge at the Hague, founded in 1735, contained in Gould's *History of Freemasonry*, vol. iii., p. 202. They run as follows:—

*November 5th*, 1735.—They write from the Hague that on Monday, 24th October, (N.S.) there was opened a Dutch Lodge at the New Doole. The solemnity was honoured by the presence of their Grand Master, Mr. John Cornelis Rademaker, Treasurer to his Highness the Prince of Orange, and their Deputy Grand Master, Mr. John Ceunen, with the Wardens and the brothers of the French Lodge. There were received several brothers in the Dutch language, after which the Grand Master and Society were pleased to elect Mr. Louis Dagran to be Master of the said Lodge, Mr. Van Loon and Mr. Crawford Wardens, and Mr. Ruvemonde secretary; when Mr. Louis Dagran was pleased to give a most splendid entertainment to the Society.

*December*, 1735.—They write from the Hague that the Lodge of Freemasons, lately established there, being assembled there a few nights ago, the mob rose and resolved to make them discover what they were about; but, after some attempts not being able to gain any light on the mysteries of the Society, nor to discover any good reasons the brethren had for keeping themselves private, the vice, which raged in Holland about two years ago, came so strongly into the people's heads that they would certainly have made work for the masonry and pulled the house over their ears, had not the peace officers in good time prevented the effect of their fury.

In connection with the same incident I found a pamphlet bearing the title, "An account of what happened lately at the Hague on the constitution of a Lodge of Free and Accepted Masons. To be had at the principal shops of London and Westminster, price 3d."

Hague, December 30th, 1735.

Sir,—The leading men at this place, mostly the spawn of the De Wit faction, unmindful of the great blessings delivered down to them by the illustrious heroes of the house of Nassau, fearing that something might be undertaken in favour of his Most Serene Highness the present Prince of Orange, in whom are centred all the virtues of his glorious ancestors, have issued out strict orders whereby all assemblies and private meetings whatsoever are forbid under the severest penalties, lest parties might be formed to remove the power, which they exercise in a most arbitrary manner, out of their hands, and invest it in the Prince, who has given the greatest proofs of a prudent, mild, just and able governor in those provinces which have already gratefully chosen him their Stadtholder. The true reason that obliged them to break up was an order coming from the State to Mynheer Malliatte, at whose house they met, not to suffer them to meet there again, on pain of their Hogan Mogan's highest displeasure; the other being groundless, for the brethren that composed the Lodge were persons of honour and of unblemisht reputation.

Our zealous Mattadors[1] have likewise under the cloak of superabundant godliness prohibited comedies and other innocent amusements which are part of the liberties of a free people, and which were scarce ever before accounted nuisances; but its evident religion is not the cause of this unusual prohibition, self-interest being the deity that has the largest share of votaries here, for our theatres are shut up because the Prince of Orange often honoured them with his company, was pleased with their performances, and had a seat of eminence prepared for him.

Thus is this once delightful place stript of all its diversions some of which are tollerated by authority, even in Amsterdam[2] itself, tho' a city of the greatest trade and business of any belonging to this republick; but why do I call ours a republick? for alas! we have almost lost the reality of one and have nothing left but the empty name, France being not more subject to the absolute will of her Grand Monarch than we liable to feel the tyrannical censure of our despotick rulers. I am, yours, etc.,

C. J. PHILORANGIEN.

I think it may be of interest to preserve the above extracts in *A.Q.C.*—EDWARD ARMITAGE.

[1] "Great men."

[2] There's a large hospital in Amsterdam supported by the clear profits of their theatres."

**William Miller.**—The enclosed cutting from the *Freemasons' Magazine* of 24th August, 1861, will at least show that the brethren of the Hengist Lodge were not insensible to the claims of their brother.—C. KUPFERSCHMIDT.

"Dear Sir and Brother,—In your reply to your correspondent, M. Wadhaugh, in the *Freemasons' Magazine* of the 19th inst., relative to the case of William Miller, who has been so many years an inmate of the gaol at Winchester, and now of the Queen's Bench Prison, you say you believe that no application has been made on his behalf to the Lodge of Benevolence, and that you find by the Grand Lodge Books that he was initiated, but nothing further as to his having been a subscribing member. On this point I think that I can enlighten yourself and others who have interested themselves in his future welfare. I must inform you, sir, that I have known Miller many years ago, having been introduced to him in Winchester Gaol by Mr. J. Pilgram of Christ-Church, just after his incarceration, and have many times since, when an opportunity offered, called on him there; I also knew his family, who were much respected at Christ-Church. And as I am, and have been for many years a member of the Lodge of Hengist (No. 230), in which Miller was initiated, and have before me the minute book of that date, on reference to which, I perceive that he was initiated on the 8th day of November, 1810; passed on the 6th day of December following, and raised on the 14th day of March, 1811, and continued a subscribing member until July, 1813, when he was taken to Winchester Gaol. Knowing the affair as I do, and seeing what interest is taken on his behalf, I have not been dormant in the matter. I laid Bro. Miller's case, last week, before the Lodge, who have requested the Secretary to draw out a petition and send it to Miller for his signature, with a request that it be returned to us for the recommendation of our Lodge to the Fund of Benevolence in regular form. So you will see, sir, that we who constitute the Lodge of which Miller was formerly a member, are also alive to his interest—doing for a Brother as we would he should do unto us in a similar state of trial.

I am, Sir and Brother, yours faithfully and fraternally,

Bournemouth, October 21, 1861." SAMUEL BAYLEY, P.M.

**William Miller.**—In your *Transactions* for January and May, 1896, there appeared some interesting facts with regard to the peculiarly sad history of Bro. William Miller, who was for forty-seven years a prisoner, although innocent of any offence. My friend, Bro. H. J. Atkins, sent you all the extracts from our Lodge minutes that he could find throwing any light upon the unfortunate career of Bro. Miller, the last extract being dated December 4th, 1862.

Since Bro. Atkins wrote I have been engaged in an exhaustive study of the Lodge minutes, prior to writing a History of Lodge Hengist from 1770 to the present time, and I find there is one other important entry which escaped Bro. Atkins' careful search. On December 29th, 1862, it was proposed by Bro. Bayly, seconded by Bro. Macey, and carried unanimously:—"That 10½ years' arrears of fees to Grand Lodge be paid for Bro. Miller."

Whether or not this grant enabled our hapless brother to obtain the desired admission to the Royal Masonic Asylum we find no record, and nothing seems to be known of his end by old inhabitants of Christchurch to whom I have applied for information.

Bro. Miller must have found friends later on in London, for since writing the above I have found in the archives of our Lodge the following receipt:—

"Received of the Treasurer of the Lodge of Hengist the sum of two pounds for the benefit of Bro. Miller. JOHN C. HARKER,

Bournemouth, 8th July, 1867. Royal Athelstan Lodge, No. 19."

Can perhaps Bro. Bywater supply any additional information? May I take this opportunity of saying how grateful I should be to any of your readers who can give me any information with regard to the careers of any other Masons who were at any time members of Lodge Hengist? I have every reason to believe that in spite of imperfect authorship, the history of my mother Lodge, which I hope to publish during 1897, will be of great interest to Masonic students; but I am anxious to make it as complete and interesting as possible, and the minutes do not by any means supply all the material that is necessary for this purpose.—Yours fraternally, C. J. WHITTING, W.M., Lodge of Hengist, No. 195, Bournemouth.

**Henry the Navigator.**—In the St. John's Card you refer to the picture of Henry the Navigator of Portugal, and end by saying, "The Masonic emblems seem difficult to account for." Will you allow me to suggest, that it was through his instrumentality the Cathedral and fortifications of Ceuta were built—so that he may reasonably be said to have been a builder? Whether a Freemason or not, is indeed difficult to say. Certain it is, unquestionably, that he built at Sagres an observatory and an institution for the education in science of the young Portugese Nobles.—S. H. HARE, P.Pr.G.D. Cornwall, Bristol.

**Henry the Navigator.**—I refer you to the engraving sent out, and remark that the compasses are in constant use in navigation, the plumb line is without a doubt the usual lead-line of the mariner, and I venture to suggest that the instrument or instruments, the square and level, have a reference to the old Cross Staff for measuring altitudes, in much use before the introduction of the quadrant and sextant.—J. Newton.

**Tomb of Randle Holmes, etc.**—In the *Manchester South District Advertiser* of December 18th, 1896, are some remarks by Thomas Cooper, of Congleton, in regard to this subject, which, though his view may not be considered of evidential value, you might wish to preserve. Speaking of the marriage of Richard Parnell, of Congleton, with the daughter of Christopher Byron, he gives the following inscription, yet existing at Astbury Church :—

"Here underneath lyeth the body of Christopher Byron, of Buglawton, gent., who married Susannah, the daughter of John Fletcher, of Mosley, gent., by whom he had issue of two sons (the one died an infant, and the other, Christopher, died a youth) and six daughters, Elizabeth, Mary, Susannah, Jane, Anne, and Katherine. He departed this life the 5th, and was buried the 11th day of April, 1684, aged 74 years, 9 weeks and 2 days. In whom ended the male line of that family. Heb. 9c. 27th : 'It is appointed unto men once to die, but after this the judgment.'

"At the bottom and sides of the above brass there are engraved the usual emblems of mortality, deaths' heads and bones, and at the left hand bottom corer the crest, a mermaid proper with the family motto 'Crede Byron.'

At the right hand bottom corner is a shield of arms, Byron impaling Fletcher, and after some remarks thereon, Mr. Cooper goes on to say :—

"With respect to the skulls and crossbones on the above brass, it is remarkable that in one of Randle Holmes, the herald painter of Chester, MS. volumes (Harl. MS. 2054), there is in his handwriting a scrap of paper referring to the words and signs of a Freemason; and the second Randle Holmes' monument in St. Mary's Church at Chester, fixed by the third Randle, bears these signs or emblems, and it is said that they indicate he was a Freemason. (See Earwaker's Papers in the Chester Arch. Journal, 1891). If this opinion is correct it shows that Christopher Byron was a Freemason, and probably member of a Lodge at Congleton so early as the 17th century."

The reader will notice that this is Mr. Cooper's opinion, not mine.—John Yarker.

**The Chairs of Bowyer Lodge No. 1036.**—Bro. Rainey's interesting account of the Old Furniture of the Shakespeare Lodge, reminds me that in a similar manner my own mother Lodge, No. 1036, Bowyer, at Chipping Norton, Oxon., obtained some curious carved oak chairs on its formation in 1864. The Halesowen Lodge, Worcestershire, having become defunct at this period, the whole of its movables consisting of three carved oak chairs, three pedestals, a few old firing glasses, together with the working tools and necessary articles, were purchased by the Chipping Norton brethren.

The three chairs are of Jacobean date, and are very good examples of the Flemish carving found in the West of England on many pieces of domestic furniture.

The two Wardens' Chairs are of massive construction, with neatly turned legs and "heel rests." The panel in the back of that used by the S.W. contains a rude carving representing the temptation of Eve by the Serpent. That at the back of the one occupied by the J.W., has a similar serpent holding the apple in its mouth, but attended by a man. There is no date on either chair.

The Master's Chair is similar in construction to the other two, but the back panel contains a curious inscription in block letters of middle seventeenth century date. Below the figure of an ancient man holding in the left hand a chalice, with the right arm raised, and standing under a semi-circular headed doorway or arch, not necessarily Masonic, is the following:

IK BIN DE WECH$^{DE}$
W A R H E I T V N D E
DAT LEVENT NEMA
NT KVMT TOM VADER
DEN ALLEIN DORCH
MI . . ◇ . ICK BIN DAT
LICHT DER WELDT
WER MI NAVOLGET
. . . H. . . T . . . (this line almost illegible)

To this inscription I can offer no remarks, I leave it to those versed in "High Dutch" for a translation.

The only other articles of interest are the old blue firing glasses, bowl shaped, and cameo cut, on these occur the number 838 between the square and compass.

I may mention that the emblems of mortality consist of a human skull and two *femur* bones, a collapsible coffin was also included.—Edward Conder, Jun.

The above inscription is the very reverse of "High Dutch," as it is old "Low German." It is composed of two verses from the Gospel of St. John. "I am the way, the truth, and the life; no man cometh unto the Father, but by Me" (ch. xiv., 6.) "I am the Light of the World: he that followeth me *shall not walk in darkness*" (ch. viii., 12.) I presume the "illegible line" to read as the italics above, although there would appear scarcely room for it, as the corresponding German words happen to be very long ones.—G. W. Speth.

**Lambert de Lintot.**—I copied the enclosed from the original printed circular in Grand Lodge Library, and think it would be worth insertion in *Ars Quatuor Coronatorum*. Lambert de Lintot's engravings are nicely executed, and when I was a young mason I looked upon them with great respect, but the enclosed will show what a thorough Masonic quack the artist was. The affectation of being "some great one," and knowing secrets hidden from others, appears to have been common then and especially with foreign adventurers.—M. C. Peck, Prov.G.Sec., N. & E. Yorks.

*Original letter by Bro. Lambert de Lintot (Grand Lodge Library.)*

To the Trustees, Comittee, Governors, Subscribers, and Contributors of the Royal Cumberland Masons Charity School under the Patronage of Her Royal Highness the Dutchess of Cumberland for the purpose of Bringing up and educating female children of Poor Masons.

Brother Lambert de Lintot Past Master of the Lodge of St. George de l'Observance No. 53, and Past Master of All Ancient and Modern Lodges and Chapters of all Degrees of Masonry in the World having been a free Mason these 45 years past author of the Masonic emblematical print, presented to his Royal Highness the Prince of Wales and his Royal Highness the Duke of Cumberland G.M.

Having been engaged by a number of the Subscribers to compose and engrave the emblematic epocha of the institution of that School in order to constate (*sic*) to the time to come the date thereof, and the spirit of charity of the foundation; he has composed after the Stone of the Ancient Masons, the Bonfire before the ruins of Heredom Castle, a subject allegorical to the Joy which the Poor Brethren are naturally supposed to enjoy at the thought of the benefit which their children are to reap from so noble an institution: the Print having been approved in a Comittee was accordingly dedicated to the said Benefactors in general.

But as that print had no Companion, he has been engaged to make one suitable to the subject, which might represent the epocha of the foundation of the order, with the explanation of the Degree of Master, which in seven years of admission and constant work cannot they say be acquired by any Member on account of the respect which the Worshipfull Grand Master of All Europe pay to these Mysteries, which they never impart but to a very few Brothers; whence it happens that the Masters of subaltern Lodges not being able to communicate it to their new admitted Brothers who find themselves embezzled by the recital of an unconceivable fable, quit their Lodges, without rightly knowing why. Brother Lambert De Lintot having received full Power of all the Worshipfull Grand Masters whatsoever to make and to bring to perfection Masons all over the surface of the Earth up to the 7th and 9th Heaven would think himself Guilty—of having incurred the displeasure of the Order in general if he did not answer such a desire, whereby a great number of Simbolic Lodges might be deprived of the Knowledge of that true and fix (*sic*) light which formerly served to our successors in the foundation of those secret Mysteries which have been revered by all the truely honest People of all Nations.

Therefore Brother Lambert De Lintot has composed after the hieroglifics of the ancient Masons engraved upon the stone of the said ancient Masons now in the possession of his own Lodge, his second Epocha in the year of the World 4037, of the foundation of the Order upon the reality of the facts which have occasioned the Royal Institution in Palestine where the history of the Simbolic Master is circumscribed so naturally and in such a manner that a Member must be badly organised indeed When he is not able to understand What reason requires that it should be kept a Secret for the Profane.

The Simbolic Title is

I am the Light of Wisdom Who support The
Philophial Masonic Stone.

**Sir Eyre Coote.**—In the discussion which followed the paper of Bro. Chetwode Crawley on "The Old Lodge at Bandon" (*A.Q.C.*, ix., 14), I raised a doubt as to the "Lieut. General Sir Eyre Coote," whose name appears in the muster-rolls, being the victor of Wandewash. But a recent perusal of Boswell's *Journal of a Tour to the Hebrides*, shows me that Dr. Johnson and his biographer dined with Sir Eyre Coote, the gallant conqueror of Hyder Ali, and preserver of our Indian Empire, at Fort George, N.B., on August 28th, 1773. The General remained in Great Britain until 1778, when he returned to India as Commander-in-Chief.

I was not previously aware, in the absence of any Dictionary of Biography for convenient reference, that Sir Eyre Coote had revisited England after attaining the rank of a General Officer. Hence the "doubt" above referred to, which I hasten to withdraw, and am glad to find that the hero of Wandewash can be numbered among the famous soldiers who have been members of our Society. Military readers will be interested to learn that a *Life of Sir Eyre Coote*, by Colonel Pratt, P.M., may be shortly expected.—R. F. Gould.

**Ballygawley, Ireland.**—In *A.Q.C.* (vol. ix., p. 158) appeared an illustration of an old and curious Senior Warden's Jewel of Lodge 679, Ballygawley, Co. Tyrone, preceded by an interesting historical note upon this Lodge, and drawing attention to the peculiarity of the Jewel, it having engraved thereon Emblems of other than the three Craft degrees.

In my collection of Certificates, I find one issued by another Lodge No. 727, at the same place, Ballygawley, in 1806, of which the following is a transcript:

"In the name of the Father, Son and Holy Ghost, wholly and undivided Trinity, Amen.
We, the Captain General &c &c &c of this our Grand Assembly of
Knights Templars and Knights of Malta, do hereby Certify the
bearer hereof Sir Thomas McMullin was by us Dubb[d] Knight
of this Most Holy Glorious and Magnanimous Order of Knights
Templars, the ancient Saints of Jerusalem now Knights of
Malta, the true and faithfull Soldiers of Jesus Christ and
during his stay with us always conducted himself as an
honest, true and worthy Brother and as such we him certify
to all true and worthy Brothers, Knights Templars and Knights
of Malta wherever dispersed around this Earthly Globe.
Given under our hands and Seal of this our Grand Assembly
of Knights Templars and Knights of Malta hild in the Town
of Ballygawley and County of Tyrone, this 1st day of June 1806
and of our redemption 3206.—

Hance Quinn, Captain General
James Gyles, Grand Master
William Gyles, S. Grand Warden
James Hulburt, J. Grand Warden
James Coulter, Secretary."

This document is entirely in manuscript, without any emblems or other attempt at ornament, having a black ribbon down the left hand side, drawn in and out through slits cut in the paper, leaving *seven* bars of white over the black ribbon, with the ends of the ribbon sealed with a Circular Seal in black wax $1\frac{1}{4}$ inch diameter. The impression is now imperfect, but "Ballygawley" and "727" is still decypherable as portion of the legend which surrounded the device, of the latter only a letter "S" standing alone at top remains. On the back appears "No. 727" in large figures, and on upper left hand corner are the words "We the High." This appears to have been intended for the commencement (in error) of a Royal Arch Certificate, and when Bro. Coulter, the Secretary, discovered his mistake he merely turned over the sheet and commenced afresh. The High Priest was, until well on in the present century, the Presiding Officer in the Irish R.A. Degree.

It would therefore seem that there had been two Lodges at work in this small place at the end of last century, conferring as was then usual and of recognised ancient right, the higher degrees of Holy Royal Arch and High Knights Templar, with no other authority than the ordinary Lodge Warrant.

Lodge 727 was warranted by the Grand Lodge of Ireland "for Ballygawley in the County of Tirone," the 2nd day of December, 1790, Lord Donoughmore, who presided over the Irish Craft from 1789 to 1813, having signed it as Grand Master. The Lodge was at work in Ballygawley in 1810, disappearing about 1818.

Perhaps some other brother will be kind enough by supplementing these particulars to throw a little more light on the history of this Irish Lodge. Every scrap of information obtainable, no matter how casual it may be, is valuable. Early Irish Masonic records are scarce and what there is, difficult to obtain.—John Robinson, Belfast, P.M. 106 & 128, I.C.

# FREEMASONRY IN MEXICO.—IV.

By BRO. R. F. GOULD.

THE story of the Gran Dieta Simbolica of Mexico has been related in previous volumes (*A.Q.C.*, vi. 113; vii., 72; viii., 219), but some further events have occurred since the date of my last article on the subject (1895), which I trust will be found to justify this addition to the series.

It may be recollected that under date of March 31st, 1893, a pamphlet was issued by Bro. Richard E. Chism, Master of Toltec Lodge, No. 520, bearing the title of *An Inside View of Mexican Masonry*, and alleging (*inter alia*) that the Lodges under the Gran Dieta, excluded the Bible from their altars, and admitted women to the symbolical degrees.

"Comparatively little of it was heard in this country," *i.e.*, the United States of America, observes Bro. Joseph Robbins, "until an abstract of it was published in the *Transactions of the Lodge Quatuor Coronati, London*, for May, 1893. Thereupon there was consternation and scurrying in hot haste in the camp of the promoters of the recognition of the Gran Dieta by American Grand Lodges, and the statements of Bro. Chism began to be whistled down the wind with great unanimity. Officers of the Gran Dieta, echoed by its apologists on this side of the Rio Grande, denied with Peter-like vigour the statements of the Master of Toltec Lodge as either wholly false or gross exaggerations. The alleged exclusion of the Bible from the altars was denounced as utterly groundless, and the alleged admission of women to membership in the Lodges and Grand Lodges was declared to have only so much foundation in truth as that there existed an adoptive degree among women akin to if not identical with the Order of the Eastern Star. The general attitude of the propagandists was that [the Charges of the Master of Toltec Lodge] were fully discredited, and were not worth paying attention to. The writer and others who assisted Bro. Gould to give to the Craft the knowledge of them that they were fully entitled to, were accused of bolstering up Chism (none spoke of him as *Brother* Chism), and that *enfant terrible* who had disclosed the family secrets of the hybrid which had just been christened 'La Gran Dieta Simbolica de los Estados Unidos Mexicanos,' was thought to be sufficiently squelched, when a clap of thunder right out of the imperial sky undid the whole business."[1]

The "thunder-clap" referred to by Bro. Robbins was the letter (or series of letters) written by Past Grand Master Parvin of Iowa, after his visit to Mexico in the spring of 1895, and in which he fully sustains the charges of Bro. Chism that the Bible was excluded from the Lodges under the Gran Dieta, and that women were admitted to the degrees.[2]

The replies thus far of the Officials of the Gran Dieta (and their supporters in the United States) belong to what Bro. Robbins has well described as the "denial stage," of which the publication of Bro. Parvin's letter was the beginning of the end. This period of denial, as we shall next perceive, was rapidly followed by the period of explanations and apologies.

I must now, however reluctantly, pass over a number of Reports on Correspondence, by eminent members of the Guild, which I had marked for quotation,[3] and proceed at once to the *Proceedings of the Grand Lodge of Kansas* for 1896, where we meet with what has been appropriately styled the most noteworthy incident in American Masonry during the year. This was the recognition by the Grand Lodge of Kansas of the Gran Dieta, which took place on the 20th February, 1896, at the recommendation of Past Grand Master Miller, on behalf of the Committee on Correspondence. This talented brother wrote—to adopt the words of Bro. Upton—"not a judicial summing up of the situation, but as able a brief in favour of recognition as an advocate could prepare. He denied nothing that was true; he frankly admitted some things that were too notorious to be ignored; he left in the background some matters that might injure his case, and he painted in rosy hues every attractive feature of the subject."[4]

Among the "conclusions" of the Committee, or perhaps it would be best to say, the arguments of Bro. Miller, were the following:—"That practical recognition has been given the Gran Dieta by Americans visiting or sojourning in Mexico; that its recognition by Texas has been productive of a better feeling of amity between the two jurisdictions; and that it has been formally recognized by New York and North Dakota, and practically by Missouri."[5]

But to quote once more from Bro. Upton,—"Little weight should be attached to the recognitions already accorded; that of Texas was given upon impulse and without proper

[1] *Proc. G.L. Illinois* 1896.
[2] *A.Q.C.*, viii., 221.
[3] Particularly those by Bros. T. M. Matthews, Texas; and J. C. W. Coxe, Iowa.
[4] *Proc. G.L. Wash.* 1896.
[5] *Proc. G.L. Kansas* 1896.

investigation; that of North Dakota without due investigation; that of New York upon misinformation; while Missouri says that in her unfortunate abandonment of Toltec Lodge she did not intend to recognize the Gran Dieta."[1]

The same sagacious critic, then proceeds to ask, among a variety of other pertinent questions which I am unable to find room for,—"Are the Lodges under the Gran Dieta regular, or at least non-clandestine"? "and he goes on to say that it is one (neither answered nor investigated by the Kansas Committee), which cannot be answered in the affirmative without first conceding that the primitive right of a competent number of Masons to assemble and work as a Lodge, without permission from any external source whatsoever, has survived the long attempt of Grand Lodges to exterminate it. We are aware that many will cry out for a middle ground—will claim that Mexican Lodges, like those in many other countries, were authorized mediately or immediately by Supreme Councils of the various 'Rites' which have flourished in different times and countries. But this is no answer and there is no middle ground. For, whence came those Rites and those Supreme Councils? They all owe their origin, directly or indirectly, to the fiat of Master Masons acting on no other authority than their own inherent right; and to say that certain Master Masons in Charlestown, in 1801, for instance, could create a Rite and a Council which could create Lodges, is to say that they could themselves create Lodges, and that all other Master Masons—except when affiliated with Lodges or Grand Lodges which forbid it—may do the same. If this be the law of Masonry, the Mexican Lodges may be non-clandestine; if it is not, few if any of them are."[2]

It may be here conveniently observed, that the chief interest in the present controversy, which in the first instance had centred in the Initiation of Women, has now veered round to the competency (or otherwise) of bodies of the so-called Scottish Rite to constitute Symbolic (or Craft) Lodges.

Thus, to return to Past Grand Master Miller, who observes of a much respected though not over partial critic of the proceedings of Supreme Councils,—"The fact is, Bro. Robbins has never stopped long enough to investigate a well-known fact, which has been heretofore pressed home with such force by Bro. Drummond, to wit: 'That the Scottish Rite Lodges grew up *pari passu* with the Grand Lodge of England, and had an equally valid origin with *our* mother Grand Lodge, which *has always* recognized these Lodges as regular, and *does now*, so that the *usage* of Masonry puts both rites on an equality—a usage as old as our system of Masonry.'"[3]

To which the following is Bro. Robbins reply:—"The Scottish Rite Lodges *did not* grow up *pari passu* with the Grand Lodge of England, for there was not a Scottish Rite Lodge in existence for a decade, perhaps not for a score of years after its organization."[4]

Another member of the Guild, Bro. Albert S. Wait, also demurring to Bro. Robbins' *dictum*, "that there is no legitimate Masonry existing, which is not derived either mediately or immediately from the Grand Lodge of England, affirms,—

"That Masonry existed, not only in England, but on the Continent of Europe, indefinite ages before the Grand Lodge of England was formed. So far from the Grand Lodge of England having the right to assert its own exclusive legitimacy, its own legitimacy was at its formation open to criticism from the legitimate Masonry of the European Continent. At any rate the test of legitimacy in Masonry is not its traceability to an English Grand Lodge origin."[5]

The answer to the foregoing is so beautifully expressed and disposes of the points at issue in such a masterly manner that I shall gratify all true students of the Craft by reproducing it. Bro. Robbins says:—"Original Masonry did not spring from the Grand Lodge of England, but the Grand Lodge of England and the other Grand Lodges of the British Isles sprang from the original Masonry, *and they absorbed it all.* How long Masonry may have existed in England and Scotland before the formation of the first Grand Lodge in 1717 may be still an open question; but so far from its being an ascertained fact of history that it existed ages before that time elsewhere, if there is a scrap of evidence that a Lodge of Freemasons existed on the Continent of Europe one hour before, or indeed until it had been planted there by the Grand Lodge of England, the leading Masonic students of the world will be most grateful to Bro. Wait if he will produce it. That Masonry could have been evolved also on the Continent of Europe, and then have disappeared so completely as to leave no trace behind at the time the fraternity took on its completed form in Great Britain, is most improbable. But whether such an evolution took place elsewhere or not is not material, for if it did the product was not perpetuated."[6]

[1] *Proc. G.L. Wash.* 1896.
[2] *Ibid.*
[3] *Proc. G.L. Kansas* 1896.
[4] *Proc. G.L. Ill.* 1896.
[5] *Proc. G.L. New Hampshire* 1896.
[6] *Proc. G.L. Ill.* 1896.

The question is still being fiercely debated in America whether or not Governing Masonic Bodies of Scottish Rite origin are eligible for admission into the Family of Grand Lodges. A pamphlet, however, has just reached me, from which it would appear that the Gran Dieta Simbolica is at least in the throes of dissolution, if indeed it has not entirely passed out of existence, and will therefore figure very little longer, if at all, as a disturbing element in the Craft, by posing as a lawful candidate for inclusion within the circle of Masonic Powers.

*The Truth about Mexican Symbolical Masonry*,[1] is the title of the publication I have referred to and—considerably abridged—the story related by the author, Bro. Richard E. Chism, is as follows :—

The Gran Dieta which existed at the time of Bro. Parvin's visit to Mexico in February and March 1895 has since died a natural death, having been "disrupted" on August 13th, 1895, and formally dissolved as far as the action of its constituents could do so, in October, 1895.

There are twenty-seven States, one Federal District, and two Territories in the Republic, each State with a Grand Lodge of its own, and according to the showing of its best friends only *four* of these—one in Mexico city, and one in each of the capitals of the States of Jalisco, Coahuila, and Tamaulipas—continue their allegiance to the Gran Dieta.[2]

According, however, to Bro. Chism, every Grand Lodge of the Republic, that ever recognized the Gran Dieta (several Grand Lodges never did so) has formally withdrawn from all connection therewith, and it now governs less than twenty Lodges (four of which are in Mexico city) with a possible membership of one thousand all told.

But the Gran Dieta has no real existence outside of the so-called Grand Lodge of the Valley of Mexico. The same persons compose both. The same official, Don Ermilio G. Canton, the Masonic Fregoli, speaks with a double voice to the Masonic world, sometimes posing as Grand Secretary, the only real (as well as ruling) officer of the shadowy Gran Dieta, and sometimes as the Grand Master of the Grand Lodge of the Valley of Mexico.

At present the Symbolic (or Craft) degrees in Mexico City are, says Bro. Chism, under the jurisdiction of the Grand Lodge of the Federal District, of which General Porfirio Diaz, President of the Republic, and Luis Pombo, Grand Commander of the Supreme Council of Mexico 33°, are the Honorary Grand Masters.

The Grand Lodge of the Federal District has an unbroken organization since 1867, and was for some time (from 1890 to August 13th, 1895) under the auspices (not jurisdiction) of the Gran Dieta, being then known as the Grand Lodge Valley of Mexico, No. 1. After the separation it resumed its original name of Grand Lodge of the Federal District. It has eight subordinate Lodges in Mexico City, and is in active fraternal correspondence with the Grand Lodges of the several States of the Republic.

At the time of the separation, the Grand Lodge of the Federal District (under the name of the Grand Lodge of the Valley of Mexico) had eleven subordinate Lodges under its jurisdiction. Seven of these, headed by the Grand Master, nearly all the Grand Officers, and having in their possession all the archives of the Grand Lodge since its foundation, resolved to separate from the Gran Dieta. Among the specific charges brought against the Gran Dieta was the illegal promulgation of a whole code of Statutes subversive of well-known Masonic principles, restrictive of the power and jurisdiction of the Grand Lodges, and tending to the concentration of the rulership of Symbolical Masonry into the hands of Grand Secretary of the Gran Dieta, Ermilio G. Canton.

It was also charged (*inter alia*) that immediately after the publication by the Grand Lodge Valley of Mexico of a memorial embodying the above, addressed to the several State Grand Lodges, the Grand Secretary of the Gran Dieta invaded the precincts of Grand Lodge, while the latter was in session, and attempted to forcibly depose the Grand Master.

In the result, at the time of the secession of the Grand Lodge of the Federal District, the Lodges Toltec, Anahauc, Germania, and Benito Juarez (with an aggregate membership of 250) in Mexico City, and sixteen or less Lodges in the provinces, remained with the Gran Dieta. All of these, we are informed, have been declared rebellious, irregular, and clandestine, by the Grand Lodge of the Federal District, and every other regular Grand Lodge of the Republic.

In October, 1895, General Porfirio Diaz, President of the Republic, nominal Grand Master of the Gran Dieta (for he had never attended any of its meetings or taken part in its proceedings), together with the Senior and Junior Grand Wardens, resigned their positions, and they all recommended that the Gran Dieta should be finally dissolved.

[1] *A Circular to the Grand Lodges of the U.S.A., of England, Canada, the British Dependencies, and of Germany.* City of Mexico, January, 1897.

[2] In a letter to P.G.M. Tyler, dated December 1st, 1894, Bro. Ermilio G. Canton states, "There are under the jurisdiction of the Gran Dieta, 17 Grand Lodges, with 225 Blue Lodges, having a total membership of 21,992."

In March, 1896, General Diaz and Don Luis Pombo, each accepted the Honorary Grand Mastership of the Grand Lodge of the Federal District, and both of these brethren have continued steadfast in their adherence to that Grand Body until the present day.

The admission of women into Mexican Masonry is said to date from about the year 1871, but the Gran Dieta granted its first Charter to a Woman's Lodge on April 15th, 1890. This was named Maria Alarcon de Mateos, No. 27, and it was empowered to work in the three degrees of E.A., F.C., and M.M. Subsequent charters on similar lines were granted to Martha Washington Lodge in the City of San Luis Potosi, and two others, making four Woman's Lodges in all. The concession of the charter to the first Woman's Lodge in 1890, was the beginning of the dissensions which ultimately resulted in the virtual dissolution of the Gran Dieta in 1895.

The Grand Lodge of the Federal District is pledged never to grant a charter for a Woman's Lodge, nor to allow women to be initiated in any Lodge under its jurisdiction.

Bro. Chism devotes a good deal of space, as might naturally be expected, to a refutation of the various calumnies that have been so freely circulated about him. Of his so-called expulsion by Toltec Lodge—of which he never became a member after its acceptance of a Mexican charter—he says:—"The charges were preferred by a member of Toltec Lodge who stated that I had written defamatory letters about himself and another Mason. Said letters were not produced at the trial, neither originals nor copies, nor was any witness examined who had ever seen such letters, for the very excellent reason that no such letters were ever written by me. The charges were utterly and maliciously false, but as I had been widely known as a writer against the Gran Dieta, these unfounded and unproven charges were seized upon as a pretext to punish me for my attitude of opposition to this great Masonic fraud of the 19th century."

The trial—at which Bro. Chism declined to be present—was conducted before Toltec Lodge in June, 1895, and the proceedings were afterwards confirmed by the Gran Dieta.

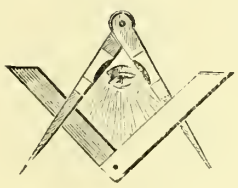
In October, 1896, the judgment was pronounced null and void by the Grand Lodge of the Federal District, and in the same month the Supreme Council of Mexico—in amity with the legitimate Family of Supreme Councils—conferred upon Bro. Chism, as a distinction, the 32° (S.P.R.S.,) and he is in good standing at the present time under the Grand Lodge of the Federal District, the Grand Consistory of Mexico and other Bodies of the Scottish Rite.

In further vindication of his character, Bro. Chism observes:—"I have for the present refrained from instituting libel suits against those who appear to be responsible for the defamatory statements about me published in the *Boletin Masonico*, but as the result of complaints made by other Masons and by myself against Ermilio G. Canton, Grand Master of the so-called Grand Lodge of the Valley of Mexico, and Secretary of the remnant of the Gran Dieta, he is now on trial before the Supreme Council of Mexico."

The result of the inquiry thus pending will form very interesting reading, as the tribunal before which it is taking place, commands (or should command) in a marked degree, the confidence of all parties concerned in the dispute.

On the future attitude of the American with respect to the Mexican Grand Lodges it would be rash to speculate. The Gran Dieta Simbolica has already been recognised by Texas, North Dakota, New York, and Kansas; and according to the various *Grand Lodge Proceedings* of last year, California, Indiana, Maryland, New Hampshire, and some others are (or were) inclined to follow suit.

Whether, indeed, Bro. Chism's statements will be again "whistled down the wind," time alone can determine, but they disclose at least a solitary ray of hope, in the impression they convey, that we are within measurable distance of a period when there will remain no "Gran Dieta" to disturb the peace and harmony of the Society.



# A MASONIC CONTRACT OF A.D. 1378.

BY BRO. W. J. HUGHAN, P.G.D.

I AM indebted to the Right Hon. Lord Bolton, (P.G.W.,) D. Prov. G.M. of N. & E. Yorkshire, for a transcript of the original contract in his possession of 14th September, 1378, for building part of *Bolton Castle*. His Lordship has most fraternally had it translated for me by Mr. W. H. St. John Hope, M.A., Secretary of the Society of Antiquaries, London, as well as granted me permission to have it reproduced.

Although there is nothing particularly striking in the recital, or anything of an unusual character to be noted, yet all such documents are most interesting to the Masonic student, especially of the period in question, as it was likely written a few years prior to the production of the "Regius MS." so familiar to the members of the "Quatuor Coronati Lodge," through Bro. Gould's able Commentary on its remarkable text.

I have done my best to ensure a correct transliteration of the document and of the translation. The seal attached to the original bears the impress of the Virgin and Child and a suppliant kneeling.

Lord Bolton tells me that a transcript of the original contract occurs in the Court of Chivalry, etc., by Sir N. Harris Nicolas, K.H., of A.D. 1832, (page 23), and was used in the controversy between Sir Richard Scrope and Sir Robert Grosvenor; but it contains two errors, the correct readings being given in the copy made by his Lordship, herein noted in italics.

## TRANSCRIPT OF THE NORMAN-FRENCH CONTRACT.

"Cest endenture fait parentre mon$^{s}$ Richard Lescrop Chivaler et Johan Lewyn mason dautrepart tesmoyne qe le dit Johan ferra les overaynes a Bolton en Wenselawedale en manere quensuit: primerement une Tour pur une cusyne qi serra voute & bataille & serra de hautesse de L pees desouth lembataillement & serra de longure de X alnes & de leoure VIII alnes & les mures dehors du dit Tour serront despessure de II alnes. Item serra fait parentre le dit tour pur le cusyne & la port une meson voute & bataille & amont le vout serront III chambres chescune sur autre & chescune chambre de longure de XII alnes & de leoure V alnes & di & serra le dit meson de hautesse de XL pees desouth lembataillement & lespessure des mures dehors de II alnes & dedeins de IIII pees. Item serra une tour bataille qi serra de hautesse de L pees desouth lambataillement, en quele tour serra une port voute & amont le port serront III chambres chescune sur autre & serront en longure de X alnes & di & de leoure de V alnes & di. Et en mesme le tour al partie de port devers la South serra une chambre voute & sur icelle chambre serront III chambres chescune sur autre qi serront en longure de XIII alnes & en leoure de VII alnes & les mures dehors des dits chambres serront despessure de VI pees & dedeins de IIII pees. Item serra une chambre enjoynant al dit tour al partie devers la West qi serra voute & bataille & de hautesse de XL pees desouth lembataillement & amont le dite chambre voute une autre meson voute & damont cella une chambre qi serront en longure de X alnes oveske leutre & V alnes & dien leure & les mures dehors des ditz chambres serront despessure de II alnes & les mures dedeins de IIII pees. Item tous les meson & chambres avantditz averont entrees chymynes huyses fenestres & privees & autres necessaires qembosoynont a lavantdit overeyne. Item serront III vices un dedeins la cusyne & II pur le tour del port. Item tous les mures dedeins les chambres avantditz qi serront perclos serront despessure de III pees ou IIII pees issint come ils embosoynont. Et le dit Johan ferra a ses custages toutes maneres de overeynes qa masonrie appent en service pur ecelles & ferra gayner toutes maneres des peres & trovera calice a ses custages en touz poyntz pur le dit overayne forspris qe le dit Mons$^{r}$ Richard luy trovera meresme pur le *braudret* pur les torailles qant ils serront ardz mais le dit Mons$^{r}$ Richard trovera cariage pur touz les percs sabulon & calice a ses custages. Et le dit Mons$^{r}$ Richard trovera Richard meresme pur syntres & scaffald mais le dit Johan les ferra a ses custages. Pur le quele overayne le dit Mons$^{r}$ Richard paiera le dit Johan pur chescun perche mesure par XX pees par lalne sibien pur voltes come pur mures c.s. & autre en tout L marcs. Et prendera le dit Johan en partie du paiemant la somme qest ore despendu par laccompt entre luy et S$^{r}$ William Wynterton forspris *x li* qi serra rebatu de la dite somme. Et serra la dite overayne mesure selont la hautesse de la basc de la port. En tesmoynance de quele chose a les parties de ceste endenture les parties avantditz entrechangeablement ant mys lour seals. Don a Bolton le quatorzisme jour de Septembre lan du regne nostre Seignour le Roi Richard second puys le Conquest second."

## TRANSCRIPT OF MR. ST. JOHN HOPE'S TRANSLATION.

"This indenture made between *Sir Richard Le Scrop Knight*, on the one part, and *John Lewyn Mason* on the other part, witnesseth that the said *John* will do the works at Bolton in *Wensley Dale* in manner following:

In the first place a Tower for a kitchen which shall be vaulted and embattled, and shall be of a height of 50 feet below the battlement, and shall be in length 10 ells, and in width 8 ells, and the outside walls of the said Tower shall be of a thickness of 2 ells.

Also there shall be made between the said Tower for the kitchen and the gate, a House vaulted and embattled, and above the vault shall be three chambers, one over the other, and each chamber shall be in length 12 ells, and in width $5\frac{1}{2}$ ells, and the said House shall be of a height of 40 feet below the battlement, and the thickness of the outside walls 2 ells, and within 4 feet.

Also there shall be an embattled Tower which shall be of a height of 50 feet under the battlement, in which Tower shall be a gate, vaulted, and above the gate shall be three chambers, one over the other, and they shall be in length $10\frac{1}{2}$ ells, and in width $5\frac{1}{2}$ ells. And in the same Tower on the side of the gate towards the south shall be a vaulted chamber, and over that chamber shall be three chambers, one above the other, which shall be in length 13 ells and in breadth 7 ells, and the outside walls of the said chambers shall be of a thickness of 6 feet, and inside of 4 feet.

Also there shall be a chamber adjoining the said Tower on the side towards the west; which shall be vaulted and embattled, and of a height of 40 feet under the battlement, and over the said vaulted chamber another house, vaulted, and above that a chamber which shall be in length 10 ells, with the entry and $5\frac{1}{2}$ ells in width, and the walls outside the said chambers shall be a thickness of 2 ells and the walls within of 4 feet.

Also all the Houses and chambers aforesaid shall have entries, chimneys, doors, windows and privies and all things necessary which are required for the aforesaid work.

Also there shall be three staircases, one within the kitchen and two for the Tower of the gate.

Also all the walls within the aforesaid chambers, which shall parclose shall be of a thickness of 3 feet, or 4 feet, according as they require.

And the said John shall do at his costs all manner of works which belong to Masonry, or service for them, and shall do to gain all manner of stones and shall find lime at his own costs on all points for the said work, save that the said Sir Richard shall find him wood for the firing for the kilns when they shall be burned, but the said Sir Richard shall find carriage for all the stones, sand and lime at his own costs. And the said Sir Richard shall find timber for centres and scaffold, but the said John shall make them at his own charges.

For the which work the said Sir Richard shall pay to the said John for each perch measured by 20 feet by the ell, as well as for vaults as for walls, 100s. and besides in all 50 marks.

And the said John shall take in part payment the sum which is now laid out by the account between him and Sir William de Wynterton (?) same £10 which shall be rebated from the said sum. And the said work shall be measured according to the height of the base of the gate.

In witness of which thing, the parties of this indenture, the parties aforesaid interchangeably have put their seals.

Given at Bolton the 14th day of September, the year of the reign of our Lord the King Richard the Second, after the Conquest the Second."

# A RUSSIAN MASONIC ANECDOTE.

BY G. W. SPETH.

THE Memoirs of de Sanglen, published at Stuttgart under the title "Aus Jacob Iovanowitsch de Sanglens Dekwurdigkeiten" contain the following interesting anecdote.

The autobiographer was the son of a French *emigré* named de St. Glin, and was born at Revel in 1776. At the age of 23 he entered the Russian State-service, and at the time of which the anecdote treats, was chief of department under the Minister of Police, Balaschow. In this position he attracted the favourable attention of the Czar, and the first of the following interviews took place on the 11th December, 1811. The *dramatis personæ* are the Emperor; young de Senglen; the Minister of Police, Balaschow; the Minister Ssperanski, said to have been a dabbler in occultism; Count Armfeld, and Bro. Beber. Beber is evidently the brother alluded to by Thory, Findel, Gould and other historians as Böber. The following extract fron Gould's "History" will serve to make the situation clear.

"In 1801 the liberal-minded Alexander ascended the throne, but again the expectations of the Craft were disappointed, for he renewed the decree against secret societies. I am not disposed to believe Thory's romantic account of his conversion by Böber in 1803, but it is evident that some time before 1804 Alexander had let it be understood that he would not interfere with the meetings of the Craft; for in that year the members of the former 'Pelican' reconstituted their Lodge under the title of 'Alexander of the Crowned Pelican,' and many other Lodges followed the example. The 'Pelican' increased to such an extent that in 1809 it was divided into three lodges, working respectively in Russian, German, and French according to the Swedish Rite. These three then formed a Grand Directoral Lodge, 'Wladimir,' and were joined in 1811 and 1812 by two French Lodges in St. Petersburg, and in 1813 by the Lodges in Revel and Cronstadt. Böber was its Grand Master from 1811 to 1814."

This is what de Senglen says in his autobiography.

"The Emperor walked up and down in his room, stopped, and turning to me said, 'Are you a Freemason or not?' 'I was initiated in my youth at Revel, here (St. Petersburg) I have visited the Lodge Astræa at the Minister's order.' 'I know, that is the Lodge of Beber; he is a man who means honestly; my brother Constantine visits his Lodge. Do you know all the Lodges in St. Petersburg?' 'Besides Lodge Astræa there are also the Lodges Sherebtzow and Labzin.' 'But Lodge Ssperanski, have you forgotten that?' 'I have no knowledge of that one, your Majesty.' 'That may be: according to Armfeld's opinion it is an Illuminati Lodge, and Balaschow says that it meets in the summer in Rosenkampf's garden, and in winter in the house of one or other of the members. Can you not visit this Lodge?' 'Your Majesty, if it be an Illuminati Lodge really, then it is quite different from a Freemason Lodge: every Freemason here has the right to visit other Lodges; but in order to take part in the meetings of that Order, one must be an Illuminate.' 'Balaschow has himself been in Lodge Sherebtzow.' 'That I have heard from the Minister himself, your Majesty, and wonder how it came to pass that a Minister of Police got admitted among the members.' The Emperor laughed. 'I fancy it would not be difficult to intercept in the post-office the correspondence of the Illuminati with their chief Weisshaupt. Balaschow thinks that Ssperanski is the Head of the Illuminati. Why have you not joined Lodge Sherabtzow?' 'Because I preferred the German ritual, it is simpler; the French is too complicated, theatrical, and does not realise the true purpose of Freemasonry.' 'I cannot comprehend what this purpose really is.' 'The words Illuminati, Freemason, have unfortunately acquired a somewhat baneful significance; but in reality the Lodges are nothing more than a school for the spiritual development and elevation of mankind. I will not speak of their misuse, where does such not exist?' 'And therefore there must be no lodges which are kept secret from the government; Lodge Ssperanski or Rosenkampf must attract the attention of the police to itself.' 'If it would only please your Majesty to question Ssperanski himself; I am as good as convinced that he would be quite frank with your Majesty about it.' I am not so sure about that; he is a sly, deep fellow: he ought to confess it to me of his own accord.'"

"When the Emperor allowed me to depart, he commanded me to send him, in a sealed packet, the Statutes of the Freemason Lodges which had been received from the Head of the Police in Berlin."

A few days later Brother de Senglen was once more in the presence of the Emperor. He relates as follows:—

"Hardly had I reached the door when the Emperor called me back. 'I had almost forgotten to give you back the papers about the Freemasons.' And giving me back the papers he handed me at the same time an unsealed letter, with these words:—'Show this letter to Beber: and on the very first occasion do you yourself propose in Lodge to elect him Grandmaster. Beber and you will be answerable for all things that take place in Lodge, but my name must not be mentioned. And as regards the minutes of the Lodge, let them be presented to me through the Minister of Police. When you have shown the letter to Beber, give it back to me.'

"The contents of the letter were as follows:—

> I presume that the object of the Lodge is a noble one and tends to virtue, that the means to this end are founded in morality, and that every political tendency is strictly forbidden. If this be the case, then the Lodge will enjoy the goodwill which, in accordance with the dictates of my heart, I extend to all true and trusty subjects who are faithful to God, the State and myself. But in order to ascertain whether the Society of Masons follows the objects which I have assumed, I ordain that the business and minutes of every Lodge are to be submitted to me, in order that I may obtain the necessary light respecting their legislation, the maintenance of good order, and the conduct of their business. In case of anything wrong, I must know with whom I have to account."

"On the following day I looked up Beber, who was considerably taken aback, but acquired more confidence when he learnt that I would stand by him."

At the end of a further conference with the Emperor:—

"I gave him back the paper for Beber and announced that Beber had been elected Grand Master and myself Deputy. 'I congratulate you,' said the Emperor, smiling."

The above interesting anecdote is reproduced in the *Mecklenburgisches Logenblatt*, whence I have translated it, and it throws a curious side light on the *histoire intime* of Freemasonry in Russia.

## OBITUARY.

IT is with great regret we have to announce the death of :—

Bro. **William Henry Kirton,** of Townsville, Queensland, on the 22nd October, 1896, who had joined our Circle in the previous October.

Bro. **Clement Spurgeon,** London, on the 23rd November, 1896, who joined the Correspondence Circle in January, 1895.

Bro. **William Edward Stewart,** F.R.C.S., of Brighton, P.A.G.D.C. Eng., who had been a member of our Correspondence Circle since January, 1888.

Bro. **Charles T. McClenachan,** of New York, on the 19th December, 1896. Bro. McClenachan was one of the first in the United States to join our Correspondence Circle, to which he was admitted in May, 1887. In the Craft degrees he does not seem to have risen higher than the Mastership of his Lodge, but he was a prominent member of the A. and A.S.R., Commander-in-chief of the Consistory of New York, and a Past Most Venerable of the Masonic Veteran Association of the State of New York. He will be best remembered as the author of a History of Freemasonry in New York, four large volumes published in 1888-94, and of an addendum to Mackey's Encyclopœdia of Freemasonry.

**Alfred Ernest Haynes,** Captain, R.E. "3rd August, 1896: Killed in action after he had gallantly led his men over the walls of Makoni's stronghold," Mashonaland. This is the last record of our brother, who joined our Correspondence Circle in October, 1893, and died, at the early age of 35 in the service of his Queen and country. Our first Worshipful Master, Sir Charles Warren, has contributed a sketch of our brother's career to the *Royal Engineer's Journal*, which gives him a very high character as a man, soldier, friend, artist and student, and few could have had better opportunities of judging, because Capt. Haynes had on more than one occasion accompanied our distinguished brother as private secretary on military expeditions. They were together in Arabia Petræa in 1883, prosecuting the search for Palmer's murderers, and again in 1884 on the Bechuanaland expedition. And finally, in 1896, when on his way out to the Mauritius, our brother, hearing at Durban that there was trouble in Mashonaland, volunteered his services, which were accepted, and died, as he would doubtless have wished, under the colours and in the moment of victory. As a contributor to the literature of the day, Capt. Haynes will be remembered by his interesting account of the Palmer Search Expedition, under the title of *Man-Hunting in the Desert*, and by his contributions to the Journal of the Palestine Exploration Fund.

**Jacob Norton,** of Boston, Massachusetts, on the 19th March. No masonic student who has followed the controversies of the last quarter of a century will receive this announcement with other than the sincerest regret. Bro. Norton's pen has been busy for years on masonic subjects, and he never wrote on any question without throwing a welcome light over it. He was gifted with a keen wit, and delighted in swashing blows, which he gave and received with equal good temper. His nature indeed was essentially combative, and his *forte* was destructive criticism. He has added very little to our positive knowledge of masonic history, but as a puller down of idols, an up-rooter of false tradition, an exposer of lying testimony he has had few equals. His zeal may sometimes have carried him too far, and led him to vainly oppose truths which did not fit in with his conceptions of what history ought to be, but even in such cases no reflection has ever been cast on his sincerity. And through all the literary strife of a generation, during which he was seldom out of hot water, no one can point to any single occasion in which his genial, though caustic, good humour failed him. Bro. Norton was made in England, but emigrating to the States he found it impossible to continue an active Mason there, as the American ritual unfortunately insists on certain allusions which have been deleted from the English, and which our brother considered inconsistent with his religion as a Jew. For some years past he has been failing in health, the natural decay of one who had long exceeded the age usually allotted to man, but his intellect was bright to the last, and his latest contributions to the masonic press show no falling off in incisive wit on logical arguments. Owing to failing strength and eyesight he resigned the membership of our Correspondence Circle—which he had joined among the first in 1887—last year: and although his death does not come as a surprise to those who were in communication with him, it will be none the less deeply regretted.

Bro. **Robert M. Moore,** of Elizabeth, New Jersey, on the 15th February. Bro. Moore was a Past Grand Master of the Grand Lodge of New Jersey, and the Representative at that Grand Lodge of the United Grand Lodge of England. He joined our Circle in 1890.

Bro. **Reginald Alexander Martyn,** of Kilburn, on the 10th March, who joined us in January, 1894.

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# CHRONICLE.

## ENGLAND.

THE following Lodges have been warranted by the United Grand Lodge of England during 1896:—

No. 2591. St. Mary of the Harbour. New Shoreham, Sussex.
„ 2592. Waltair. Vizapatam, Madras.
„ 2593. Hugh Owen. London.
„ 2594. Old Priory. Beeston, Nottinghamshire.
„ 2595. Trinity. Buckfastleigh, Devonshire.
„ 2596. Eshawe. Eshawe, Zululand, South Africa.
„ 2597. St. Alban's. Christchurch, Canterbury, New Zealand.
„ 2598. St. Sampson's. Guernsey.
„ 2599. Engineer. London.
„ 2600. Stanley of Preston. Preston, Lancashire.
„ 2601. Holloway. Holloway, London, N.
„ 2602. Baring. Cromer, Norfolk.
„ 2603. London County Council. London.
„ 2604. Moore. Bangalore, India.
„ 2605. Wyeside. Garstang, Lancashire.
„ 2606. Fforest. Treharris, South Wales.
„ 2607. Prosperity. Johannesburg, South African Republic.
„ 2608. Headingley. Leeds, Yorkshire.
„ 2609. Travellers. Chester.
„ 2610. Beresford Peirse. Bedale, Yorkshire.
„ 2611. London School Board. London.
„ 2612. Navy. London.
„ 2613. Amity. Charters Towers, Queensland.
„ 2614. Household Brigade. London.
„ 2615. Zodiac. East Ham, London.
„ 2616. St. George. Kingston, St. Vincent, West India.
„ 2617. Murchison. Cuo, Murchison, Gold Fields, West Australia.
„ 2618. Friendship. Helena Vale, West Australia.
„ 2619. New Brighton. New Brighton, Cheshire.
„ 2620. Cavendish. South Kensington, London, W.
„ 2621. Military. London.
„ 2622. Beach. Kennington Park, London, S.E.
„ 2623. Etckwine. Durban, Natal.
„ 2624. Excelsior. Eton, Queensland.
„ 2625. Guardian. London.
„ 2626. Leyton. Leyton, London.
„ 2627. District Grand Stewards of Canterbury. Christchurch, N.Z.
„ 2628. Perseverance. Molteno, Cape Colony.
„ 2629. Killarney. Killarney, Queensland.
„ 2630. Tathbury Castle. Hatton, Derbyshire.
„ 2631. Commercial Travellers. Liverpool.
„ 2632. Byfield. London.

**Lectures.**—Bro. R. F. Gould lectured before the Installed Masters' Lodge, No. 2494, Hull, on the 4th, and the Albert Victor Lodge, No. 2328, York, on the 7th December, in each case taking as his subject, "The Story of the Craft and the Legend of the Guild."

Bro. T. B. Whytehead lectured to the Camalodunum Lodge, No. 660, New Malton, on the 15th December, on "Some of the more remarkable points of our Ritual and Constitutions."

Bro. G. W. Speth lectured to the brethren of the St. David's Lodge, No. 393, Berwick-on-Tweed, on the 2nd February, on "The Folklore of Masonry as connected with the Third Degree."

**Bournemouth.**—Lodge Horsa, No. 2208, held a very successful and enjoyable Masonic Conversazione in the Masonic Hall, on the 23rd February, at which were displayed a great many interesting exhibits, the property of neighbouring Lodges and individual brethren. Bro. Speth attended, having under his charge a valuable collection selected from the Lodge museum. About 100 ladies and brethren assembled, and the numbers would have been largely increased had the limited space at the disposal of the Lodge permitted it.

Bro. W. J. Hughan has issued separately in pamphlet form a complete Bibliography of his writings on Masonic subjects. It is a remarkable monument to our brother's untiring industry.

We are happy to announce that an advance copy of Dr. Chetwode Crawley's *Caementaria Hibernica Fasciculus II.*, so long and eagerly expected, has at last reached us. The issue of this second part to all the subscribers to part I., can, therefore, be no longer far off; and the hasty glance at its contents, which is all that the necessity of going to press has permitted us to indulge in, has been sufficient to assure us that it will prove no less interesting and valuable than its predecessor.

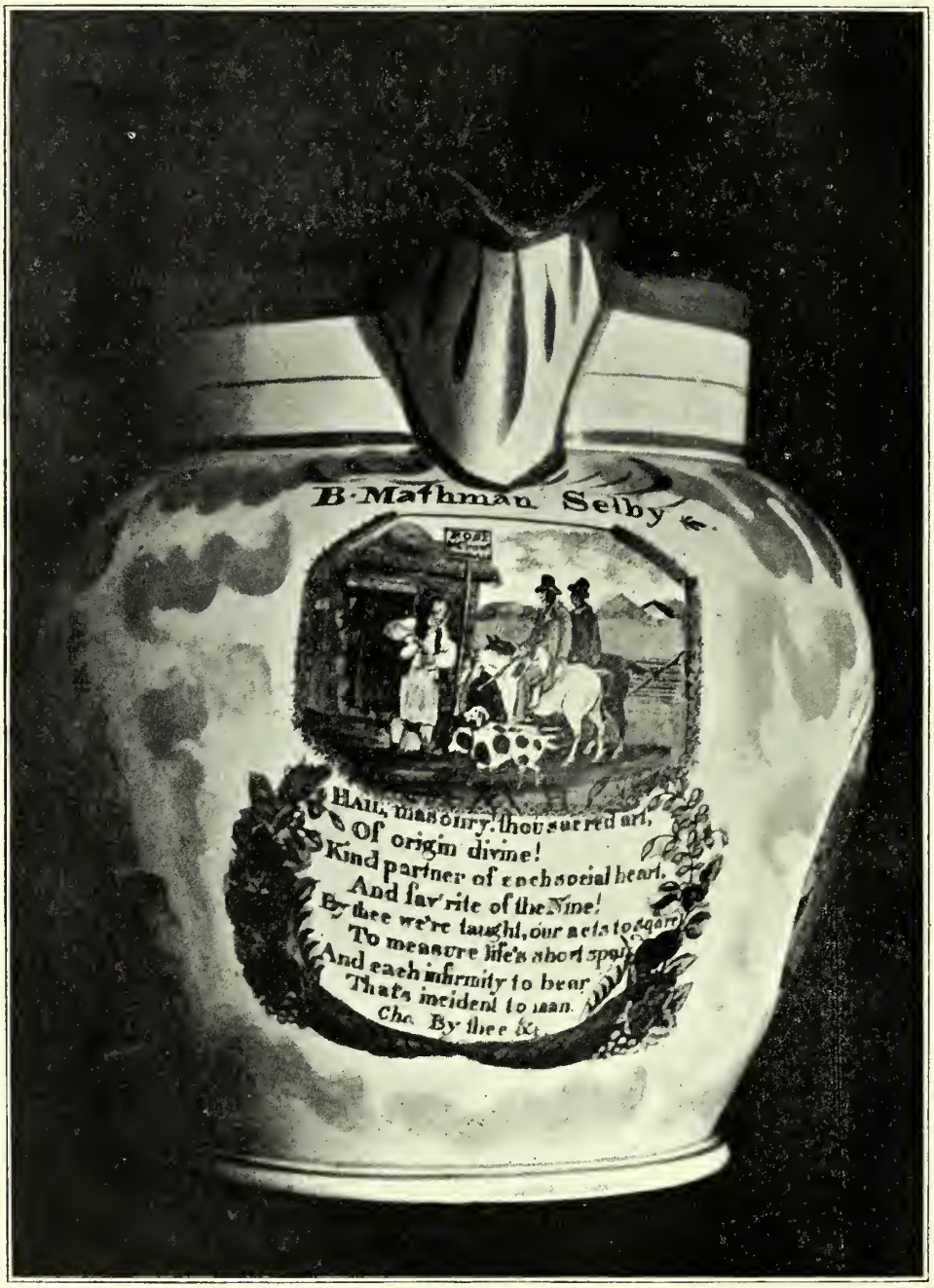
## QUEENSLAND.

**Brisbane.**—In this far distant portion of the empire, a new Lodge was erected on the 7th January last, inspired by the example our own Lodge has set. We wish it every prosperity. The following is from a colonial paper:—

"Light of the East Lodge.—The consecration of a new Lodge under the Scottish Constitution took place on Thursday in the Masonic Hall, Alice Street, in the presence of over 100 brethren, representing the three British Constitutions, and also the New South Wales and Victoria Grand Lodges. The special object of the new Lodge, which starts with a membership of fifty-two, is not to carry on the ordinary work of conferring degrees, but rather to cultivate the literary and esoteric phases of Freemasonry by the preparation, reading, and discussion of papers and essays. The membership embraces many Past Masters of all the Constitutions. The colours of the regalia are black and white. After the installation ceremony the brethren adjourned to the banquet room, where eloquent speeches were delivered by the District Grand Master, Master of the Lodge, the Senior Warden, and others. Generally, hopes were expressed that the new Lodge would tend to promote an elevated tone in the Masonic Lodges of Queensland."

## BURMA.

The news of the death in England last month of Right Worshipful Bro. Rev. John Fairclough at the comparatively young age of 56, was received here by last mail, and occasioned very deep feelings of regret throughout the Province which had been ruled by him for some years as District Grand Master, and until he was obliged through ill-health to resign on leaving Burma in 1894. It was while attending a Lodge Meeting in Moulmein that the Right Worshipful brother, first showed symptoms of the serious illness that shortly afterwards supervened, and to which he has finally succumbed. He was greatly beloved by all who knew him for his genial disposition and it may be said without exaggeration that while in the enjoyment of health he never missed an attendance at Lodge, where he was always ready also to lend his assistance in any Lodge function. The District Grand Lodge of Burma testified to the affection and respect in which he was held by presenting him on his retirement with a purse containing a substantial donation.—J. Copley Moyle, P.Dy.D.G.M., Burma.




THE SELBY LODGE JUG.

(For the pictures on the sides, compare *A.Q.C.* vii., p. 1, and viii., p. 33.)

# AN OLD LODGE AND ITS REFRESHMENT BILLS.

BY BRO. W. N. CHEESMAN.

566, 2494 P.M., 1611 P.Z., P.P.D.G.D.C., N. & E. YORKS.

THERE is a Masonic Jug in the possession of the Lodge of St. Germain No. 566, Selby, Yorkshire. It was the property of the Mariners' Lodge, No. 576, which was founded in 1799 and existed for about fifteen years, being eventually erased in 1822.

The jug is apparently of Leeds ware and is ten inches high, holding about a gallon and a half. It is white earthenware decorated with transfer pictures and lustre lines and splashes. The right picture represents Sunderland Bridge with the inscription:

> "A west view of the east Iron Bridge over the River Wear at
> "Sunderland, Built by R. Burdon, Esq., M.P., Begun 24 Sept.,
> "1793, Opened 9 Aug., 1796. Span 436 feet, Height 100 feet."

precisely as on the jug given by us in Vol. vii., p. 1.

The left side picture represents the Arms of the Grand Lodge of England without motto or crest. Above and on each side are figures representing the W.M. holding compasses extended, and the Wardens with their emblems. At foot is the square pavement with three candlesticks and various tools. On ornamental ribbons are the mottoes:

"Sit lux et lux fuit." "Virtute et silentio." "Amor Honor et Justitia."

Floral festoons and scroll work interspersed with working tools complete the picture, which is practically identical with that on the mug figured by us in Vol. viii., p. 33.

The front picture, as shown by the annexed photograph, represents two travellers on horse back calling for refreshments at a wayside Inn, the sign-board giving the information ROSE AND CROWN GOOD ALE. Beneath is the verse:

> Hail, Masonry. Thou sacred art
> Of origin divine!
> Kind partner of each social heart
> And fav'rite of the Nine!
> By thee we're taught, our acts to sqare,
> To measure life's short span,
> And each infirmity to bear
> That's incident to man.
> *Chorus*—By thee, etc.

Above all is inscribed, *B. Mathman, Selby*, by whom the jug has probably been presented to the Lodge.

The Lodge met at the Rose and Crown Inn, Micklegate, during the whole period of its existence, and the statement made on the sign may be some appreciation of the malt liquor supplied to the brethren by mine host, Bro. Robt. Snarr.

One of the bye-laws of the Lodge states that "the Lodge to find two shillings worth of Malt Liquor and one pint of Gin, Rum, and Brandy for every Lodge night only—The Lodge not to be closed for refreshm$^{t}$ but the refreshm$^{t}$ to be bro$^{t}$ into the Room and put on a side Table and any who chooses may partake thereof paying 6$^{d}$ for the same, and after the Lodge is closed those who wish to stay pay for the Liquor they call for. To have no Spirits admitted into the Room during the time the Lodge is open unless paid for by the person calling for it. The Bill to be paid every night."

Bye-law No. 21 provides, that "The Expence of Refreshm$^{t}$ shall not exceed one Shilling p$^{r}$ Member each Lodge Night except on particular occasions."

Bye-law 22 says, "The better to prevent irregularity the Lodge shall be closed at Ten o'clock (except in particular cases) and if any Brother continues in the Lodge Room above *one Hour* after the Lodge hath been so closed, he shall incur the Penalty of Five Shillings for each offence. That every member attending shall pay 6$^{d}$ towards the Expences of Refreshment."

Although the Minutes frequently end with the words "Harmony prevailed," yet we find occasionally a little discord appearing, for on March 5th, 1800, the J.W. was fined 2/6 for being in the Lodge in liquor. The brethren appear to have appreciated the worth of the erring brother, for at the next Lodge night he is appointed "as the *Provinciale* for the Mariners Lodge at Selby," and at the following Lodge he is acting as "*Deputy W.M.*" and gave one of the three lectures.

The Lodge observed the feasts of both St. John the Baptist on 24th June, and St. John the Evangelist on 27th December, the latter being the Installation and Obligatory Meeting. On December 27th, 1805, (St. John's day) a bye-law was passed that "absent brethren should be fined five shillings, but mariners attending their vessels and being 20 miles from the Lodge should not be liable to a fine of more than two shillings and sixpence for non-attendance on that day."

On June 24th, 1807, a list is given of the names of the twenty-five brethren present and another list of the fifteen absentees, the mariners being fined 2/6 and the rest 5/- each for non-attendance. Ten paid their fines and five are still unpaid.

About half the brethren were mariners, shipowners, or engaged in ship-building in the town.

On December 17th, 1800, the Minutes end "The Lodge then closed in the First Degree until the 27th of this present month being Saint John's Day, a Dinner being ordered at two o'clock and the members ordered to meet at ten a the Forenoon. Harmony prevailed."

December 27th, 1800, Saint John's day. Two "makings" took place, after which the Apprentice Charge and the Bye-laws were read, and the Minutes close with "the Dinner on this day being Saint John the *Evangellest* is agreed to be paid for by the Lodge as well as the Malt Liquor during Dinner for the Brothers present, and the absent Brothers are to pay two shillings each for their dinners that the House may sustain no loss in providg a good dinner. The Lodge then closed till the first Wednesday in January 1801. Harmony prevailed."

June 4th, 1806. "Brotr Snarr then Recd Orders to provide a Dinner on St. John the Babts Day for 20 brothers to *sellebrote* that day."

Similar orders are given at the Lodges preceding the two Saint John Festivals in each year.

August 7th, 1803. The Minutes run, "The W. Master having recd a Letter fm Br Tealby W.M. of the Minerva Lodge, Hull signed by himself the Sr & Junr W. and also the Secty stating that in consequence of improper behavour in Br Christr Foster and Thos Rowan of that Lodge by coming in a state of Intoxication and otherwise misbehaving themselves were expelled the Lodge, we beg leave to notice our thanks to them for the information and hope the same will act as a caution to the Bn of the Mariners Lodge."

The minutes of March 6th, 1805, record a singular suggestion for the improvement of the Lodge's exchequer:—"A weekly subscription having been entered into by the Brotherhood of 1/- each share for the purpose of purchasing shares of Tickets in the next State Lottery Bro. Shepley moov'd the R.W.M. that it might be taken into consideration at the next Lodge night, that a certain number of shares might be taken from the fund of the Lodge for the benefit thereof."

The minute book is silent after September 3rd, 1807, but the Treasurer's book has just been found wherein the cash transactions are recorded for eight years longer. From a study of the pages of this book it is to be feared that the too frequent use of the jug has contributed to the decay of the Lodge. The payment side of the accounts appears to be almost entirely composed of sums for refreshment bills.

A few extracts and exceptions are here given :—

| | | £ | s. | d. |
|---|---|---|---|---|
| 1799 Nov 22 | paid to Joseph Sawyer his money on being expelled | 3 | 3 | 0 |
| 1800 July 16 | By Cash to the Widow of Br John Myers Deceased | 5 | 5 | 0 |
| 1801 Apl 1 | for Registering at London &c. | 8 | 15 | 11 |
| ,, June 24 | Br Snarrs Bill for Dining 30 brethren | 3 | 0 | 0 |
| ,, ,, | do. Liquor &c. | 3 | 2 | 0 |
| ,, ,, | Ringers | | 7 | 6 |
| ,, Nov 18 | By paid for the Constitutions for this Lodge | 5 | 8 | 10 |
| 1802 Feb 23 | Sashes for Royal Arch | 3 | 11 | 9 |

The Secretary's book gives the above item—

To 20½yds Sash Ribbon at 3/6.

| | | | | |
|---|---|---|---|---|
| ,, June 24 | Br. Snarrs Bill, for St. John's | 7 | 10 | 2 |
| ,, ,, | paid Ringers, Clark & Saxton | | 16 | 0 |
| ,, ,, | St. John's Musick-men Br Hackers | 1 | 1 | 0 |

| | | £ | s. | d. |
|---|---|---|---|---|
| 1803 Jan 26 | 3 Banners from Br Brooksbank | 13 | 14 | 4 |
| ,, Dec 7 | Mr Taylors Bill for Candles | 6 | 15 | 6 |
| 1804 June 6 | Vollenteers com'g from Malton, attenden them | 2 | 3 | 6 |
| 1805 Oct 16 | paid expences at York Prov. Lodg & fund | 9 | 15 | 6 |
| 1806 Nov 25 | a Tenden the prevenshall Lodg & Expences | 9 | 8 | 9½ |
| 1807 Jan 7 | Pad Bro. Garbutt for Candlesticks & branches | 14 | 0 | 0 |
| | The candlesticks which cost £1 11s. 6d. on June 7th, 1799, appear to have become worn out. | | | |
| ,, Nov 4 | Attenden the prevenshal grand Lodg at York & expences | 9 | 2 | 9 |
| 1810 Nov 2 | pad to the Grand Lodg at London | 2 | 10 | 0 |
| 1811 Jan 2 | pad to the Grand Lodg at London | 2 | 12 | 0 |
| ,, May 1 | Pad to the presners in France | | | |
| | By sumscrepson £ 4 11 0 | | | |
| | ,, Lodg 2 2 0 | 6 | 13 | 0 |

Instead of going on the ready money system as ordered in the bye-laws, we find the Treasurer letting Bro. Snarr's refreshment bills run several months in arrears, and on June 10th, 1812, the name of Mrs. Snarr is mentioned for the first time, from which we may conclude that Bro. Snarr had passed away.

In 1812 the quarterages were reduced from 5/6 to 2/6, all the income being consumed with "Mrs." Snarr's bills.

The Treasurer's balance, which was £41 7s. 7½d. in 1805, dwindles to 19/5 on January 4th, 1815. By June 23rd the Treasurer has paid for Mrs. Snarr's bills £3 10s. 1d., and has only received 6/- to his 19/5, and so ends the old Selby Mariner's Lodge.

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# KIRKWALL KILWINNING LODGE No. 38² AND ITS REMARKABLE SCROLL.

BY BRO. THE REV. J. B. CRAVEN, P.M.

THE Lodge Kirkwall Kilwinning No. 38² was founded on the 1st day of October, 1736, by "John Berrihill, free Meason from the antient Ludge of Stirline, and Wm. Meldrum, from the Lodge of Dumfermline." These two brethren, having admitted other four, the six formed themselves "into a proper court" of which Mr. Alexander Baikie, Merchant in Kirkwall, was the first Master. The Lodge obtained a regular charter from Grand Lodge of Scotland on 1st December, 1740, which is signed by William St. Clair, of Roslin, Grand Master. The original charter is still carefully preserved in the Lodge, along with the curious Scroll presently to be referred to, and most of the old minutes of meeting and accounts of the Treasurers.

For many years the meetings were held in an Upper Room of the Old Town Hall, and latterly in the Old Town Hall itself. On August 26th, 1887, the present hall was duly opened and consecrated. The Lodge also possess a curious old box, bearing an inscription in gilt letters, and the date 1736. It is ornamented with fine old claspings of iron work, and has two old locks requiring separate keys.

The first minute of the Lodge runs as follows:—

"The origenalls of the Ludge of Kirkwall Kilwinning, 1736.

Att Kirkwall the first day of Octor one thousand seven hundreth and thertie six years, the said day combined ane corrum of free measons, att the desyre of John Berrihill, free meason from the Antient Ludge of Stirline, and Wm Meldrum from the Ludge of Dumfermline, and entered James Berrihill, Lawfull sun to the sd John Berrihill, as ane apprentise: and when being found quallified was admited Fellow of Craft; and upon applicatioun mead to the sd bretheren; admitted James McKay, Watchdresser and Wigma ker, and Mr. Allexr Baikie and Mr. Robert Sutherland, Mercht. in the sd Burgh, as prentises; and when found quallified admited them Fellows of Craft; now finding severals of treadsmen and gentelmen applying to be admited Free Measons; The said cumpanie of free measons, formed themselves into a proper court and by unanimous consent mead choise of Mr Allexr Baikie, Master of the Court, John Berrihill Warden and Mr Robert Sutherland Box Mr and Clerk. The first act was that non shall be admitted theirefter into the said Court of Free Measons unless they pay to the box, or box masters of the said brotherhood such a

sowme as the Court of Masters shall think reasonable, according to their station or demerit; and the samen to be applyed for support of poor bretheren as the Court of Masters shall see their need requirs, and that their shall be ane Election of Office bears yearly upon St. John's day being the twentie-seventh day of dec$^{r}$ as is the ordor of the forsaid Ludges. This being the procedors of the said Court, untill the second day of Febry, one thousand seven hundred and thertie eight was appointed to be syned by the M$^{r}$ and Wardon and box Master day and deat fors$^{d}$. Alex$^{r}$ Baikie, Master, Jo: Berrihill, Warden. Rob$^{tt}$ Sutherland Boxmaster and Clerk."

In the minutes of the Lodge we find mention in 1747 of "Tharso Kilwinning" long since extinct.

In 1759 of "Royall Arch King Solomon's Lodge, No. 2, New York."

In regard to the Old Scroll now belonging to Kirkwall Kilwinning, the records of the Lodge throw no light upon its history. It appears to comprehend illustrations of the degrees of S. John's Masonry, of the Royal Arch, of the Red Cross of Babylon, of the Knight Templar and possibly of other degrees.

## THE KIRKWALL SCROLL,

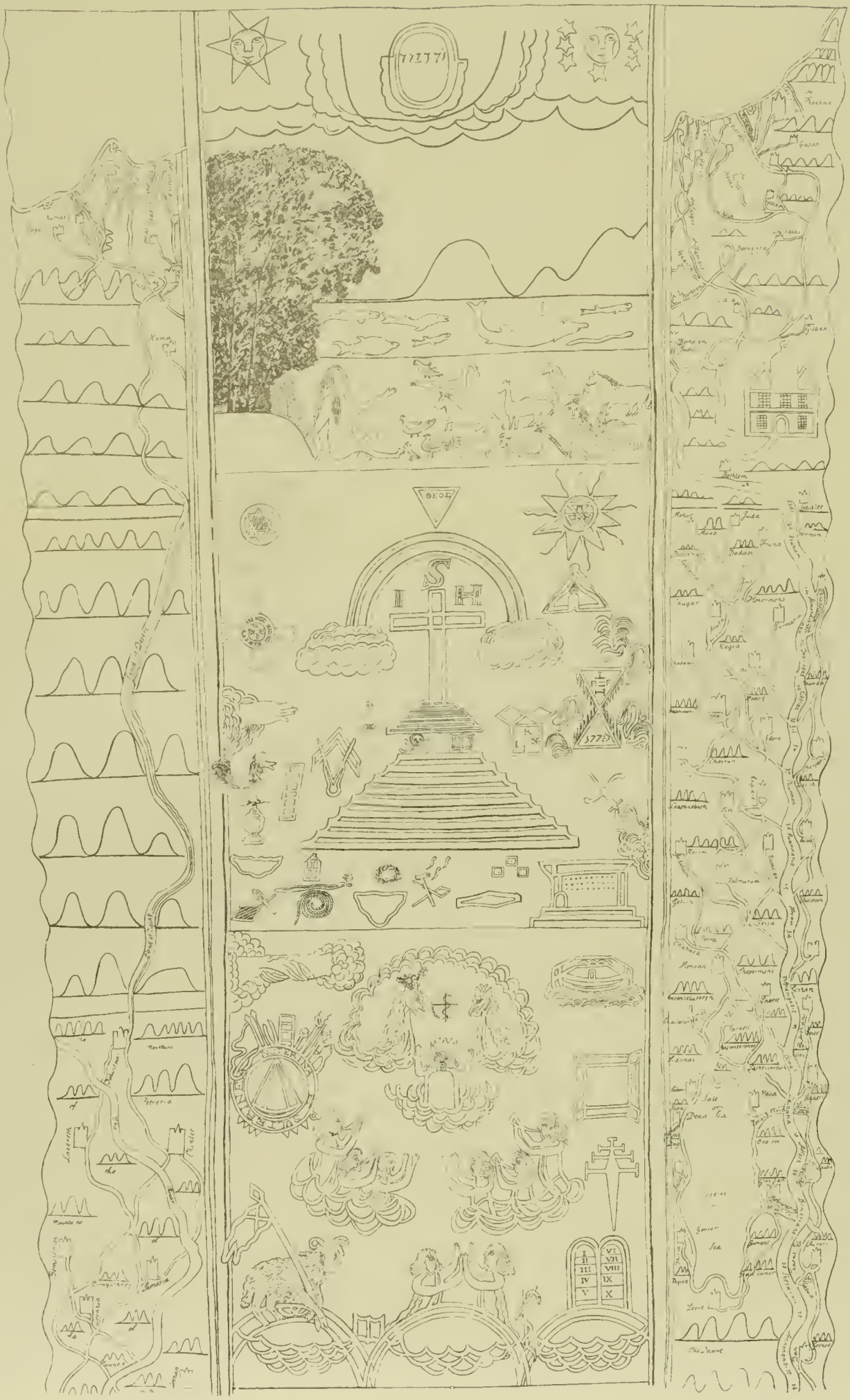
of which a drawing is given herewith, measures 18 feet 6 inches in length, and 5 feet 6 inches in width. The material of which it is composed is a strong linen, and consists of a full width of cloth in the centre with a divided width sewn along each side. It occupies the west wall of the Lodge room, but the height of the apartment is not sufficient to show the whole scroll at one time. It is very roughly painted in oil: the emblems down the centre being mainly in pale blue, but the top panel shows some attempt to imitate nature, the hills being brown, the sea green, the trees brown, the ground reddish, Eve and the animals and fishes pink. On each side of the centre strip runs a ribbon of three colours, blue, yellow, and green, the blue being inside. On the left side the rivers and cities are green, the trees and hills brown, and the same may be said of the other side, the tents and symbols being however blue. The margin all round is a dark slate colour. The border on the spectator's left hand would seem to represent a map of the wanderings of the Hebrews until their settlement in Egypt. The rivers Tigris and Euphrates run down the centre, through a pastoral country almost devoid of cities, but in the lowermost panel we are landed in Egypt, with the "Nillus" running through it, and many cities and buildings depicted. The right hand border should apparently be read from the bottom to the top, and seems to pourtray the wanderings of the Israelites in the desert. The central riband is not a river but evidently a road and is marked off in years, beginning at year 1, and ending at year 46. We start from the Land of Midian and Mount Sinai, and have the first camp, the fall of Manna, a graveyard, the Waters of the Rock, the worship of the Golden Calf, Sepulchre of Sarah, of Aaron, the elevation of the Serpent, &c., &c., while at the 46th year the road branches into numerous smaller paths, one leading to a building which probably is intended for the Temple at Jerusalem. Both margins, especially the right hand one, are covered with place and city names, but Bro. R. Muir, who has kindly collated our drawing with the original for me, writes that "The names appear to be of more modern date than the scroll itself, and have not been all written at the same time even, the ink is different and fresher in certain instances, and some of the writing is plainly by a different hand."

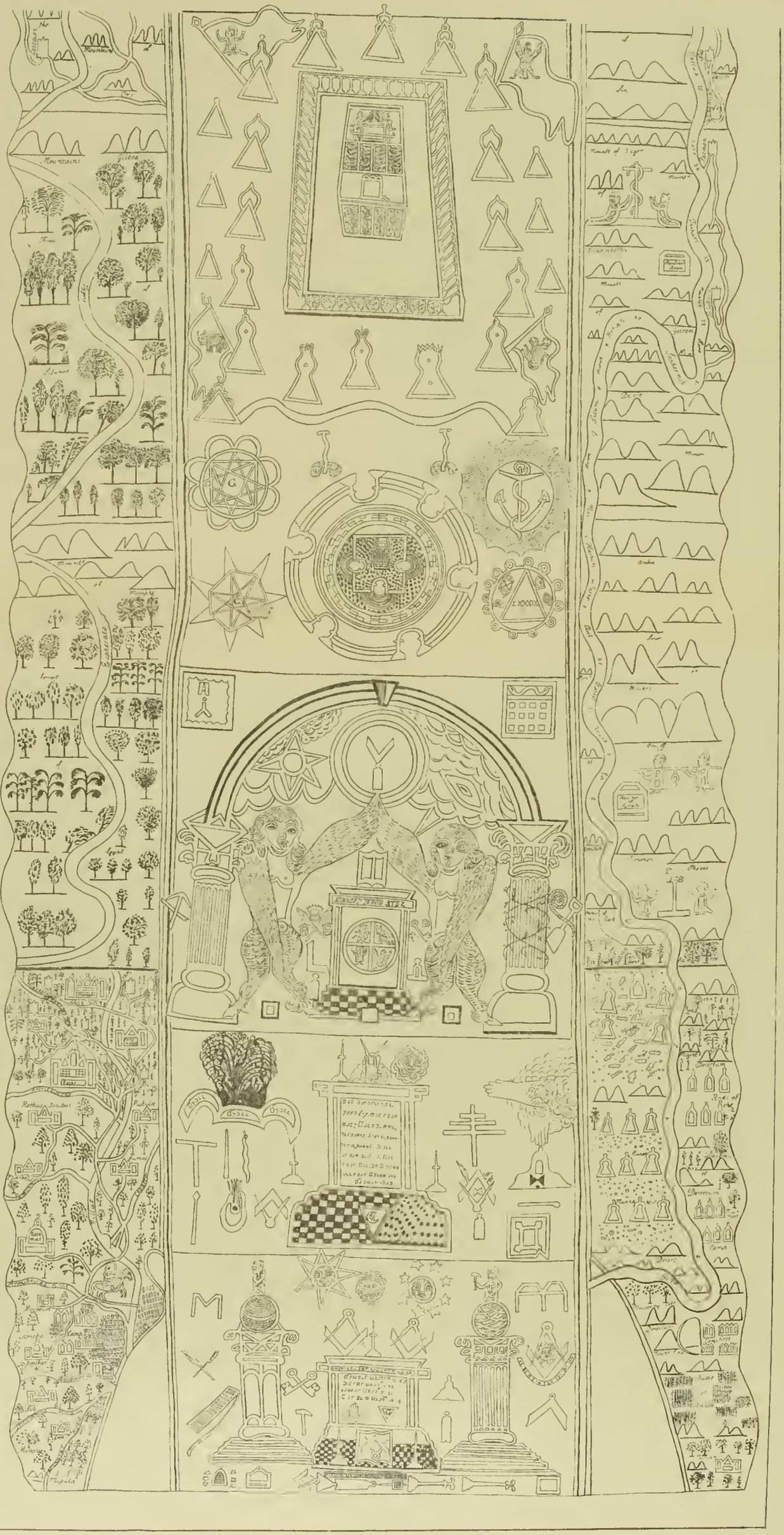
The central panels speak for themselves, they commence at the top with Eve and the animals in the Garden of Eden, but why Adam is omitted would be difficult to say, and end at the bottom with the Craft degrees. There are several cryptograms, some of which I have decyphered, but others have eluded my skill. At the very top is one such word, and another will be found at the base of the hour-glass like figure in the second panel. On the cornice of the altar within the Arch, is a third. The next panel shows a cryptogram on the face of the altar, which I have partially solved, the chief difficulty consisting in the fact that many of the characters are incorrectly depicted. But making the needful alterations it reads

I am hath sent me
unto you. I am that
I am; I am the Rose
of Sharon and the Lilly
of the vally. *Hegee*
*as her hejah.* I am
that I am or I will
bee that I will bee.

*Jaldadaiah.*

# The Kirkwall Scroll.




Mountains
Gilboa
Mount
Rabbah
Jericho
Jordan
Bethel
Ai
Gibeon
Ramah
Mizpeh
Gilgal
Jericho
Jordan
Ai
Bethel
Mizpeh
Gibeon
Ramah
Gilgal
Rabbah
Jericho
Jordan
Bethel
Ai
Gibeon
Ramah
Mizpeh
Gilgal
Rabbah

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I have italicised 4 words in the body of the inscription, because I can make no sense of them, or even suggest any corrections in the writing which would make sense. I have merely transliterated them as they stand. The last word of all is in exactly the same case, but I am inclined to think that it was intended for Halleluiah.

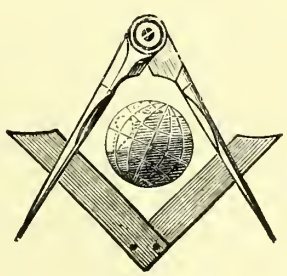
To the left of this is a something which might be a highlander's feather bonnet, or a fountain, or even a tree, with a scroll beneath. On the ribbon is a word thrice repeated, which if written in the same cypher would read, Jugee Jugee Jugee! If not the same cypher, then it is almost impossible to guess what it means, as there is not enough of it to furnish a clue. The words Three Three Three would obviously be possible,[1] and it may be an allusion to the 3 × 3 so well known in Masonry. The altar in the lowest panel has also a cryptogram on its cornice and face, which, being transliterated without making any allowance for incorrect writing, reads,

1 Chronikils, 2d captr 48, 49.
Judges cgaptr 12, 6, 7.
Hensis chapr 4, 22.
1 Kings, chapr 7, 21.
Mashew Cgapr, 16, 18.

This represents the kind of faults to be found in the verses given above; they arise from the want of a dot, or the redundance of one, or from a line more or less in the different characters.

It may be worthy of consideration whether the original purpose of the scroll was not to serve as a floor cloth for the Lodge, for which its size would be suitable. The earliest form of our modern moveable tracing board was that of a floor cloth, consisting of various symbolical designs, of which the mosaic pavement was usually, though not always, a feature. The actual tracing board, sometimes called also a square, was blank. Gradually the design was transferred to the board, and the floor-cloth preserved only the pavement. If this supposition be correct, the date of the scroll would fall into the first half of the eighteenth century, or very little later. Failing some clue, which we can scarcely hope to find except at Kirkwall itself, its origin is likely to remain a mystery. The scroll can scarcely have been intended to hang on the wall, as it does now; unless, indeed, a lodge chamber 20 feet high was contemplated!—G. W. Speth.

[1] Or any other word composed of three different letters followed by a double letter, such as Bliss, Bless, Dress, Smell, Still, &c., &c.



## FRIDAY, 7th MAY, 1897.

THE Lodge met at Freemasons' Hall at 5 p.m. Present: Bros. C. Kupferschmidt, A.G.S.G.C., W.M.; E. Macbean, I.P.M.; C. Purdon Clarke, S.W.; Sydney T. Klein, J.W.; G. W. Speth, P.A.G.D.C., Sec.; E. Conder, jun., J.D.; G. Greiner, Stew.; R. F. Gould, P.G.D., P.M.; Col. S. C. Pratt, P.M.; Dr. W. Wynn Westcott, P.M.; Rev. J. W. Horsley and E. C. Castle. Also the following members of the Correspondence Circle: Bros. Sir Francis G. M. Boileau, S G.D.; John Newton, P.G.Pt.; Col. J. Mead, W. Henderson, W. T. Newitt, Dr. T. Charters White, R. A. Gowan, F. A. Powell, F. W. Wright, Rev. Dr. Lemon, J. W. Barnes, W. C. Barnes, W. J. Songhurst, Theod. Matzinger, J. Peeke Richards, W. A. Dingle, H. Gervis, Thom. Cohu, J. W. Lambton, J. P. Watson, E. J. Wilks, Dr. F. J. Allan, C. H. Barnes, J. Thompson, F. J. Rebman, H. W. Noakes, Rev. A. E. Suffrin, W. S. Nicholes, J. Wakelin, F. W. Mitchell, C. B. Barnes, W. R. D. Atkin, I. Solomons, G. W. Capel, E. A. T. Breed, E. Stanley Sheltou, Rev. J. A. Lawrence, T. G. L. Miller, Dr. P. S. Abraham, C. Lewis and W. H. Toye. And the following visitors: Bros. W. W. Mangles, Yarborough Lodge, No. 811; Gordon P. G. Hills, Hiram Lodge, No. 2416; John Savage, No. 348 I.C.; F. F. Strutt, Henry Muggeridge Lodge, No. 1679; F. E. Hamel, Hampstead Lodge, No. 2408; and W. F. Stuttaford, P.M., No. 334.

Bro. **George Lawrence Shackles** was admitted to the membership of the Lodge.

Four Lodges and seventy-three Brethren were admitted to the membership of the Correspondence Circle.

The Secretary announced that at the recent Grand Festival the following members of the Correspondence Circle were appointed to Grand Office, viz., Bro. Sir Francis G. M. Boileau, Bart., S.G.D.; Richard Wilson, J.G.D.; and W. H. Cowper, G. Stand. B. The congratulations of the Lodge were tendered to these Brethren by the W.M., and especially to Bro. Sir F. Boileau who was present, and who fittingly replied on behalf of himself and the other two new Grand Officers.

The Secretary called attention to the following exhibits:

By the W.M., a handsome jewel of the Noble Order of Bucks, set in paste brilliants.

By Bro. J. Newton, P.G.Pt., an old Royal Arch jewel, and an engraved hand-painted apron for the R. A. Degree, published by Newman, on which the three sojourners were represented with college caps on their heads.

By Bro. C. Lewis, an engraved and coloured apron on satin, formerly worn by Prince Murat, at one time G.M. of the G.O. of France.

By Dr. Chetwode Crawley, P.G.D. Ireland, the first English Euclid and other books in illustration of Bro. Klein's paper.

By Bro. Klein, J.W., the first Greek edition of Euclid.

Bro. Klein then read the following paper:—

# THE GREAT SYMBOL.

### BY BRO. SYDNEY T. KLEIN, F.L.S., F.R.A.S.

AS year by year the volumes of *Ars Quatuor Coronatorum* are distributed to all parts of the Globe, and the good objects for which the Lodge was formed are steadily being realised, it behoves us to examine from time to time the contents of those volumes, to see whether by chance any branch of Masonic investigation has failed to be duly represented.

Masonry is, as we know, universal, and there are Archæological treasures still lying hidden in every country, awaiting the energy of the Members of Lodge, No. 2076; but there is one branch of study which has not yet received the attention due to the great importance attached to it by the framers of our ritual; I refer to that wonderful masterpiece of human perspicuity, *Geometry*, which our oldest MS. Records tell us is not only the greatest, and indeed the very foundation, of the Seven Liberal Sciences, but that it is actually itself "*Masonry*."

Anderson's Book of Constitutions, prepared under the auspices of the First Grand Lodge and published 1723, (2nd edition, 1738), was, we are told, drawn up from numerous old MSS. which were then in existence, many of which were afterwards unfortunately burnt. In connection with my present subject it is interesting therefore to find on the illustrated title-page of that book, placed in the most prominent position, the figure of what is generally called the "Theorem of Pythagoras," and in the text (vide *A.Q.C. Reprints*, vol. vii., p. 26), this figure is referred to as "that amazing Proposition which is the foundation of all Masonry;" and again, in the letter from Bro. Euclid, we find the signature at the end is accompanied by this figure. It is also, at the present time, the attribute only of those who have occupied the Chair of King Solomon, and being used as the emblem of a P.M., it may well be called the Great Symbol of our Craft.

Now if we are ever to succeed, as I am convinced we shall some day, in first diagnosing the early forms, and thence discovering the true history of our Craft from its inception, it will be through the investigation of its *Traditions* and *Symbolism.* Traditions have, unfortunately, a sad way of changing from age to age, until little else is left of them than the mere skeleton of their pristine form; but Symbols, especially those of geometrical figures, are handed down to posterity intact, and are consequently of the greatest value for our purpose. I propose, therefore, to first trace from earliest times the evolution of thought connected with our great Geometrical Symbol, and then to see whether in our Traditions we cannot discern the meaning of certain *allusions* which have hitherto been shrouded in mystery.

The history of Geometry is closely connected with the progress of civilisation. Mathematical research was the forerunner of, and laid the foundation for, that great intellectual development which over 2000 years ago produced the Greek Philosophers, in the same way that the Research of Alchemists and Astrologers in the Middle Ages made possible the great advance in our knowledge of Chemistry and Astronomy in the present century.

As so positively asserted in our old MSS., Geometry was in very ancient times also the recognised head of the sciences. Let us go back 2300 years to the time when the "Greek Age of Reason" was at its zenith, and Plato, the greatest of the philosophers, was teaching at Athens, working thus, let it be known to his honour, solely for the love he bore to science, for he always taught gratuitously.[1] What qualification was required of those who attended the Academy? Look up over the porch and you will see written in large capitals these words:—

**ΜΗΔΕΙΣ ΑΓΕΩΜΕΤΡΗΤΟΣ ΕΙΣΙΤΩ ΜΟΥ ΤΗΝ ΣΤΕΓΗΝ**[2]

"Let no one who is ignorant of Geometry enter my doors."

**PLATO ON GEOMETRY.**

At the root of Socratic teaching was the idea that *wisdom* is the attribute of the Godhead, and Plato, for twenty years the companion and most favoured pupil of Socrates, was imbued with that doctrine, and, having arrived at the conclusion that the impulse to find out TRUTH was the *necessity* of intellectual man, he saw in Geometry the key-stone of all knowledge, because, among all other channels of thought, *it* alone was the exponent of absolute and undeniable truth. He tells us that "Geometry rightly treated is the knowledge of the Eternal,"[3] and Plutarch gives us yet another instance of Plato's teaching concerning this subject, in which he looks upon God as T.G.A.O.T.U.

Πλάτων ἔλεγε τὸν θεὸν ἀεὶ γεωμετρεῖν.[4] (Plato says that God is always geometrizing).

Six hundred years before Plato a similar idea was held by Solomon, vide Proverbs viii., 27 to 30. Revised version.

When He established the heavens I was there,
When He set a compass (or circle) upon the face of the deep,
When He marked out the foundations of the Earth:
Then I was by Him as a master workman.

Holding, therefore, as he did, that God was a great Geometer, and that the aim of philosophy was the acquisition of a knowledge of God, it is natural that he should make a knowledge of Geometry imperative on those wishing to study philosophy. This was continued also by those philosophers who succeeded Plato in the management of the Academy, as we are told that Zenocrates turned away an applicant for admission who knew no geometry with the words: πορεύου, λαβὰς γὰρ οὐκ ἔχεις τῆς φιλοσοφίας.[5] (Depart, for thou hast not the *grip* of philosophy), showing that geometry continued to be held indispensable for understanding philosophy.

**PYTHAGORAS.**

But we must go back a further 150 years to Pythagoras of Samos (born *circa* 580 B.C.) to find the man who, according to all ancient writers, first raised mathematics to the rank of a science. Proclus says: "Pythagoras changed Geometry into the form of a liberal science (παιδείας ἐλευθέρου) regarding its principles in a purely abstract manner, and investigated his theorems from the immaterial and intellectual point of view" (ἀύλως καὶ νοερῶς).[6] It may be interesting here to show how the "Seven Liberal Sciences" referred to in the old MSS. Constitutions came to be associated. Proclus tells us that the Pythagoreans were concerned only with the questions "how many" (τὸ πόσον) and "how great" (τὸ πηλίκον), that is, with number and magnitude. *Number absolute* was the field of Arithmetic: *number applied*, of Music: *stationary magnitude*, of Geometry: *magnitude in motion*, of Spheric or Astronomy. These

[1] Diog. Laert. iv. 2. [2] Tzetzes, Chiliad, viii., 972. [3] Plato Rep., 527b. [4] Plutarch Quaest, Conv. viii., 2.
[5] Diog. Laert. iv. 10. [6] Proclus ed. G. Friedlein, p. 65.

four sciences became, through the Pythagorean influence of Alexandria, the *quadrivium* of early mediævalism. The subjects of this fourfold education are mentioned in the familiar line: "*Mus.* canit: *Ar* numerat: *Ge.* ponderat: *Ast.* colit astra." To this, however, a *trivium*, Rhetoric, Dialectic, and Grammar, was added, "*Gram.* loquitur: *Dia.* vera docet: *Rhet.* verba colorat": and these seven are the goddesses of science and art who attended at the nuptials of Philology and Mercury celebrated by Martianus Capella (*cir.* A.D. 400). The same seven branches of education are discussed also by Cassiodorus (born about A.D. 468) in his *De Artibus ac Disciplinis Liberalium Litterarum.*

**THALES.**

Pythagoras was the pupil of Thales of Miletus (640 to 546 B.C.) and it was from him that he derived his knowledge of mathematics. There are no writings extant of either Thales or Pythagoras, and we are dependent upon scattered notices in ancient writers, many of which are taken from a work which has unfortunately been lost, namely, a History of Geometry by Eudemus of Rhodes, a pupil of Aristotle. Fortunately we have, however, a summary of this history preserved to us in a commentary on Euclid's Elements by Proclus.[1] From this we learn that Thales was engaged in trade, and for that purpose resided some time in Egypt, and there becoming acquainted with Egyptian geometry he brought the knowledge back with him on his return into Greece.

Proclus also tells us that Thales himself discovered the proofs of many problems and communicated suggestions for working out others to his pupils. He was noted for being one of the renowned seven wise men, and Diogenes Laertius tells us that he never had any teacher except when he went to Egypt and associated with the priests, and that Hieronymus relates that he measured the pyramids "making an observation on our shadows when they are of the same length as ourselves and applying it to the pyramids." "*ὁ δὲ Ἱερώνυμος καὶ ἐκμετρῆσαί φησιν αὐτὸν τὰς πυραμίδας ἐκ τῆς σκιᾶς παρατηρήσαντα ὅτε ἡμῖν ἰσομεγέθεις εἰσί.*"[2]

Pliny also refers to the same fact as follows:—"Mensuram altitudinis earum omnemque similem deprehendere invenit Thales Milesius, umbram metiendo, qua hora par esse corpori solet."[3] This is told us in a different form by Plutarch: Niloxenus is introduced as conversing with Thales concerning Amasis, King of Egypt. "Although he (Amasis) admired you (Thales) for other things, yet he particularly liked the manner by which you measured the height of the pyramid without any trouble or instrument; for, by merely placing a staff at the extremity of the shadow which the pyramid casts, you formed two triangles by the contact of the sunbeam, and showed that the height of the pyramid was to the length of the staff in the same ratio as their respective shadows."[4]

Proclus also tells us that Thales measured the distance of vessels from the shore by a geometrical process, and that Eudemus in the lost History of Geometry refers the theorem Eucl. 1. 26 to Thales, for he says that it is necessary to use this theorem in determining distance of ships at sea according to the method employed by Thales.[5]

**EGYPTIAN MATHEMATICS.**

The oldest record that we have of Egyptian calculation is a hieratic papyrus included in the Rhind collection of the British Museum. A short account of the papyrus was given by Mr. Birch in Lepsius' *Zeitschrift* for 1868, p. 108, but the whole of the papyrus was deciphered by Eisenlohr in 1877,[6] and found to be a mathematical manual containing problems in arithmetic and geometry. It was written by Ahmes (Aahmesu—moon-born) in the reign of Ra-a-us (Apepa or Apophis of the Hyksos 16th or 17th dynasty) before 1700 B.C., and was a copy of a much older papyrus, believed by Birch to date back as far as 3400 B.C. This curious document, the most ancient mathematical handbook known to us, puts us at once in contact with mathematical thought in Egypt of 3000 to 5000 years ago. It is entitled "Directions for obtaining knowledge of all Dark Things." It unfortunately only gives statements of the results of calculations without giving the rules of procedure, and was probably intended to be used by a teacher. It is curious that the numbers dealt with are mostly fractional, and it is probable that Ahmes wrote for the élite of the mathematicians of his time. I give one or two curious points in this old papyrus:—Following a preliminary practice in fractions, Ahmes gives the solution of simple equations with *one unknown*. The unknown quantity is called '*hau*' (a heap) and the mathematical symbols used for *addition* and *subtraction* are a pair of legs walking *with* or *against* the stream of writing, three horizontal arrows indicate *difference* and the sign $\propto$ is placed for *equals*. There are eleven of these equations, one of which is as follows:—Heap, its 7th, its whole, it makes 19:—i.e., $\frac{x}{7} + x = 19$. In this case the solution is as follows: He states the equation ($\frac{8x}{7} = 19$)

[1] Procli Diadochi *in primum Euclidis Elementorum librum commentarii.* Ex recognitione G. Friedlein. Lipsiæ, 1873. pp. 64-8.
[2] Diog. Laert. l., c. i., n. 6, ed. Cobet p. 6.
[3] Plin. Nat. Hist. xxxvi., 17.
[4] Plut. Sept. Sap. Conv. 2 vol. iii., p. 174, ed. Didot.
[5] Proclus, ed. Friedlein, p. 352.
[6] Eisenlohr. Ein mathematisches Handbuch der alten Egypter, Leipzig, 1877.

he then divides 19 by 8 and multiplies the quotient ($2\frac{1}{4}\ \frac{1}{8}$) by 7 and so finds the desired number, namely, Heap $= 16\frac{1}{2}\ \frac{1}{8}$.

Champollion, Young, and their successors have, by their ingenious deciphering of the hieroglyphics, given us an insight into the Egyptian methods of numeration. The symbols used were the following:— | for 1, ∩ for 10, 𓍢 for 100. The principle employed was the additive, 23 being written ∩∩|||[1]

Herodotus tells us that the Egyptians calculated with pebbles by moving the hand from right to left, while the Hellenes moved it from left to right. This would seem to point to the use of the abacus. The Egyptians used a decimal scale and as, according to Herodotus, they moved their hands horizontally, it seems probable that they used ciphering boards with vertical columns; in each of these columns there would have been 9 pebbles, because 10 pebbles would have been equal to one pebble in the column next to the left, and it was probably from Egypt that the Greeks derived the use of this instrument. It was called by the Greeks *ἄβαξ* or *ἄβάκιον* which seems to point to the common Semitic word אבק meaning 'sand'; the common form of the abacus, not only in Greece, but in other countries, was a board strewn with sand, on which lines were drawn with a stick, and pebbles or apices arranged on these vertical lines; in Rome also the abacus was covered with dust and vertical lines drawn thereon, each column was supplied with pebbles (calculi) whence *calculare* and our word calculate. The abacus in one form or another was in common use in England up to the last century, and may now be seen in almost every Kindergarten throughout the country, the children being taught the elements of arithmetic by means of it. It is still used commonly in the bazaars of Eastern Europe, Russia, and also throughout China under the name of "*Swan-pan*."

With our present knowledge of Arithmetic it is almost impossible to understand the insuperable difficulties which the ancients had in dealing with fractions. Simultaneous changes in both numerator and denominator were usually avoided. In manipulating fractions the Babylonians kept the denominators (60) constant. The Romans likewise kept them constant but equal to 12. The Egyptians and Greeks, on the other hand, kept the numerators constant, and dealt with variable denominators. Ahmes used the term "fraction" in a restricted sense, for he applied it only to unit fractions, or fractions having unity for numerator. Fractional values which could not be expressed by any one unit fraction were expressed as the sum of two or more of them. Thus he wrote $\frac{1}{3}\ \frac{1}{15}$ in place of $\frac{2}{5}$. The first important problem naturally arising was, how to represent any fractional value as the sum of unit fractions. This was solved by aid of a table, which is given in the papyrus, in which all the fractions of the form $\frac{2}{2n+1}$ (where n designates successively all the numbers up to 49) are reduced to the sum of unit fractions. Thus we find in the table $\frac{2}{7} = \frac{1}{4}\ \frac{1}{28}$; $\frac{2}{99} = \frac{1}{66}\ \frac{1}{198}$. When, by whom, and how, this table was calculated, we do not know. Probably it was compiled empirically at different times, by different persons. It will be seen that by repeated application of this table, a fraction whose numerator exceeds two can be expressed in the desired form, provided that there is a fraction in the table having the same denominator that *it* has. Take, for example, the problem, to divide 5 by 21. In the first place, $5=1+2+2$. From the table we get $\frac{2}{21} = \frac{1}{14}\ \frac{1}{42}$. Then $\frac{5}{21} = \frac{1}{21} + (\frac{1}{14}\ \frac{1}{42}) + (\frac{1}{14}\ \frac{1}{42}) = \frac{1}{21} + (\frac{2}{14}\ \frac{2}{42}) = \frac{1}{21}\ \frac{1}{7}\ \frac{1}{21} = \frac{1}{7}\ \frac{2}{21} = \frac{1}{7}\ \frac{1}{14}\ \frac{1}{42}$. The papyrus contains problems in which it is required that the fractions be raised by addition or multiplication to given whole numbers or to other fractions. For example, it is required to increase $\frac{1}{4}\ \frac{1}{8}\ \frac{1}{10}\ \frac{1}{30}\ \frac{1}{45}$ to 1. The common denominator taken by the calculator appears to be 45, for the numbers are stated as $11\frac{1}{4}$, $5\frac{1}{2}\ \frac{1}{8}$, $4\frac{1}{2}$, $1\frac{1}{2}$, 1. The sum of these is $23\frac{1}{2}\ \frac{1}{4}\ \frac{1}{8}$ forty-fifths. Add to this $\frac{1}{9}\ \frac{1}{40}$, and the sum is $\frac{2}{3}$. Add $\frac{1}{3}$, and we have 1. Hence the quantity to be added to the given fraction is $\frac{1}{3}\ \frac{1}{9}\ \frac{1}{40}$. (Cajori.)

And this was the state of mathematics in Greece at the time we are speaking of, in fact *geometry* was used then in the same way that algebra is used now, for expressing irrational quantities, as may be seen from Euclid's 7th, 8th, and 9th books of the Elements, in which he comprised all the arithmetical propositions that were probably known 300 B.C., and for some time after his days; geometry had in fact made great strides in spite of there being no regular system for teaching it scientifically; a number of isolated problems had been discovered and proved, but it remained for Euclid to bring together all that was known on the subject and arrange the discoveries in order. It is a remarkable fact in the history of geometry, that the Elements of Euclid, written 2000 years ago, are still regarded by many as the best introduction to the mathematical sciences. It will be impossible for us to trace the evolution of mathematical thought through all its varied branches, though each has its peculiar fascination; I will touch only on the most striking discoveries which mark the road

**EUCLID.**

[1] Moritz Cantor. Vorlesungen ueber Geschichte der Mathematik, Leipzig. Bd. i., 1880. Bd. ii., 1892.

we are travelling, and then I will shew how the Elements were introduced to our shores, and pass on to the particular subject of this paper.

**ARCHIMEDES.**

Following closely on Euclid comes Archimedes, the greatest mathematician of antiquity, born at Syracuse about 287 B.C. Plutarch calls him a relation of King Hieron, but Cicero states that he was of low birth. Diodorous says that he visited Egypt and since he was a great friend of Conon and Eratosthenes it is highly probable that he studied in Alexandria. He was the first to prove that the area of a circle is equal to a *right angled triangle* having the radius for its base and the length of the circumference for its altitude. The discovery that he prided himself most upon is stated in his book on the Sphere and Cylinder, namely that the surface of a sphere is equal to four times a great circle, that the surface of a segment of a sphere is equal to a circle whose radius is the straight line drawn from the vertex of the segment to the circumference of its basal circle, that the volume and the surface of a sphere are two-thirds of the volume and surface respectively of the Cylinder circumscribed about the sphere. He was so proud of these discoveries that he desired that the figure of the last proposition should be inscribed on his tomb and this was carried out by Marcellus. It will be remembered that it was by means of this figure on the tombstone that Cicero discovered at Syracuse the grave of this great geometrician.

The spiral now called the spiral of Archimedes and described in his book on spirals, was discovered by Archimedes and not, as some believe, by his friend Conon.[1] His treatise on spirals is considered by Florian Cajori as the most wonderful of all his works. The story related of him wherein he discovered the impurity of the gold in the crown of King Hieron by means of its loss in weight when immersed in water, and how when the true method of solution flashed upon his mind while bathing he ran home naked shouting "Eureka!" is well known.

**APOLLONIUS.**

About forty years after Archimedes, flourished Apollonius of Perga, whose genius nearly equalled that of his great predecessor. It was on account of the great brilliancy of his work on Conic Sections (invented, by the way, 140 years earlier by Menaechmus) that he was called by his contemporaries and for centuries afterwards, the "Great Geometer."

The discoveries of Archimedes and Apollonius, says M. Chasles,[2] marked the most brilliant epoch of ancient geometry. Two questions which have occupied geometers of all periods may be regarded as having originated with them. The first of these is the quadrature of curvilinear figures, which gave birth to the infinitesimal calculus. The second is the theory of conic sections, which was the prelude to the theory of geometrical curves of all degrees, and to that portion of geometry which considers only the forms and situations of figures, and uses only the intersection of lines and surfaces and the ratios of rectilineal distances. These two great divisions of geometry may be designated by the names of "*geometry of measurements*" and "*geometry of forms and situations*," or Geometry of "*Archimedes*" and "*Apollonius*."

From their time onwards each century added new discoveries to the knowledge of Geometry. Nicomedes invented the curve called *conchoid* ("mussel-like") and Diocles the *cissoid* curve ("ivy-like,") and about 150 B.C. Perseus invented what is called the *spire*, a sort of *anchor-ring surface* described by Heron as being produced by the revolution of a circle round one of its chords as an axis. The next we come to are the *Isoperimetrical* figures of Zenodorous. Hypsicles next gives us a treatise on *Risings* of stars, which is interesting from being the first Greek work giving the division of the circumference of a circle into 360 degrees after the fashion of the Babylonians. Hipparchus of Nicaea, the greatest Astronomer of antiquity next originates the science of *Trigonometry*, and a few years later Heron the elder, of Alexandria, gave several mechanical inventions to the world, among which were the hydraulic organ, the water-clock, and a peculiar kind of catapult.

**THE ALMAGEST.**

We now pass on to the second century A.D., when Claudius Ptolemaeus brought out his great work, the Syntaxis Mathematica, or, as the Arabs called it, the *Almagest*. This work forms the foundation of all astronomical science down to Copernicus; it is in thirteen books and, throughout, the circle is divided into one hundred and twenty divisions, each of these into sixty parts, which are again subdivided into sixty smaller parts. In Latin these parts were called *partes minutae primae* and *partes minutae secundae*, and it was from these that we derived our names of minutes and seconds.[3]

[1] Moritz Cantor. Vorlesungen ueber Geschichte der Mathematik. Leipsig. Bd. i., 1880; Bd. ii., 1892.

[2] M. Chasles. Geschichte der Geometrie. Aus dem Franzoesischen uebertragen durch Dr L.A. Sohncke. Halle, 1839.

[3] Moritz Cantor. Vorlesungen ueber Geschichte der Mathematik. Leipzig. Bd. i., 1880; Bd. ii., 1892.

There was no important geometer from Ptolemy's time until the fourth century, when appeared the last great mathematician of the Alexandrian school, namely Pappus, born about 340 A.D. About this time died the famous mathematician Diophantus who, (if we except the Ahmes papyrus which, as we have seen contains suggestions of algebraical notation) wrote the earliest treatise on algebra. He died about 330 A.D., and his age has been carried down to us in the following epitaph: "Diophantus passed 1-sixth of his life in childhood, 1-twelfth in youth, and 1-seventh more as a bachelor; five years after his marriage was born a son who died four years before his father at half his father's age." It is still an open question and one of great difficulty to decide whether Diophantus derived portions of his algebra from Hindoo sources or not.

**PAPPUS.**

**DIOPHANTUS.**

Up to this time the only means by which algebraical equations could be stated and solved was by *geometrical* figures, in fact Diophantus himself uses Euclid Book II. as an arithmetical book; with him, however, lines are symbols only for numbers and not for magnitudes as used by Euclid. The first ten propositions in Euclid II. may be stated by symbols as follows:

1. $(ab+ac+ad+\ .\ .\ .) = a\,(b+c+d+\ .\ .\ .)$
2. $(a+b)^2 = (a+b)\,a + (a+b)\,b$
3. $(a+b)\,a = ab+a^2$
4. $(a+b)^2 = a^2+b^2+2\,ab$
5. $(\frac{a}{2})^2 = (a-b)\,b+(\frac{a}{2}-b)^2$
6. $(a+b)\,b+(\frac{a}{2})^2 = (\frac{a}{2}+b)^2$
7. $(a+b)^2 + a^2 = 2\,(a+b)\,a+b^2$
8. $4\,(a+b)\,a+b^2 = (2\,a+b)^2$
9. $(a-b)^2 + b^2 = 2\,(\frac{a}{2})^2 + 2\,(\frac{a}{2}-b)^2$
10. $b^2+(a+b)^2 = 2\,(\frac{a}{2})^2 + 2\,(\frac{a}{2}+b)^2$

The eleventh proposition is the famous problem of "The Golden Section" for solving the quadratic-equation $a\,(a - x) = x^2$ used by Euclid again in Book IV., prop. 10, for the construction of a regular pentagon. Euclid's solution of the quadratic would be in algebraical form:—

$$x = \sqrt{a^2 + (\tfrac{a}{2})^2} - \tfrac{a}{2}$$

As we have touched upon the quadratic form of Algebraic equations which may or may not have been derived by Diophantus from old Hindoo MSS., it may be interesting to give just one specimen of the picturesque style of stating Hindoo problems. I take one from the *Lilavati* of Bhaskara Acarya:—"The square root of half the number of bees in a swarm has flown out upon a jessamine-bush, 8-ninths of the whole swarm has remained behind; one female bee flies about a male that is buzzing within a lotus flower into which he was allured in the night by its sweet odour, but is now imprisoned in it. Tell me the number of bees."

It was in the time of Diophantus also that Theon of Alexandria lived, so well known for his edition of Euclid's Elements with notes, from which all the MSS. which first came to light were taken, being entitled "After Theon's edition," or "After Theon's Lectures" (*ἀπὸ συνουσιῶν τῶν θέωνος*), and which he probably used as a text-book in his classes. His commentary on the Almagest is also of importance as giving historical information not found elsewhere. His daughter was the famous Hypatia, celebrated for her beauty and modesty. She also had a great reputation for teaching; her notes on the works of Diophantus and Apollonius have unfortunately been lost. Her tragic death in 450 A.D., is vividly descried in Kingsley's *Hypatia*.

**THEON.**

We now pass on to the beginning of the 7th century A.D., to the time of the flight of Mohammed from Mecca to Modena in 622 A.D. It was shortly after this time that a hitherto obscure people of Semitic race began to play an important part in the drama of history. The scattered tribes of the Arabian peninsula were fused by the furnace blast of religious enthusiasm into a powerful nation. With sword in hand the united Arabs subdued Syria and Mesopotamia. Distant Persia and the lands beyond, even as far as India, were added to the dominion of the Saracens. They conquered northern Africa, and nearly the whole Spanish peninsula, but were finally checked from further progress in Western Europe by the firm hand of Charles Martel (732 A.D.) The Moslem dominion

extended now from India to Spain; but a war of succession to the caliphate ensued, and in 755 the Mohammedan empire was divided—one caliph reigning at Bagdad, the other at Cordova in Spain.[1]

**EUCLID'S ELEMENTS.**

It is interesting to our subject to notice that all authorities agree in stating that the *first* Greek book translated into Arabic was *Euclid's Elements*, followed closely by Ptolemaeus' *Almagest*. These books were both translated during the reign of the famous Haroun-al-Raschid. The Arabic translation of Euclid's Elements was revised by Al Mamun, but another and more comprehensive Arabic translation was that of Tabit ben Korra, a well-known astronomer, which included two additional books written by Hypsicles and Damascius. It was in the reign of Caliph Al Mamun (814-833) that the first notable author of mathematical books appears, namely Mohammed ben Musa Hovarezmi; he was engaged by the Caliph in making extracts from the Hindoo and Greek writings, and also in measuring a degree of the earth's meridian; and from this time forward Euclid became the text-book for mathematical knowledge in the great centre of learning at Cordova in Spain; but it was confined to the Arabic language until the 12th century when Adelard or Athelard of Bath, after travelling in the East, came to study at Cordova and there found the Arabic MSS. which he translated into Latin; it was this translation which Campanus of Novara, *circa* 1260, edited under his own name; it was eventually published by Erkard Ratdolt at Venice in A.D. 1482, in black letter, and was the first *printed* edition of Euclid. The fact of its being translated first into Arabic and then into Latin resulted in great discrepancies; De Morgan especially cites authorities who condemned the Latin translation of the Adelard-Campanus text with great severity.

**SIMON GRYNAEUS.**

We must pass on to A.D. 1533 to find the time when at last the old original Greek MSS., which had been lost for close on 700 years were discovered and once more the Στοιχεία of Euclid in their true form were given back to the World; this was accomplished by probably the greatest Greek scholar on the Continent in the 16th century, Simon Grynaeus, the companion of Melancthon and Luther. The edition was printed at Basle, A.D. 1533, entirely in Greek without Latin, and I have found a copy of this interesting work in the British Museum Library; on the title page is found ἐκ τῶν θέωνος συνουσιῶν showing that Simon Grynaeus used Theon's text. This remained the only printed Greek text of all the books until the 18th century. We now come to A.D. 1570 when the first English Euclid was published by Sir Henry Billingsley, who became Lord Mayor of London in 1591; this was translated from the Greek of Simon Grynaeus. There is a copy of this edition also at the British Museum; the preface is written by the famous magician, Dr. Dee, whose portrait is on the frontispiece; the original copy with Billingsley's autograph and numerous corrections, bound up with a copy of Simon Grynaeus' Greek Text, Zamberti's Latin translation, and an address to the reader by Philip Melancthon dated "Wittenbergae, mense Augusto MDXXXVII" is now preserved at Princeton College in America.[2] It was not till 1703 that the Oxford Greek edition of all the works attributed to Euclid was published by David Gregory under the title Εὐκλείδου τὰ σωζόμενα; this was published under the anspices of Dr. Edward Bernard, the famous Savilian Professor at Oxford and the intimate friend of Ashmole.

I have given these particulars of the Bibliography of Euclid's Elements, because there can be no doubt that *Masonry* from the earliest times, was not only intimately connected with geometry but was truly, as our oldest MSS. state, so far geometry itself, that the secret knowledge of certain geometrical truths was handed down from generation to generation in the working of craft ritual; geometry was, in fact, synonymous with masonry, and I shall now put certain facts before you which will I think go far towards proving that those legends in our oldest MSS., which refer to the advent of Masonry into Europe, have their origin in the actual introduction of Euclid's Elements. Euclid was synonymous with geometry, masons were initiated into the secrets of geometry and it was, as Bro. Rylands has clearly shown,[3] by the knowledge of geometry that they were able to raise such marvels of Architectural beauty.

Let us now go back to 1533, when the first perfect edition of the Elements of Euclid in Greek came to this country. Men of thought throughout Europe were revolting against the tyranny of priestcraft, the light of the great truths imbedded in physical science so long crushed as magic by the dominant ecclesiasticism, flashed up in all directions, showing the blackness and viciousness of that ignorance to which human nature

[1] Florian Cajori.

[2] *Vide American Journal of Mathematics*, vol. ii., paper by Geo. B. Halstead on "The First English Euclid."

[3] *A.Q.C.* vol viii., p. 91, *seq.*

for centuries past had been looking for guidance and spiritual welfare. The Renaissance was the revolt of human intellect against servitude to those who had shown themselves unworthy of confidence, and the study of mathematics, especially geometry as the great trainer of human thought, had probably a much larger share in the reformation than has hitherto been supposed. It is at all events a strange coincidence that the unearthing of the old Greek MSS. of Euclid and their being spread broadcast by the aid of the printing press were contemporary with the first signs of revolt and were followed closely by the advent of "The Age of Reason in Europe."

In Melchior Adams *Vitæ Eruditorum* there is a short life of Simon Grynaeus, principally narrating his co-working with Melancthon and Luther; he appears to have been imprisoned at Buda Pesth for speaking out too plainly; in 1523, however, he was installed in the chair of Professor of Greek and Philosophy to the University of Heidelberg by Ludwig the Elector Palatine, and it was probably during his connection with that great seat of learning, or shortly afterwards, that he became possessed of the old Greek MSS., because only ten years later we find him in Basle having completed the editing and printing of the first Greek Euclid from the original MSS. Where he procured them we are not told, but he had travelled to Constantinople and Rome, and it may have been at some of the Libraries at the former place that he unearthed these valuable MSS. After this he passed through France and came to England with a recommendatory letter from *Erasmus* to W. Montjoy, dated Friburg, March 18th, 1531. In this letter, after desiring Montjoy to assist Grynaeus as much as he could, in shewing him libraries and introducing him to learned men, Erasmus adds the following description of the man: "Est homo Latine Græceque ad unguem doctus, in philosophia et Mathematicis diligenter versatus, nullo supercilio, pudore pene immodico, pertraxit hominem istuc Britanniæ visendæ cupiditas, sed præcipue Bibliothecarum vestrarum amor. Rediturus est ad nos, etc." Erasmus recommended him also to Sir Thomas More from whom he received the highest civilities, and we fortunately have particulars of the meeting of these two interesting men in his (Grynaeus') edition of Plato's Works, published at Basle 1534, and dedicated to John More, the Chancellor's son, as a testimony of gratitude for favours received from the father; the following passage in the dedication shews Sir Thomas as well as Grynaeus in a very amiable light:—

"It is you know three years since arriving in England and being recommended most auspiciously by my friend Erasmus to your house, the sacred seat of the Muses, I was there received with great kindness, was entertained with greater, was dismissed with the greatest of all. For that great and excellent man your father, so eminent for his rank and noble talents, not only allowed to me, a private and obscure person, (such was his love of literature) the honor of conversing with him in the midst of many public and private affairs, gave me a place at his table, though he was the greatest man in England, took me with him when he went to Court or returned from it, and had me ever by his side, but also with the utmost gentleness and candour enquired in what particulars my religious principles were different from his; and though he found them to vary greatly, yet he was so kind as to assist me in every respect, and even to defray all my expenses. He likewise sent me to Oxford with one Mr. Harris, a learned young gentleman, and recommended me so powerfully to the University, that at the sight of his letters all the libraries were open to me, and I was admitted to the most intimate familiarity with the students."

It was Simon Grynaeus who discovered in a Convent on the banks of the Rhine the five last books of *Titus Livius*, and who sent them to Erasmus, to whom we owe the publication of that valuable MS.[1] We get a further reference to him from Anthony Wood's *Athenæ Oxonienses*, where he states that while Simon Grynaeus was at Oxford he had such a liking for old writings that he stole several rare MSS. from there. The passage is as follows:—

"Sure, I am, that while he continued there (Oxford), he visited and studied in most of the libraries, searched after rare books of the Greek tongue, particularly after some of the books of commentaries of Proclus Diadoch, Lycius, and having found several, and the owners to be careless of them, he took some away, and conveyed them across the seas as in an epistle by him written to John, son of Thomas More, he confesseth;" but although there are over sixty works by Simon Grynæus in the British Museum Library, among which are many epistles, I have not yet been able to find the one referred to, and although Grynaeus may have taken away some old MSS., it is quite open to doubt whether he did so without the knowledge of the owners. In connection with this there is a curious note printed at the bottom of the first page of *Catalogus Librorum Manuscriptorum* of Anthony Wood deposited in the Ashmolean Museum at Oxford, as shewing the care taken in his time of old MSS. It runs as follows:—

[1] From Nouvelle Biographie General, Didot Freres, Paris 1864; Chalmers Biographical Dictionary, and a valuable old Biographical Dictionary without publishers name in the library of G. Leeson Prince, Esq., F.R.A.S.

"No oath is required from persons who consult the MS. Papers in this Museum,—a point worthy the consideration of visitors."

It would be important if we could discover what MSS. these were which were taken away by Simon Grynæus; they could hardly have been the Greek MSS. of the Elements and if they were some of our Craft MSS. Constitutions, it would of course materially strengthen my argument. I am now able by the courtesy of a brother Fellow of the Royal Astronomical Society, Mr. C. Leeson Prince, to put before you a portrait of this wonderful man taken from "*Jan Jac Boisardo Vesunti Icones quinqvaginta virorum illustrium, Francofurti Anno* MDXCVII.," the M.S. in his hand and the grasping spiders in the margin may perhaps be a reference to his visit to the Oxford libraries.

In the old *Black Letter* MS. called the Grand Lodge Roll No. 1, a *facsimile* of which has been published in *Quatuor Coronatorum Antigrapha*, vol. IV., we find the following:—

**NAYMUS GRECUS.**

"And so yt befell that their was on curious Masson that height Naymus Grecus and that had byn at the making of Sallomons Temple and he came into ffraunce and there he taught the Science of Massonry to men of ffraunce. And there was one of the Regall lyne of ffraunce that height Charles Martell And he was a man that Loved well suche a Crafte and Drewe to this Naymus grecus and Learned of him the Crafte And took upon him the Chardges and ye mannrs. And afterwards by the grace of God he was elect to be king of ffraunce."

This manuscript is dated 25th December, 1583, it is the oldest MS. extant *with a date attached*, and Bro. Speth states that "its text is of special value because in Dr. Begemann's now received classification it gives its name to the most important family of these documents and to the most important branch of that family," and we may therefore consider that it begins as it were a new epoch in Masonic records. If we omit the Landsdowne MS., the date of which is differently estimated from 1560 to 1600, it is the earliest MS. that mentions a "Curions Masson Naymus grecus," "Sallomons Temple" and "Charles Martell." There are two older MSS., the "Halliwell" and "Cooke," which Bro. Gould (*History* p. 215), after a great deal of close reasoning and citing the opinions of Fort, Wallbran, Hughan, Richard Sims, Dr. Kloss and others, assigns, the "Halliwell" to the end of the 14th, and the "Cooke" to the 15th century;—now neither of these have any reference to Naymus Grecus or the other two excerpts, whereas the one I have quoted from and the Landsdowne, which may be taken as practically its contemporary, both mention Naymus Grecus, and in the long list of MSS. which are now extant, dated after these two, there is not a single one out of the twenty-eight dated or attributed to the 17th century,[1] that does not contain this name (with more or less variation in writing). We may therefore safely put the time of introduction of Naymus Grecus into our traditions at about the middle of the 16th century or perhaps a few years later. Now it was during the 16th and 17th centuries that Anagrams and Magic Squares were so much in vogue, and it is curious to find that the letters of Simon Grynaeus, when re-arranged, form Naymus Greinos, and as this would have been written at first in Greek the ιν (in) might easily have been mistaken by the translators for the Greek κ, which becomes in English *c*, and the Greek terminal -ος becomes the English -us, and we have before us the exact name "Naymus Grecus."[2] It now becomes clearer why tradition should call Naymus Grecus a Mason, and speak of him as though he were the great teacher of Masonry; the very MSS. we are dealing with all tell us that Geometry was Masonry and Naymus Grecus was he who in the middle of the 16th century gave to the world at large that famous first Greek edition of all the books of Euclid's Elements, from which, as we have seen, the first English translation (A.D. 1570) was made and on which subsequent editions were based, and this was taking place at the very time when we find the tradition of Naymus Grecus introduced into our Constitutions.

One more reference and I have done with the subject for the present. Everyone who has read these old MSS. and come across the account of Naymus Grecus must have been struck by the strange use of the word *Curious* attached to the man. I have come to the conclusion, as no doubt many of you have also done, that every important word or phrase or tradition in these wonderful old MSS. had at one time a meaning; the chronology may be wrong and the tradition of one country made to refer to another nation, but a skeleton of the truth is there and it was to clothe these skeletons with their original garbs that the Lodge Quatuor Coronati was inaugurated. It behoves us therefore to rout up every

[1] See *A.Q.C.*, vol. iii., p. 163.

[2] In the Introduction to Gow's History of Greek Mathematics he says:—"I have tried to write proper names following indeed Smith's Dictionary of Greek and Roman Biography, in a way which should generally indicate the Greek form and pronunciation without offending the ordinary eye. I have always written C for κ and final -us for -*os*." The Euclid of Simon Grynaeus was entirely in Greek and this may have influenced the writer or transcriber of the MSS. to write *Grecus*; in the *Antiquity MS*, dated 1686 to which Bro. Gould says, "I attach the highest value of all," we actually have Greecinus, containing the *c* and the *in* together.

SIMON GRYNÆUS Philos. & Theol.
B.
Natus Veringæ in Suevia
An. 1493
Ob. Basileæ,
An. 1541. Kal. Augusti.
Non nomen tantum dedit huic Grynæus Apollo,
Ipsum etiam fausta contigit omen auc.

possible explanation and have it thrashed out in these meetings. I have read this passage relating to Naymus Grecus many hundreds of times in one MS. or another, but the same feeling of surprise at the use of the word *curious* as descriptive of the man is always there, so much so that I determined to investigate it and the result is either an extraordinary coincidence, or is a direct proof of the correctness of my theory that Naymus Grecus was connected with Euclid's Elements and through a Greek Source.

Marinus of Flavia Neapolis in Palestine, a philosopher and rhetorician was the pupil and successor of Proclus, and Proclus, it will be remembered, was the greatest commentator on Euclid's Elements, his commentary being published in conjunction with all the principal editions of Euclid, it being particularly valuable from the fact that it gives a summary of the lost History of Eudemus. Marinus wrote a life of Proclus and a preface to Euclid which were first published with the works of Marcus Antoninus in 1559, the approximate time we are dealing with; and the name used by Marinus for Euclid is κύριος στοιχειωτής, which he tells us is the name by which Euclid was called in his time (5th to 6th century);—this was published in A D., 1559 and, read then for the first time by those who were interested in geometry, provided they understood Greek, would have been repeated to those Masons who could not read Greek, and this name was no doubt commonly known, as De Morgan states[1] it was used for Euclid up to the end of the 17th century; it is also found in the Oxford edition already referred to published in 1703; and, as Naymus Grecus was the name which above all others was identified at that particular time with the Elements, he himself would naturally be called κύριος στοιχειωτής. The word στοιχεῖα (plural) was the name by which Euclid's Elements were always called, it was therefore synonymous with geometry, which our MSS. tells us was masonry, and the word στοιχεῖα would therefore designate masonry and the name of κύριος στοιχειωτής, thus given to Naymus Grecus would, when repeated among those who did not know Greek, become in English a "curious Mason," the Greek word κύριος being anglicised[2] by changing as usual the κ into c and the final -ος into -us.[3] When, however, I come to deal with the reference to Charles Martell I shall shew further and still stronger reasons for translating the word στοιχεῖον (singular) by the English word "Mason."

I now pass on to my second subject. We have seen that from earliest times the knowledge of geometry was looked upon not only as the foundation of all knowledge but even by the Greek philosophers as the very essence of their religion, the knowledge of God. More than 1000 years later we find it, in the hands of the monks, employed for building grand temples to the Almighty, and its secrets religiously kept in the hands of those who, I think we may conclude, were the progenitors of our Craft Symbolism, in conjunction with which symbolism the greatest truths were handed down, by word of mouth only, from generation to generation.[4]

**THE GREAT SYMBOL.**

At the formation of the first Grand Lodge in 1717, Anderson, in his great compilation of the history and tenets of our wonderful Fraternity, refers to a certain symbol as "that amazing *proposition* which is the foundation of all Masonry"; and this sentence is the key by which I think we can open up and explain what in olden times was the great secret of our craft ancestors, but which, for many years, has been forgotten and lost to our knowledge.

If we examine the *proposition* in question we find that it consists of and explains the properties of a certain triangle: the principal feature of this triangle, and in fact that from which it received its name, is a square or an angle of 90°, and we shall find that not only in the last 500 years but throughout all ages as far back as history takes us, this was considered as the great symbol of knowledge, namely: "*how to make a perfect right angle in any desired position without possibility of error*," and I shall refer to this in future as *the knowledge of the* ⌜.

[1] Smith's Dict. Greek and Roman Biography.

[2] This is not an isolated case of the word κύριος being anglicised by those who were ignorant of Greek, instead of being translated; the combination of the Greek words κύριος-λογος being often erroneously anglicised into "Curiologie" as meaning Hieroglyphics, as though the writers thought it meant curious writing.

[3] I am of course aware that the word curious was in use at that time, and what I have mentioned may be only extraordinary coincidences; the adjective *curious* thus given to Naymus Grecus because he was a great Geometer would be also transferred to those contemporary Masons who were also great Mathematicians.

[4] *Vide* Bro. Rylands interesting paper on "Craft Symbols" in *A.Q.C.*, vol. viii., and the valuable additional note by Dr. Chetwode Crawley, pp. 101-103, wherein is shown that the Mediæval Master Mason must have used geometrical methods to the exclusion of all others, that these methods were kept as profound secrets communicated only in Lodge and that the secret dogmas of Freemasonry were these Geometrical methods and not the moral sermonizing invariably attributed to them.

**THE SQUARE.**

We have seen that 2300 years ago the highest thinkers of the "Greek age of reason" considered geometry as the foundation of all knowledge, even including the knowledge of T.G.A.O.T.U., what then did they think of this symbol, the square? Did they think it symbolised knowledge? Look at its name Γνώμων (Gnomon) from which the very word "knowledge" is derived! But the word was coined ages before the philosophers were born; what was its etymon and its archaic meaning? It is generally accepted that the letters of all alphabets had their origin in the names of objective surroundings and I think it probable that we shall some day find that the Greek gamma Γ was actually the name, or etymon of the name, designating the ⌜ in earliest times. *Geometry* was the foundation of knowledge and Γνωμων was *the knowledge of the square*; if now we go to Egypt, the land from which Greece derived so much of her knowledge, we find from the Ahmes papyrus that "all geometrical calculations of areas were founded on the right angle."[1] The ⌜ was therefore their basis for *measuring*, and we seem in this symbol to find the very meaning of the later word "Geometry" (Γῆ μετρέω). But I have still further evidence to bring to bear on the subject. The philosopher Democritus of Abdera (*circa* B.C. 460-370) is quoted by Clement of Alexandria as saying:—γραμμέων συνθεσίος μετὰ ἀποδείξιος οὐδείς κώ με παρρήλλαξεν, οὐδ' οἱ Αἰγυπτίων καλεόμενοι Ἁρπεδονάπται.[2] "In the construction of plane figures (literally composition of lines) with proof no one has yet surpassed me, not even the so-called *Harpedonaptae* of Egypt." Their name is obviously derived from ἁρπεδόνη a rope, and ἅπτειν to fasten, meaning rope-fasteners or rope-stretchers; Cantor[3] explains that their function was to secure the exact orientation of their temples and other public buildings; the inscriptions show that only the N and S line was drawn by actual observation of the stars, and the *problem* was to draw another line due E and W at right angles to the first line. It appears from the practice of Heron of Alexandria,[4] of the Ancient Indian,[5] and also the Chinese Geometers,[6] that a common method of securing a right angle between two very long lines was to stretch round three pegs a rope marked off into three portions, which were to one another as 3 : 4 : 5; by moving these pegs till the marks on the rope came to the angular points, a right angled triangle is formed as follows:—

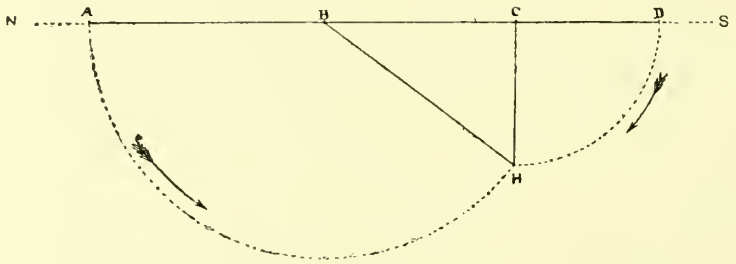



*Fig.* 10.

N S is the known meridian, A B C D the rope marked off into three portions, peg down at B and C and sweep the ends A and D round to meet at H, then C H is at right angles to N S and is therefore due E and W. Cantor says that the operation of rope stretching was one of unknown antiquity, being noticed in a Deed, written on leather, of the time of Ahmenemhat I., preserved in the Berlin Museum, which takes us back to at least 2000 years B.C., and still we find that the "*how to make a perfect right angle without the possibility of error*" is considered the most important geometrical knowledge, so much so that those who understood how to accomplish this were not only held to be the cleverest geometers of their time, but were actually called by the name signifying that *knowledge of the* ⌜

These Harpedonaptae were therefore in possession of this knowledge, but it is clear that the compilers of the Ahmes papyrus had not attained to the full knowledge, all their calculations were made on the basis that all triangles and quadrilaterals were *right-angled*, they quite overlooked the fact that every triangle, and also every quadrilateral having equal opposite sides, could not be treated in the same way; to them an isosceles triangle equalled

[1] Math. Hanb. Nr. 49. Pl. 17.
[2] Strom. 1. p. 357 (Potter's ed.)
[3] Vorles. 1, pp. 55-7 (Egyptian temple inscriptions).
[4] *Ibid*, pp. 324-5 (Heron).
[5] *Ibid*, pp. 540-2 (The Culvasutras).
[6] *Ibid*, pp. 580-1 (Chinese "Figur des Seilles").

half the product of its base and one side (Math. Handb. Nr. 51, pl. 17) instead of half the product of its base and its *altitude*, namely the *perpendicular* let drop from vertex to base. They in fact were ignorant of the value of the gnomon or perpendicular when dealing with figures that were not rectangular, shewing that in those very ancient times (Birch, *circa* 3400 B.C.) the original compilers of that Mathematical Treatise were not fully cognisant of the practical application of the knowledge of the ⌐. The symbolic or psychological application of this knowledge can however be traced to very carly times, but it is more suitable to a paper I hope some day to lay before you, on "Wisdom, Strength and Beauty," besides which I recognise that unless my remarks are confined as much as possible to the operative or physical side, it will be impossible for me to do justice to my subject in the short time allotted to the reading of our papers. I will only state here that we find it used as the symbol of *life* among the Ancients in the form of the *Tau cross*, the *Crux ansata*, the *Phallos*, the *Stela* which was placed before the temples, the *Linga* of the Hindu, and probably also the *pillars* before Solomon's temple.

**SYMBOLISM OF THE SQUARE IN GREECE.**

Let us now pass from Egypt to Greece and see how far the knowledge of the ⌐ has progressed by the 6th century B.C. We find it has made considerable strides; it has in fact become the foundation, or first principle (στοιχεῖον) of philosophy, it has given its name to the *odd* numbers which henceforth are called *gnomonic* numbers as personifying the *male* sex, the reason for which we shall see hereafter; we find that the right-angled triangle of the Harpedonaptae is now called by the name of the *Nuptial* figure, or Marriage. Plutarch tells us in explanation: "The Egyptians imagined the *nature of the Universe* like this most beautiful triangle, as Plato also seems to have done in his work on the State, where he sketches the picture of Matrimony under the form of a right-angled triangle. That triangle contains one of the perpendiculars of 3, the base of 4, and the hypotenuse of 5 parts, the square of which is equal to the squares of those sides containing the right angle. The perpendicular (3) is the Male, *Osiris*, the originating principle (ἀρχή); the base (4) is the female, *Isis*, the receptive principle (ὑποδοχή); and the hypotenuse (5) is the offspring of both, *Horus*, the product (ἀποτέλεσμα)"[1]. We can therefore understand why the Pythagoreans laid such value on the discovery of the *law of the three squares*, which we now know as the "Theorem of Pythagoras." The central point of the figure was the ⌐ around which clustered the "System of the Universe," and it was on that Gnomon alone that the very life of the "Universe" rested, for the law only held good when the angle was a Right angle, and the ⌐ was therefore truly called Γνώμων or Knowledge; but we can, I think, go still further in tracing the thought which these Philosophers had on the subject. The *odd* numbers were called male or perfect, and applicable to the celestial Gods, whilst *even* numbers were female, imperfect and applied to the terrestrial and infernal deities. Virgil in his eighth Eclogue says:

"Terna tibi haec primum triplici diversa colore
"Licia circumdo; terque haec altaria circum
"Effigiem duco; *Numero deos impare gaudet.*"

Which Dryden translates:—

"Around his waxen image first I wind
"Three woollen fillets of three colours join'd
"Thrice bind about his thrice-devoted head
"Which round the sacred altar thrice is lead
"*Unequal numbers please the gods.*"

But why were the unequal numbers called gnomonic? What have they to do with our subject, the knowledge of the ⌐? In Heron's *Definitiones* (No. 59) you will find that a *gnomon* means that figure which being added to any figure preserves the original form; the same definition though from a different aspect is stated in Euclid Book II. Def. 2.

Now Pythagoras, whose great discovery was the fact that the squares on two sides of a right-angled triangle are equal to the square on the hypotenuse, probably formed each odd number of monad squares, (say 5) into a gnomon (fig. 12), which when added to the

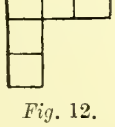


*Fig.* 12.

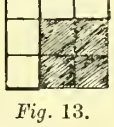


*Fig.* 13.

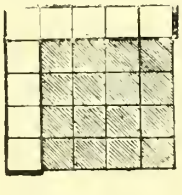


*Fig.* 14.

[1] Plutarch. Isis and Osiris.

lower form of square, (namely 4) still forms a square (fig. 13), and taking the case of the particular triangle we have been examining and which Proclus tells us was known to Pythagoras (derived according to Plutarch from the Egyptians), we have in the square (described on 3) the gnomon of 9 monads (the Male = Osiris) joined to the square (described on 4) of 16 monads (the female = Isis) and thus is generated the square (described on 5 the hypotenuse) of 25 monads (the Offspring = Horus) fig. 14), and it was probably this conception which greatly enhanced the importance of the properties of the right-angled triangle, and from which 3 and all subsequent odd numbers were called the numbers of the ⌐ or gnomonic numbers which were male or generating. M. Paul Tannery states in his *La Géométrie Grecque*, p. 105, that he has found the expression τὸ θεώρημα τῆς νύμφης designating the "Theorem of Pythagoras" in G. Pachymeres (MSS. de la Bibliothèque nationale) and he states that the Arabs also called it the "Theorem of the Bride," both of which are very interesting corroborations of Plutarch's statement, showing an Egyptian origin of this idea.

**THE 47th PROBLEM.**

It appears from Proclus that Pythagoras did not know of the general proof that the square on the hypotenuse of *every* right-angled triangle was equal to the sum of the squares on the two sides, the particular proof given in Euclid I., 47. being attributed to Euclid himself: Pythagoras knew the special case in which the two sides are equal, which was also no doubt known to the Egyptians, but his general method was based on the fact that the n th square together with the n th gnomon = the (n + 1)th square; if the $n^{th}$ gnomon contains $m^2$ nomad squares, m being an *odd* number we have

$$2n + 1 = m^2 \text{ and therefore } n = \frac{m^2-1}{2}$$

namely, he takes any *odd* number for the *shorter side*, he takes the square of that diminished by unity and divided by 2 for the *longer* side, and the longer side increased by unity is his *hypotenuse*. Plato, on the other hand, starts with an *even* number as the *longer* side; the *shorter* side is found by squaring the half of the longer side and substracting unity, the *hypotenuse* being found by adding unity to the square of half the longer side,[1] namely on the basis that the sum of two successive *gnomons* contains an even number of monad squares and may consist of $m^2$ unit squares where m is an even number, from which we get:—

$$(2n - 1) + (2n + 1) = m^2 \text{ and } n = (\tfrac{m}{2})^2$$

Kepler was acquainted with this work of Proclus and quotes from it in many places in his *Harmonia Mundi*.[2]

The probable mode by which Pythagoras proved the theorem of the three squares is suggested by Bretschneider:—[3]

A square can be dissected into the sum of two squares and two equal rectangles as in Euclid II., 4, these two rectangles can, by drawing their diagonals, be decomposed into four equal right angled triangles, a,b,c,d, the sum of the sides of each being the sides of the squares as in fig. 1; again, these four right angled triangles can be placed so that a vertex

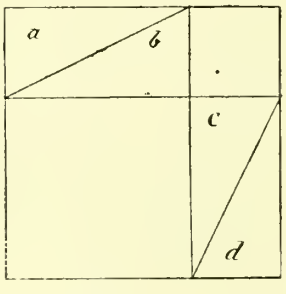



*Fig. 1*

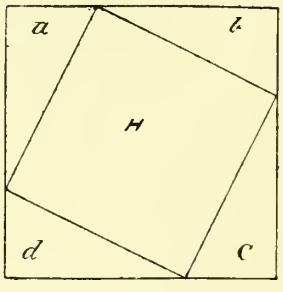



*Fig 2*

of each shall be in one of the corners of the square in such a way that a greater and less side are in continuation as in fig. 2. The original square is thus dissected into four triangles, a,b,c,d, as before, and the figure H which is the square on the hypothenuse. This square H then, must be equal to the sum of the squares on the sides of the right angled triangles.

[1] Proclus ed. Friedlein, p. 428, and Heron Geom et Ster, ed. Hultsch, pp. 56, 57.
[2] Kepleri, Opera Omnia ed. Frisch. Vol. viii., p. 163 *et seq.*
[3] Bretsch Geom. vor Eukl. p. 82. See also Camerer Euclidis Element, vol. i., p. 444.

The Hindoo method was as follows, taken from the Vîja-ganita (Root calculations), a section of the *Lilavati* (= The Noble Science), a chapter on mathematics in the Siddhânta-Siromani of Bhâskarâ Acârya.[1] In this case the right-angled triangle is drawn four times in the square (of the hypotenuse) so that in the middle there remains a square whose side equals the difference between the two sides of the right-angled triangle, vide fig. 3.

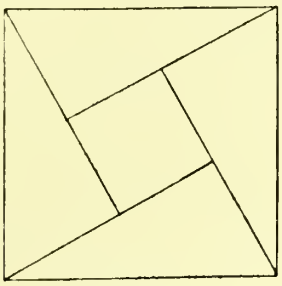


*Fig 3.*

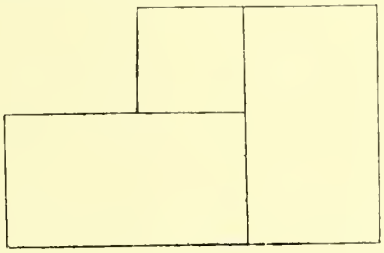


*Fig 4.*

Arranging the square and the four triangles in a different way, they are seen together to make up the sum of the squares of the two sides (fig. 4.) "Behold!" says Bhaskara, without adding another word of explanation. The same figure and proof is given 200 years earlier by the Arab Abû'l Wafâ (A.D. 940-990), who translated the treatise on Algebra by Diophantus. Bhâskarâ also gives another proof:—The triangle is divided into two similar triangles by a perpendicular to the hypotenuse drawn from the vertex. Let H be the Hypotenuse then :—

$$A : H = D : A, \text{ and } B : H = C : B$$

from which we get :—

$$H.D + H.C \text{ or } H (D + C) \text{ or } H^2 = A^2 + B^2 \quad \text{QED}$$

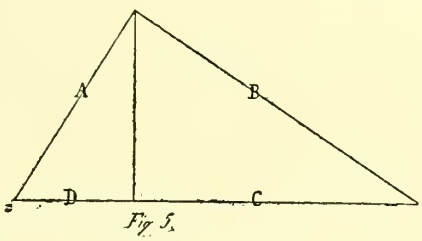



*Fig 5.*

The Chinese also appear to have had a similar proof, there being a reference to it in a Chinese Book called by the name of *Tcheou pei* or "Signal in a circle," of which the first part containing the passage is attributed to B.C. 1100. Here the same figure as Bhaskara's is drawn and named "The Rope figure," as though it was intended to explain the practice of some Chinese Harpedonaptae.

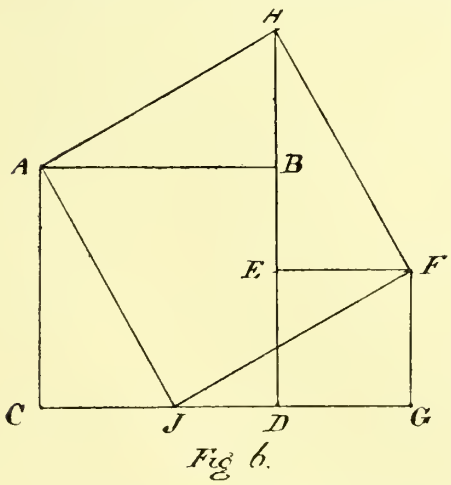



*Fig 6.*

The subject would not be complete without an example taken from modern times; perhaps the most interesting demonstration is the following :— Take any two squares A,B,D,C, and E,F,G,D, and place them in contact so that their bases form a straight line as in fig. 6. On the line of their bases mark off J,G., equal to C,D and produce the line DB to H making EH also equal to JG and join JA, AH, HF, FJ. It is then clear that the triangle ACJ is equal in all respects to the triangle HEF and the triangle HBA to the triangle FJG, from which it follows that the two given squares are together equivalent to the figure HAJF and by Euclid I. 32, it is clear that this figure is a square and the side AJ is the hypotenuse of a right-angled triangle of which the sides AC, CJ, are equal to the sides of the two given squares.

The Philosophy of Pythagoras was based principally on the properties of numbers, and in those early days before algebraical expressions or numerical symbols were used, a certain *number*, its *multiplication by itself*, and its *product* with another number, were respectively represented by a *line* of a certain length, the *square* described on that line, and the *rectangle* bounded by lines representing the two numbers. If, bearing this in mind, we now examine that form of a right-angled triangle in which the two sides are equal, we shall be able to understand the mystery attached to the Theorem of the Three Squares, by those

[1] Colebrooke's Algebra, etc., of Brahmegupta and Bhaskara.

to whom *irrational* quantities must have been an unknown land. From the examination of tiled floors, the Babylonians and Egyptians and after them the Greeks, would no doubt have seen that the rule of the three squares held good in this particular case fig. 7, as well as in the case where the sides were in the ratio of 3 : 4 : 5, but when they tried to ascertain the length of the hypotenuse, the length of the equal sides being given, they met with a problem which baffled all their ingenuity. We have seen that Pythagoras devised a rule by which integral numbers could be found such, that the sum of the squares on two of them equalled the square on the third: he took an odd number $(2n + 1)$ for one side, then $\frac{(2n+1)^2-1}{2} = 2n^2+2n =$ the other side, and $2n^2 + 2n + 1 =$ the hypotenuse. If $2n + 1 = 9$ then the other two numbers are 40 and 41. But this rule only applies to cases where the hypotenuse differs from one of the sides by unity. When a right-angled triangle with *equal* sides is examined, any number whatever, integral or fractional, may be given to the side and yet it will be *impossible* to find the exact length of the hypotenuse. Here was the deep mystery which the Pythagoreans saw in *irrationals*, and which they kept as one of their profoundest secrets, calling it a symbol of the *unspeakable*. Hankel well describes the position when speaking of the theory of irrational quantities which Eudemus attributes to Pythagoras. "It was indeed a thought of extraordinary boldness, to assume that *straight lines* could *exist*, differing from one another not only in length, namely in quantity, but also in *quality* which though real was absolutely *invisible*."[1]

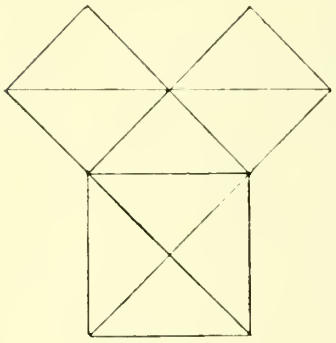


Fig 7

**QUADRATURE OF THE CIRCLE.**

There were three great problems of Antiquity which engaged the attention of geometers at this time; they were the "*Trisection of an angle*," the "*Duplication of a cube*," and "*Squaring the circle*." The first, according to Proclus, was solved by Nicomedes by means of the *conchoid*, and by others, by means of the *quadratrix* of Hippias and Nicomedes, and the *spirals* of Archimedes: the second was reduced by Plato to the problem of finding two mean proportionals to two straight lines. The subject of the third, namely the problem of Squaring the Circle, is too long to follow here, though of considerable interest to our subject; but I must not omit to point out that the only solution of the exact rectilineal representation of the area of the circle is by means of a right-angled triangle, Archimedes proving that the area of every circle is equal to that of a *right-angled triangle*, one of whose sides containing the right angle is equal to the radius and the other side to the circumference, the proof is found in his book "Circuli dimensio," and as it is short and so characteristic of Archimedes' style I give a literal translation, the symbols only being

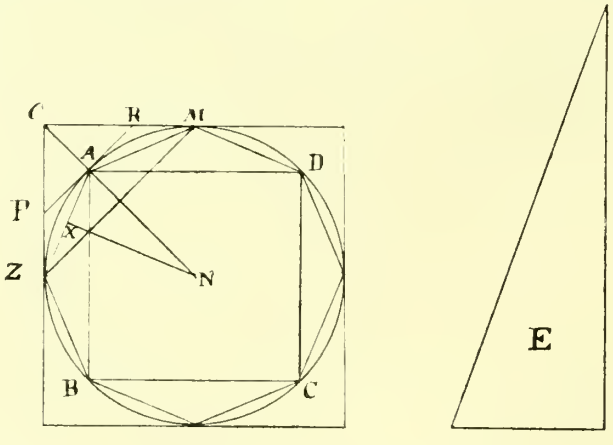



Fig 8

introduced. Let the circle A B C D be related to the triangle E according to hypothesis. I say it is equal to the triangle E. For if possible let the circle be greater and let the square A C be described in it, and let the circumferences be bisected, and let the segments be finally less than the excess of the circle over the triangle, then the rectilineal figure is

[1] Hermann Hankel. Zur Geschichte der Mathematik in Alterthum und Mittelalter. Leipzig, 1874.

> the triangle. Take the centre N and the perpendicular N X. Then N X is < the side of the triangle and the periphery of the rectilineal figure is < the other side, for it is less than the circumference of the circle. The rectilineal figure is therefore < the triangle which is absurd. But let the circle if possible be less than the triangle E and let the square be circumscribed and let the circumference be bisected and let tangents be drawn through the the point of bisection. The the angle O A R is a right angle, therefore O R is > M R for M R = R A. And the triangle R O P is > $\frac{1}{2}$ O Z A M. Let the segments similar to P Z A be left less than the excess of the triangle E over the circle, then the circumscribed rectilineal figure is < E which is absurd for it is > E since N A is equal to one side of the triangle and the perimeter is greater than the other. The circle is therefore equal to the triangle E.

It is with reluctance that I have to pass on without further reference to this subject. The problem of squaring the circle has exercised more minds and probably played a greater part than any other single question in the evolution of geometrical thought from the earliest times; it is a subject that has the makings of one of the most fascinating romances to be found in the history of human searchings after truth.

The time left to me is, however, brief and I must be content with having given you an instance which, whilst adding to those facts which I have laid before you for the express purpose of showing why Anderson used the words "That amazing proposition which is the foundation of all Masonry," further strengthens my theory that the *key* by which we may open up and explain the great secret which for centuries has been lost to our Craft is to be found in the *knowledge of the* ⌐. The subject of squaring the circle was undoubtedly looked upon as the greatest problem handed down to us from ancient times, and the only means by which the rectilineal area of that circle had been exactly represented was the very *right-angled triangle* which the Pythagorean Theorem expounds; that fact alone must have invested Euclid I., 47, with extraordinary interest to geometricians, and therefore to masons in the middle ages. But we must not rest contented with marvelling at the properties of a right-angled triangle when that triangle has been formed; the true knowledge of the ⌐, as we have seen from the most ancient times, was *How to make a perfect right angle without the possibility of error.* To an operative mason there could have been nothing more important, and I shall now lay before you what in late operative times I believe to have been a secret of a M.M., which had been lost.

A perfect right angle can most easily be formed on any given line, *with, i.e., by means of* but not *at*, the *centre* of said line. . . . . .

(*Here followed certain esoteric explanations which cannot be printed.*)

**THE RIGHT ANGLE.** Now follow me with the knowledge which we have gained concerning the evolution of thought from the earliest *dawn* of geometry, and which has led us up to the knowledge of the ⌐. A right-angled triangle is composed of a line (the hypotenuse) and two other lines drawn from either end which meet together and form at their junction an angle of 90°:

Problem:—How to form this angle of 90° without a possibility of error. It can be done with or by means of the centre; draw a line A B to represent the hypotenuse and make the centre of that line C.

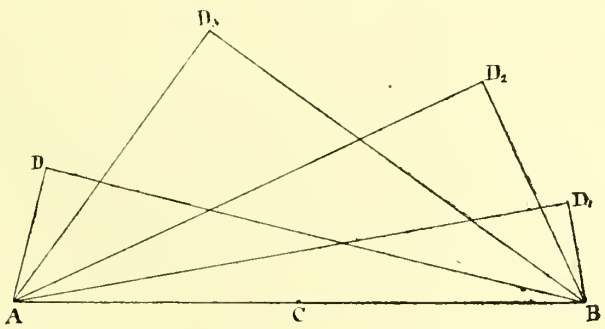



*Fig 9*

By means of that point C you can now form on that line any number of angles of 90° *in any position*, relative to that line, if you have received the true knowledge of the Square, namely, take any point you like for the place of the desired angle *provided the distance from the centre is equal to the distance* C A, take D towards the left or $D^1$, to the right or any number of other points you like say $D^2$, $D^3$, and draw from A and B lines meeting at these points, you will then have formed a number of right-angles which *must* be *perfect* without a

possibility of error and you have attained to a knowledge of the ⌜, the heritage of a M.M. You *cannot err*, even if you tried your best to do so, because from the nature of construction the points are all on the circumference of a circle with centre at C and radius C A, and no right angle can be formed on A B as a base unless it has its right angle on the circumference; if the point is taken outside the circle the angle will be less than 90° and, if taken within, the angle will be greater than 90°.

I have accumulated numerous references showing that this knowledge was known to the Ancients, but I will mention only three at intervals of 1000 years. Let us go back to the 6th and 7th century B.C. to Thales the first Greek geometer and Pythagoras his pupil, and we find that *this* was one, if not the greatest of their geometrical secrets.

"Pamphila (who was a female historian of considerable reputation in the reign of Nero, an Epidaurian according to Suidas, but an Egyptian according to Photius) relates that Thales having learned geometry from the Egyptians was the first person to describe a right-angled triangle in a circle: others, however, of whom Apollodorus the calculator (ὁ λογιστικός) is one, say the same of Pythagoras."[1]

Let us come on to the 4th or 5th century A.D., and we find Proclus stating:—

"On which account if anyone (stating it as a problem) should say that he wishes to describe a right-angle in a semi-circle, he must be considered as ignorant of geometry, since every angle in a semi-circle is necessarily a right one."[2]

And it is as a matter of fact embodied in Euclid's Elements, Book iii. Prop. 31.

Once more moving forward another thousand years to the 13th century we find Dante referring to it as a mysterious truth:—

"O se del mezzo cerchio far se puote
"Triangol sì, ch'un retto non avesse."[3]

Now we know that from the 7th to the 13th century, Cordova in the West was the great centre of learning to which all men of thought and letters gravitated. We know that for many centuries the knowledge of geometry became a dead letter in the East commencing with the imperial edict of Justinian in A.D. 529, closing the Acadamies at Athens because he disapproved of what he called heathen learning, and the best architects and artisans would have gone westward and taken with them the knowledge of their crafts; some remnants of geometrical knowledge or traditions may, however, have been left behind and handed down by means of trade societies, and it may have been that among them on the revival of learning in the 15th and 16th centuries, there was current a story that an operative and mathematical secret had been at one time lost and a suggestion that it should be looked for in the great University of the West, instead of in the East or traditional seat of all learning. Whether this is the real origin or not, it is certain that this same "Secret of the Square" was known among the Steinmetzen some hundreds of years ago (perhaps in the 16th century when Simon Grynaeus published his famous Euclid), because I find that the curious doggerel called the Steinmetzen Spruch which Bro. Speth brought before our notice in *A.Q.C.*, vol. viii., p. 217, is nothing else than the same recipe for making a perfect right-angle without possibility of error.

The Spruch runs as follows, with a literal translation:—

| *German.* | *Literal Translation.* |
|---|---|
| Was in Stain-Kunst zu sehen ist | What in Stone-Craft to see is |
| Dass Kein jrr noch Abweg ist | Which no error nor By-path is |
| Sonder schnur recht ein Linial | but line right (straight as a line); A Line |
| Durchzogen den Cirkel vberall | throughdrawn the Circle, overall |
| So findst du Drey in viere stehn | Thus findest thou Three in four stand, |
| Und also durch eins ins Centrum gehn | And thus through one in the centre go |
| Auch weider auss dem Centro in drey | Also again out of the centre in three |
| Durch die vier im Cirkel ganz frey | Through the four in the Circle quite free. |
| Des Stainwerks kunst vnd all die Ding | The Stonework craft and all the things |
| Zu forschen macht das lehren gring | To investigate makes the learning easy |
| Ein punct der in den Cirkel geht | A point which in the Circle goes |
| Der im Quadrat vnd drey angel steht | Which in the square and three angles stand |
| Trefft ihr den punkt so habt ihr gar | Hit ye the point then have ye done |
| Vnd kompt aus Noth Angst vnd Gefahr | And come out of Need, Fear and Danger |

[1] Diogenes Laertius i., c.i., n. 3, ed. C.C. Cobet, p. 6.
[2] Proclus ed. Friedlein, pp. 79, 80.
[3] Par. c. xiii., 101.

Hie mit habt ihr die ganze kunst
Versteht ihrs nit so ists vmbsonst
Alles was ihr gelernt hab:
Das klagt euch bald, damit fahrt ab.

Here with have ye the whole Science
Understand ye it not so is it in vain
All which ye learnt have:
Of that bewail yourselves soon, therewith depart.

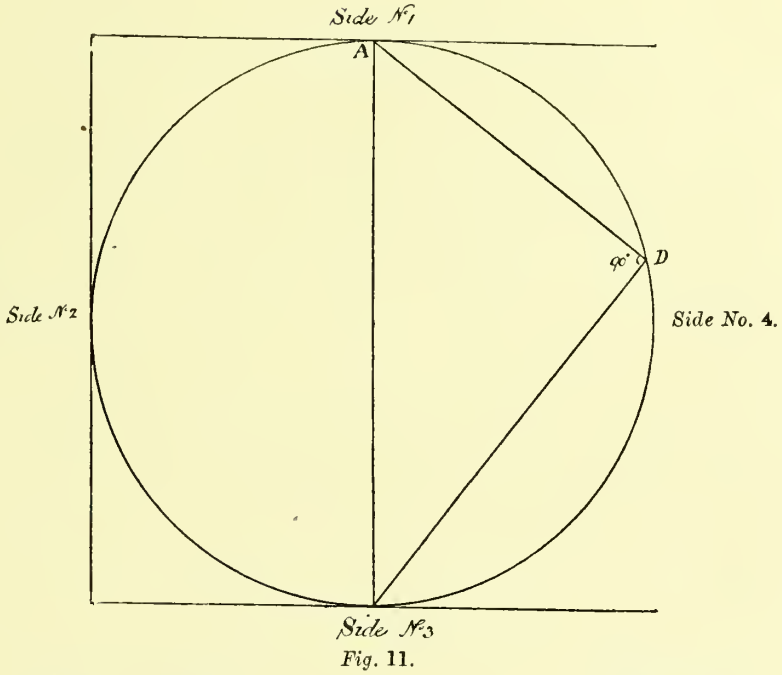



*Fig.* 11.

| *Literal Translation.* | | *Explanation.* |
|---|---|---|
| | | *Construction.* |
| A line throughdrawn the Circle" | = | The *Diameter* A. B. |
| "All round thus findest thou three in four stand" | = | All round the circle (namely, the circumference) is equal to three of these diameters, namely, three sides of the circumscribed square, or three out of four sides. These three sides are drawn in the diagram and marked Nos. 1, 2 and 3. |
| "Thus through one in the centre go" | = | Draw a line from A. the centre of side No. 1. |
| "Also again out of the centre which is in three" | = | Also draw another line, from B the centre of side No. 3. |
| "Through the four in the circle quite free" | = | The above two lines are to be drawn to any point D towards the remaining side No. 4., where the circle is seen to be *quite free.* |

*Result.*

"A point which in the *circle* goes, which in the *Square* and *three angles* stands, gives you the whole Science and you cannot go wrong, etc., etc.," namely: —*provided* the point D is on the *circle*—the *square* (right-angle) is at that point—and the two lines A D, B D, meet at that point completing the *triangle*, *then* you cannot err in making a perfect square angle of 90°, no matter where the point D is taken; you have in fact learnt the whole Science, the knowledge of the ⌜.

I have other facts connected with this subject which further confirm my argument that the knowledge of the ⌜ was formerly a professional secret confided to a Master Mason, but I cannot give them here, for the reason that, apart from the fact that I have already considerably over-stepped my limit of time, they are the very foundation stones of the three columns, "Wisdom, Strength and Beauty," concerning which I am to give you a paper at some future time.

I would, however, like to call your attention once more to the fact that in the formation of a right-angled triangle, there are *three* separate steps. First a *straight line*, second a *square*. The third is the "*knowledge of the* ⌜" or, how to combine these two, in any positon without fear of error, which, as we have seen, is accomplished *with the centre.*

Perpendicular, square, centre! Does not the sequence appeal to us as familiar? Let us recollect that Masonry in olden times was Geometry: we should therefore expect to meet geometrical truths at every step, and in their rational sequence. . . . . (*Esoteric demonstration.*)

It may be well to mention here that in old operative days before the suppression of monasteries and guilds, each Lodge or Society comprised a number of entered apprentices and fellow crafts, but only one M.M. who drew up all plans for buildings, etc., and acted in fact as architect; but when Speculative Masonry was commenced, and men of learning and high social position were admitted, it would appear that everybody wanted to be made a M.M.—and a new degree was therefore evolved. The most important secret, namely, the *knowledge of the Square*, was still reserved for the W.M. (formerly the Master Mason), but the Ritual was still worked in the Degree of a M.M. Now the explanation of the knowledge of the Square (if it were known), although of great value to an Operative, would have very little interest for a Speculative Mason, and through apathy or ignorance of Geometry the explanation may have been omitted and the meaning of the Ritual forgotten, as appears to have been the case among the Steinmetzen, the doggerel remaining but nobody knowing its meaning. The above seems a probable explanation, as the ⌜ is now the sole property of those who have attained to the chair of K.S.

I have in the foregoing confined my remarks to the operative aspect of the knowledge of the ⌜, but we know that the monasteries and other religious bodies were the great patrons of masonry in early days; these would no doubt have attached, as did the Pythagoreans before them, a religious or esoteric explanation to their principal geometrical symbols and secrets, and this would especially be the case where the operative meaning had been avowedly lost; it is probable therefore, that, following in the steps of the ancients, these religious fraternities looked upon the "centre" as ⊙ "the point within a circle, namely, "T.G.A.O.T.U.," whose horizon of operative power is the circumference of a circle of infinite extent; and, if they had the knowledge of the ⌜, the infinity of Perfection in all the attributes of T.G.A.O.T.U. would have been recognised in the fact that all emanations from that point within the circle, must be *perfect* even as we have seen the angle must be a perfect right angle without a possibility of error, provided it is described "with the centre."[1]

I have made the above short digression from the realms of operative masonry as I do not wish to suggest that the knowledge of the ⌜ was ever divulged in modern speculative freemasonry; I rather lean to the idea that it ceased to be of value when the operative element had been eliminated from the Craft, the bare ritual coming down to us from operative times, its original meaning having been lost.

In *A.Q.C.*, vol. ix., p. 165, I have already referred to the Pythagorean Theorem having been substituted for the ⌜ as the principal Symbol of the Craft. This must, I think, have taken place shortly after the time when operative gave way to speculative masonry, perhaps towards the end of the 17th century. The earliest mention of speculative or "Accepted" Masons out-side the MS. Constitutions is A.D. 1620, and by 1665 the records of the City Company of Masons shew us that a considerable number of "Accepted" Masons belonged to the Company, there being a List of them hanging up in the Hall enclosed in a "faire frame, with lock and key."[2] We can now perhaps understand how the necessity arose for a new symbol and the reason for fixing upon the figure of Euclid I., 47. As soon as men of letters and position became Masons and the reign of the speculative science began, everyone aspired to and received the rank of a M.M. and the higher office of W.M. was formed. But this could only be held by one person at one time in each Lodge, and *annual election* was therefore instituted, which resulted in there being attached to each lodge, a number of men who had already been W.M., and these received the rank of P.M.; these had all occupied the chair of King Solomon, they were therefore Past-Masters in Wisdom, and the symbol of the Pythagorean Theorem was allocated to them as not only setting forth the most wonderful *properties* of the ⌜ but because the new symbol was actually itself looked upon as the "Head of all Learning." This suggestion seems probable as during the 16th and 17th centuries the Theorem of Pythagoras was commonly called "Magister Matheseos"[3] and this is no doubt what Anderson and his coadjutors meant when they referred to it as "that amazing proposition which is the foundation of all Masonry."

In conclusion, I must ask your indulgence for having so considerably overstepped the limits generally allotted to papers read at our meetings; but the importance of the

[1] Plato, Proclus, and many other Greek writers refer to the Right-angled triangle as being Divine, the right-angle or ⌜ symbolizing the *perfection* of the Deity.

[2] C. E. Conder, Junr., the Hole Crafte, p. 9.

[3] Hankel Zur Geschichte der Mathematik im Alterthum und Mittelalter, Leipzig. 1874.

subject and the difficulty of covering sufficient ground to do justice to it must be my excuse. Time is indeed a hard taskmaster on such occasions, and from the commencement it has been a source of anxiety as to what could possibly be left out without destroying the sequence and interest which I have endeavoured to maintain to the end. I can only express the hope that I have succeeded in that difficult task to your satisfaction. I should however like to name certain of those points which I have, most unwillingly, been obliged to omit altogether, as they are so intimately connected with my subject, the knowledge of the ⌜; they will serve to shew you in what other directions I have carried my investigations and give me the opportunity of expressing my intention to refer to them on a future occasion. They are as follows :—

A. The reference to *Charles Martell* and *Solomon's Temple* introduced in the Tradition of Naymus Grecus.
B. A curious confirmation from the Mediæval Working of *Magic Squares* of my Theory that Naymus Grecus was derived from Simon Grynacus.
C. The 2,000 years struggle to solve the problem of *Squaring the Circle.*
D. Three other Forms of the Great Symbol :—The *Vesica piscis* in connection with the Erythrean Sybil :—The *Chevron* :—and the Capital G which is so prominently placed on numerous old Craft Illustrations.

(*The author of the paper then illustrated by means of the tools of an Operative Master Mason, the meaning and symbolic explanation of those Geometrical Secrets which he had shewn were known to the Elite from almost prehistoric times ; he also showed that though at a certain period the true explanations of these methods had been forgotten and others provisionally* substituted, *the true germ was still there ready to be dug up by conscientious work.*)

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Bro. R. F. Gould said that he was very sorry that time would not allow of any comments on the highly interesting and ingenious paper to which the brethren had just had the pleasure of listening. Bro. Klein had attacked a standing masonic problem from a totally new point of view, and had succeeded in interesting his hearers throughout : not least so in those parts of his address which unfortunately could not be printed. He had the greatest pleasure in moving a hearty vote of thanks to the brother, who by his lecture that evening, had so well justified his appointment to the Junior Warden's Chair of the Lodge.

Bro. E. J. Castle begged to second the vote, and as time was so short, would content himself with expressing his admiration and promising to send the editor a few remarks later on.

The Worshipful Master said : In putting to the vote the proposed expression of the thanks of the brethren for the highly interesting paper of our Junior Warden, a paper which must have cost him a vast amount of time and trouble to compile, I have only one regret. It is that no time is available for a verbal discussion, the subject being one on which our thoughts could be so much more freely expressed in Lodge than on paper. I beg personally to thank Bro. Klein and to congratulate him on the sustained interest which he has evoked, and am now looking forward to the further information promised us on Naymus Grecus, Charlemagne, etc., when I may probably have something to say on the subject.

The vote of thanks was then carried by acclamation.

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*Bro. W. J. Chetwode Crawley, LL.D., writes :*

We have grown so accustomed to find none but interesting and valuable contributions admitted to *Ars Quatuor Coronatorum*, that the epithets, "interesting" and "valuable" run some risk of conveying no definite meaning to our minds. We gather from them only a vague, though comfortable, feeling that our accomplished Editor has manifested his usual care and discrimination. Hence, to ascribe both a high value and a deep interest to Bro. Klein's paper conveys no adequate idea of its merits. It is altogether out of the common run ; it is altogether on a higher plane. To compare this article with any of the articles that form the staple of Masonic periodicals would be futile, as well as unjust to both. It would be like comparing a Jubilee gold pocket-piece with a three-penny bit. Both are valuable. But the gold pocket-piece, bearing Her Most Gracious Majesty's effigy, will be valuable as an heirloom, while the three-penny bit is chiefly valuable for the ecclesiastical offertory.

Some years ago, in a note appended to Bro. W. H. Rylands' masterly paper on the Geometrical Tracing-board, I showed, or sought to show, that the Secrets, guarded with such jealous care by the Mediæval Master Masons, could have been none other than Geometric formulae. One would think that Bro. Klein's exhaustive treatment left no corner of the field unsurveyed. Oddly enough, the corner mapped out in my note, stands just outside Bro. Klein's present survey, to which it may even serve as a useful, though humble complement, until he shall supersede it in the course of that extended series he promises in his closing paragraph.

It may well be doubted whether there exists in the English language so handy a summary of the development of Geometry among the Greeks, as that just presented to us by Bro. Klein. But the very wealth of learning crowded into his few pages is only too likely to deter the average reader. Few amongst us have the opportunity of keeping up scholastic knowledge amid the busy concerns of every-day life; fewer still of keeping up both classics and mathematics. So those who can digest the Greek quotations so aptly introduced may be deterred by the mathematical propositions, and those whose vocations enable them to follow the geometrical reasoning are not likely to appreciate the bristling pages of Bro. Klein's polyglot text. I cannot help thinking that this is a mistake. In a society like ours, the average man has got to be consulted. Πλέον ἥμισυ παντός.

To my mind, a still stronger objection, from the point of view of the average man, might be taken to Bro. Klein's handling of the subject. In his brilliant summary he has treated the process of development through which Greek Geometry passed as though the successive stages of the process had some direct connection with Freemasonry. He has fallen into an error of method similar to that pervading Dr. Anderson's *History of Freemasonry*. Dr. Anderson heaped together every name prominent in Geometry or Architecture that he knew of. The only reason he did not emulate Bro. Klein's list of Geometers was that he did not know as many. Still, he did quite enough to vitiate the historical study of Freemasonry. The average man who reads and honestly tries to appreciate Bro. Klein's learned synopsis, is likely to come to the conclusion that the stages by which Greek Geometry was developed had something to do with concurrent development of our Craft, and that the serried ranks of philosophers, ranging from Ahmes the Egyptian to Simon Grynaeus the Suabian, are to be counted in some way as Freemasons. This would be a consequence to be deplored. Nor is it an imaginary danger; we see what followed from the acceptance of Dr. Anderson's indiscriminate catalogues.

Let me guard against possible error. No reader can appreciate more thoroughly or value more highly Bro. Klein's masterly execution of a most difficult task. I am cordially with him in his general contention that the results of Greek Geometry were, in some form, the staple subjects of the esoteric teaching of our Mediæval forefathers, but the historical evolution of these results is unconnected with the historical evolution of Freemasonry.

An example will show my contention clearly. Suppose that the Pythagorean proposition, as is possible enough, formed a part of the esoteric instruction in a Lodge of Mediæval Freemasons. It can have made no difference to them whether the proposition was known to Ahmes the Egyptian under the Hyksos, or was discovered by Pythagoras the Samian, or was evolved by Hippocrates the Chian, or was generalised by Euclid the Alexandrian. The entire history of the theorem was alike immaterial and unknown. I say advisedly unknown; if we can be sure of anything in the Dark Ages, we can be sure that even the Greek Alphabet was unknown in Western Europe. So of the other geometric conceptions. I submit, therefore, that it is misleading to treat the sequence and process of Greek thought as though this sequence and process had, *per se*, connection with Mediæval Freemasonry. The average man can hardly fail to draw from Bro. Klein's article, the erroneous deduction that he drew from Dr. Anderson's *History*. I venture, then, at the earliest moment, to lodge a *caveat* against such a deduction.

When author and critic are in hearty agreement on the general question involved, it becomes an easy and not an ungracious task to indicate the points that appear open to discussion.

To my great chagrin, I have found it beyond my power to be present at Lodge. If circumstances had been more favourable I had intended to show reason for holding that the Platonists, or at least Plato himself, did not assign to Geometry so high a place among the Sciences, as is generally supposed.

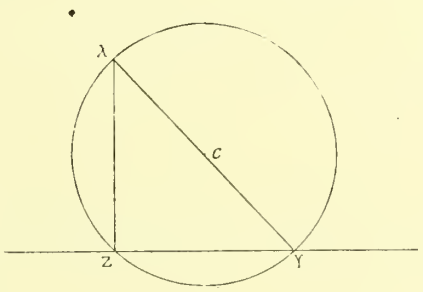
It may be gravely doubted whether the philological views propounded by Bro. Klein as to the source and import of the third letter of the alphabet are well founded. More, too, can be said against, than in favour of the identification of Simon Grynaeus with Naymus Grecus. Nor does the proposed derivation of the epithet *curious* appear to stand the test of philological examination. Possibly, if our accomplished Editor can see his way to the necessary delays, I may be able to develop my demurrers into a form more worthy of the brilliant thesis which Bro. Klein has read before our Lodge.—W. J. Chetwode Crawley.

*Bro. E. J. Castle, Q.C., writes:*

I think the real matter to be considered is whether our ritual is really old. If it is, I think it is not at all unlikely that when knowledge was experimental and not scientific, a person discovering that any two lines drawn from the opposite ends of the diameter of a circle to a common point in the circumference must be at right angles to one another might consider he had discovered some mystical truth that he could not explain, but which was always to be relied upon. We who have studied Euclid know, not only, that the angle of a semi-circle is a right angle, but why it is; but a workman who depended on rule of thumb, as it is called, might if he knew this experimentally have hugged it to his breast as a mysterious secret, only to be imparted to his apprentices when they became master workmen.

I remember hearing once of a scene in a carpenter's shop where a centre had to be made for an entrance to a corner shop. The entrance was in the rounded off corner and had to appear to be semi-circular. It was considered a difficult curve to set out, and the Master Carpenter had to be sent for, and laid out his lines on a board, set out the curve, and then carefully rubbed out his work. As one not unacquainted with geometrical problems, I should have had no difficulty in setting out this curve, but an unscientific carpenter I daresay may have considered himself possessed of mysterious knowledge which was not to be communicated rashly to the outer world. I fancy the publication of Nicholson's Carpentry, where rules and diagrams were given for working out these problems, must have done a good deal to get rid of the mysticism of those who taught their apprentices that such secrets were not to be committed to paper.

After all, knowledge is power, and a workman who could set out a difficult curve, and had an infallible method of finding a true right angle, may have considered he was possessed of secrets not to be given to the profane. My father published a book on surveying, and in the introduction he gave a few practical geometrical problems, one of which bears on the present subject. It was to draw a perpendicular from a point outside a line to such line. Euclid does this but in a way that is not always applicable on the ground—as where a line was brought up to a hedge or river, and it was desired to erect a perpendicular, Euclid's method would not do. In such cases the Surveyor was told to draw



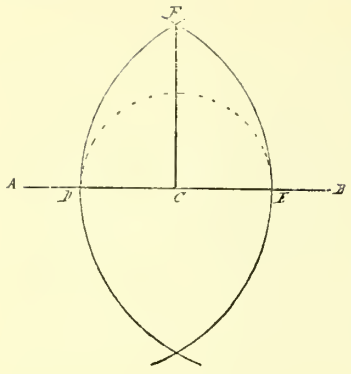

any line X Y from the given point to the given line at an angle about 45°—60°: bisect this line and from the centre C draw a circle passing through the point and then join it to the point Z where this circle cut the original line—then X Z is at right angles to Z Y.

E. J. Castle.

*Bro. Edward Conder, Jun., F.S.A., writes:*

This highly instructive and carefully prepared paper by Bro. Klein claims attention from all brethren interested in symbolical masonry. Although *prima facie* our brother has demonstrated the fact that geometrical knowledge was the *chief* requisite necessary in the old days, for the proper working of the Craft ritual, yet I cannot accept all the conclusions he draws from the remnants at our disposal.

I would like before applying geometry as the master key to the Three Degrees of Craft Masonry, to have the historic ground cleared of all doubt as to the existence, before the seventeenth century, of anything beyond the *Masonic Word* and possibly a grip. Concerning the secret (?) knowledge necessary for the construction of the ⌜ or in other words "*how to make a perfect right angle without the possibility of error*," I would accept the practice of the pre-reformation Masons and Carpenters and follow the well-known operative solution to the following problem, viz.: "Through a given point C to draw a perpendicular to a given straight line A B."




*Answer.*—From the given point C as centre describe an arc so as to cut the line A B in two points D and E. From the points D, E, with a radius equal to D E, describe arcs cutting each other at F, draw the straight line F C, then F C is perpendicular to A B and A C F is a right angle = to ⌜.

This is still the usual Operative Masons' method of working the problem of finding a right angle, or to rectify his square. Not only could he thus produce the ⌜ but the figure was also the one used for the production of the early English pointed arch, as well as the figure of the *vesica piscis*, both of the utmost importance to the ecclesiastical Architect, or Master of the Works, during the 13th, 14th and 15th centuries. Consequently it is perfectly clear that geometry must have been taught in this country before the above named periods.[1]

I cannot, therefore, place so much reliance on the alleged part played by the Naymus Grecus of Bro. Klein, who asks us to believe that it was this curious mason (*circa* 1553) who introduced practical geometry to the Craft, or at least was looked upon as the great exponent of that science. In speaking thus, I take it that Bro. Klein seriously puts forth Simon Grynæus as the "Simon Pure." I admit the anagram on the name to be most ingenious, but perhaps flavouring too much of Mr. Donelly. I am unable to agree with our brother that we have here the correct solution to the puzzle concerning the identity or importance of Naymus Grecus.

With reference to the black board demonstration at the close of the paper, I heartily congratulate Bro. Klein on his novel theory and admit that he has propounded a remarkable explanation to a most curious allegory. I trust he will some day bring it again before the Lodge and allow the brethren time for a discussion on this most interesting portion of our ritual.—Edward Conder, Jun.

*Bro. G. W. Speth, P.A.G.D.C., writes:*

There can be no doubt of the great interest and value of the paper on "The Great Symbol," by our Bro. Klein. As he truly says, Geometry and Masonry were at one time synonymous, and I am not aware that so concise and lucid an account of the rise and progress of Geometry has ever yet been put before the Fraternity, for whom it must naturally be of great interest. But he has done more than that. We are all of one mind, I think, that at least some portions of the operative secrets must have been purely geometrical and technical; and many of us are equally ready to admit that our operative forefathers probably attached to geometrical symbols explanations of a philosophic, theosophic and mystic nature. What these were we do not, and are never likely to, know from direct evidence. All we can do is to gather up every hint of the mystic meanings attached to these same symbols by thinkers of more remote date. Bro. Klein has done this for us, not exhaustively of course, but fully in at least one line of descent. He has shown us what the Greeks and Egyptians thought of these matters, and although it is not possible to prove that the masons of the middle ages held identical conceptions, we are perhaps justified in assuming that, with modifications and shades of difference due to the lapse of time, variation in surrounding circumstances, and evolution of thought, the same speculations would hold good to a large extent.

Neither is it necessary to dilate upon the ingenuity and consistency of Bro. Klein's line of argument; and yet it may be permitted to me to doubt whether he is right in more than one instance. For example: he assumes that in each Lodge was one Master Mason and that to him alone was confided what he has termed the knowledge of the square. I grant that there was only one Master Mason in the sense of contractor or employer, one head. But in another sense the Lodge contained many Master Masons, *i.e.*, men who had served their apprenticeship, submitted their *masterpiece*, and passed out of the ranks of apprentices into that of masters of their craft. These were also Master Masons, but I will admit that the actual title was usually given to one man only, the head of the Lodge. But between these two classes of masters there was no distinction beyond a purely accidental one. Each of the masters or workmen was able and entitled to become a Master Mason in Bro. Klein's sense at any time, if he could only find some patron to entrust him with the charge of a work. There was no further examination required of him, there was nothing lacking except the opportunity, which in many cases never came, either for want of luck or because his attainments did not inspire sufficient confidence. And Bro. Klein would ask us to assume that the secret of such a necessary technical operation as making a true square

[1] Gwilt maintains that the elements of Euclid became a text book about the 12th century.

in any position was reserved for communication to the mason only when and after he had obtained sole charge of a work. I feel quite sure that every mason knew perfectly well all about it, and probably long before he was out of his apprenticeship. To assume otherwise would lead us into too many difficulties. The poor employer would have all his time taken up in making squares for his workmen instead of attending to more important matters. And besides, who was to instruct him when at last he attained a position as head of a work? It would have been necessary to send over the country, long distances perhaps, to procure one or more masons in a similar position in order to confide this great secret to him, which after all could never have been a secret, much less a lost secret, at most a *sécret de polichinelle.* For here again, I must dissent from Bro. Klein. There may or there may not have been lost technical secrets in Masonry, much in the same way and for the same reason that the true spirit of Gothic architecture has palpably been lost; but it never could have been such a simple thing as the knowledge of how to form a true square in any desired position.

With our Brother's very ingenious discovery of Naymus Grecus in Symon Grynacus I feel also unable to concur. Let us admit all that our Brother has so interestingly brought forward about the man and his doings, and let us also concede that with a little manipulation it would be possible to see in one name an anagram of the other, and even then a great difficulty confronts us. Symon Grynaeus died in 1538, Naymus Grecus first appears in our records of 1583, only 45 years later, and at his first appearance he bears already, and quite as fully as later, every mark and characteristic of the mythic-hero, the demi-god. It has been maintained that it takes 100 years to make a simple saint; can a mythic hero be manufactured in even less than half that time? To my mind, if Naymus Grecus really represents any real personage, at least two centuries must be allowed to lapse between the death of the one and the appearance of the other in the shape that Naymus Grecus has assumed.

And finally I come to that Steinmetzen-spruch. It is curious that two of us should have studied the subject and starting from the same uncouth German rhymes, have come to such different conclusions as to the meaning. I will not assert that Bro. Klein's interpretation fits the verses any less well than mine; I acknowledge that it would be possible to read them as he has done, very much depends upon the punctuation; but on the whole, I think my rendering is rather better. This is, however, possibly only the result of a very natural love for my own off-spring, in preference to the child of another. But does it not appear that Bro. Klein's suggested method of indicating how to form a square is a most cumbersome operation, needlessly so? That there is a great deal in it which is superfluous? I confess it so strikes me. So that on the whole, I still think the Spruch indicates the method of roughly and geometrically squaring the circle, and not a method of making an angle of 90 degrees.—G. W. Speth.

*Bro. W. J. Hughan, P.G.D., writes:*

I have carefully read Bro. Klein's remarkable paper, but do not consider myself competent to discuss the geometrical theories he has so ably introduced. Undoubtedly the "Master Masons," that is the *chief* master masons of the old regime, were men possessed of much geometrical knowledge, and were really architects as well as builders. We must beware, however, of assuming they belonged to a Masonic *Degree* of that name, which is not met with until early last century.

The lamented Mr. Papworth, F.R.I.B.A., in vol. iii. of *A.Q.C.*, suggested a hunt after the name of a mathematician, particularly a Greek, who might be identified with *Naymus Grecus*, of the "Old Charges," and fixed 1560 as about the time when that old worthy first appeared in these Rolls. Bro. Klein's ingenious hint as to *Simon Grynaeus* would answer as to the period, and do no violence as to any known facts on the subject. The old worthy is not noted in any of these MSS. prior to the end of the 16th century, and is not referred to in survivals of older texts like the "William Watson MS." of 1687; the "Cooke MS," and others of that family being silent thereon.

That he was a "curious Mason," accepting Geometry as Masonry according to the old MSS. is evident, and hence *Simon Grynaeus* would fit into the description of *Naymus Grecus.* At all events the suggestion is as good as any yet made, possibly the best of all so far, though it certainly is not free from difficulty. I shall be anxious to know the result of the discussion on the subject.—W. J. Hughan.

*Dr. W. Wynn Westcott, P.M., writes:*

I was present at the reading of Bro. Klein's lecture, and so had the advantage of hearing and of seeing his demonstration of the secrets of Freemasonry elucidated by geometrical ideas. Every one present regretted that the time allowed for the meeting of the Lodge was too short to permit of a free discussion upon Bro. Klein's demonstration,

especially because in our printed transactions it is not possible to make any comments upon the points which are really the keynote of the whole matter.

Bro. Klein has by his lecture conclusively proved his erudition, and his perseverance as an investigator, and the readers of *A.Q.C.* certainly owe him a debt of gratitude for having supplied them with an intellectual and philosophical treat. Our volumes do not contain any previous geometric essay, nor any lecture trenching upon the main ground of our brother's paper, and so he has done good service by filling up an unoccupied niche in the Temple of Masonic lore.

Our brother has given to us a masterly review of the geometry of the old world, and on that portion of his subject I have nothing to add. His suggestions anent the mysterious Naymus Grecus are highly ingenious. That this curious name referred to some man, an authority on masonry or geometry, who was a Greek, or rather perhaps who belonged to the philosophic civilization of Greece, or of its colonies, I have no doubt at all. That Simon Grynaeus was referred to seems plausible from our brother's arguments ; that many notable Rosicrucians, mystics and Alchemists signed their names in anagrams is an undoubted fact, but then in the examples known to us, the anagrams used were perfect ones. Now the anagram, if it be one, of Naymus Græcus, does not interchange by letters with Simon Grynæus, and indeed, our Brother confesses as much, and makes an effort to set matters right, by suggesting copyists' errors : certainly the alternative word he forms is not one otherwise known to masonic legends, nor to historians of philosophy.

The remarks of Bro. Klein on the constant use of the word "curious" in relation to this person, seem to me to be the most interesting and suggestive part of his essay, and his ideas seem too good not to be true, as to the source of the epithet.

As examples of the use of anagram mottoes in the published works of mediæval philosophers, note ;—Elias Ashmole,——James Hasolle. Adrian A'Mynsicht, an alchemist, wrote in addition to his name "hoc signum videas," and taking these three initials, wrote as his motto of author of "The Golden Age Revived," *circa* 1620,—Hinricus Madathanus : and compare also,

Michael Sendivogius, alchemist, died 1646, his anagram was "Divi Leschi genus amo."

It is true that some allied authors used a motto substitute name which did not correspond, as for example, Sigmund Richter who wrote Rosicrucian works about 1710, signed himself "Sincerus Renatus."

The famous President of the Parliament of Bordeaux, Jean d'Espagnet, who wrote the "Enchiridion" and the "Arcanum Hermeticœ Philosophicæ Opus," made for himself a complex double motto of "Penes nos unda Tagi" and "Spes mea in Agno est;" these included the letters of the Kabalistic Hebrew word Jehoshua, formed of the letter Shin, representing the Spirit, enveloped in the letters of the mystical Tetragrammaton.—W. Wynn Westcott.

*Bro. T. B. Whytehead, P.G.S.B., writes :—*

The belief that the genuine secrets of Freemasonry were to be found in the highest walks of architecture is not a new idea, but it has remained for Bro. Klein to elaborate the notion and to dive deep into the why and the wherefore. His paper has intensely interested me, if only as a monument of careful research. But it is more than this. It is not only a marvellous compilation of facts, figures and arguments, but it has had the result of throwing a great deal of light upon what was long obscure, and of strengthening links which are now being slowly forged, and which will, I believe, end in solidly binding the history of the modern form of our Society with that of its mediæval predecessors. The identification of "Naymus Grecus" with "Simon Grynaeus"—if not absolutely conclusive, is at any rate most curious and instructive, and is more than probable ; for knowing as we do the extraordinary corruptions introduced into ancient manuscripts when copied by unskilled hands, nothing in the way of errors in nomenclature need surprise us. Bro. Klein's remarks on the great symbol are also most pertinent to the subject, and his diagrams and explanatory notes as to the actual practical and working importance of this symbol are of the highest value, especially as throwing explanatory light upon certain phrases in our ceremonies. It seems to me that if Bro. Klein is right, our actual ceremonies and ritual themselves are of much higher antiquity than has hitherto been believed. The summary, if I may so call it, of Bro. Klein's arguments on the last page of the draft, supplies matter for any amount of thought.—T. B. Whytehead.

*Bro. Francis W. Wright, P.M., P.Z., writes :—*

Referring to our Bro. S. T. Klein's very able and instructive paper, I should like to be permitted to make one or two remarks on the mathematical part of the lecture.

With respect to the formula for the formation of a right-angled triangle with *commensurate* sides, one of the smaller sides (being an odd number) being given, this is a particular instance of a general formula which I have devised, and which is as follows :— Problem, to construct a right-angled triangle, with *commensurate* sides, one of the smaller sides being given, and also the difference between the other smaller side and the hypothenuse. If A = the smaller side and D = the difference between the hypothenuse and the other side, then A = one side, $\frac{A^2 - D^2}{2D}$ = the second side and the hypothenuse = $\frac{A^2 - D^2}{2D} + D$, which for convenience of calculation may be reduced to the form $\frac{A^2 + D^2}{2D}$. For instance, to construct a right-angled triangle, having one smaller side 15ft. long and a difference of 9ft. between the other side and the hypothenuse. Applying the above formula, the second side $= \frac{15^2 - 9^2}{2 \times 9} = \frac{225 - 81}{18} = 8$, and the hypothenuse $= \frac{15^2 - 9^2}{2 \times 9} = \frac{225 - 81}{18} = 17$, where it will be seen that 17—8=9, the given difference, and by squaring the sides we shall find that we have obtained a right-angled triangle, for :—$(15)^2 + (8)^2 = (17)^2$; $225 + 64 = 289$ Q.E.F.

I do not claim any originality for this formula, as one of a similar form was shown to me twenty-five years ago by my mathematical master, but the data in this instance was the sum and difference of two square numbers. Either of these will give sets of right-angled triangles with commensurate sides, although in my formula they may be fractional, but this will not alter the result.

The problem relating to the age of Diophantus is a very pretty Simple Equation. The Hindu problem as to the number of bees in the hive is more difficult, as it involves, as Bro. Klein points out, a Quadratic Equation. I can only express my astonishment at the skill which these ancient sages must have possessed, to be able to solve such questions, with the cumbrous methods and notation which they appeared to use.

I should like also to refer to the use of a set square for describing arcs of circles. Although under most circumstances, a pair of compasses would be far more convenient, yet under certain conditions a set square or any other convenient angle might have its uses. For instance, if one wished to describe an arc of a circle about a pillar having a square or polygonal base, a pair of compasses are evidently inadmissible, but if the required arc was of sufficiently large radius, it could easily be described by fixing pins in the floor and then applying to them a set square (or other fixed angle) having a pencil at its apex. If working with an angle other than a right angle, the operator must bear in mind that the measure of the arc described, in degrees, will be equal to twice the difference between two right angles or 180° and the angle which he employs. Thus, if he were to use a fixed angle of 110° then 2 (180°—110°)=2×70°=140°, the measure of the arc described between the fixed pins.

Although I cannot fully endorse all his conclusions without further study, yet I cannot help feeling that our Brother has made a discovery which will do much towards unravelling the tangled knot of our Masonic Symbolism. In conclusion, I wish to express my great appreciation of the esoteric explanation given by Bro. Klein at the conclusion of his lecture, which, unfortunately for those unable to be present, cannot be printed.—

FRANCIS W. WRIGHT.

*Bro. Sydney T. Klein replies on the whole discussion as follows :*

It is a very pleasant and easy task to reply to the criticisms which have been evoked by my paper on "The Great Symbol;" it is especially gratifying to find that even those members who were not present at the meeting and had not, therefore, the advantage of seeing the final demonstration, have to a certain extent grasped the true meaning of many of the allusions ; a clear proof that, in spite of the necessary omission of a mass of important detail and a further severe cutting out, before printing, of all references to esoteric matters, the paper will still be intelligible to those thousands of our subscribers who only receive our printed *Transactions.*

Bro. Dr. Chetwode Crawley, after some very appreciative remarks, which, from a brother of his great erudition, are highly gratifying, suggests that I have not perhaps sufficiently studied the average man ; and his remedy as far as I can make out is that I ought to have omitted all reference to Geometry to make it intelligible to the Scholar, and all reference to Classics to please the Mathematician, but he does not seem to recognise that if this were done, there would be nothing left for his "average man." It is flattering to be in any way likened to the author of that wonderful book, Anderson's *Constitutions*, but I plead innocent of "vitiating the Historical study of Masonry" in Dr. Anderson's company. I have only made use of a few of the most prominent Geometers to enable my readers to follow the evolution of Geometrical thought through its earliest stages, I could not otherwise have maintained the sequence and interest, and I think even the average man will not

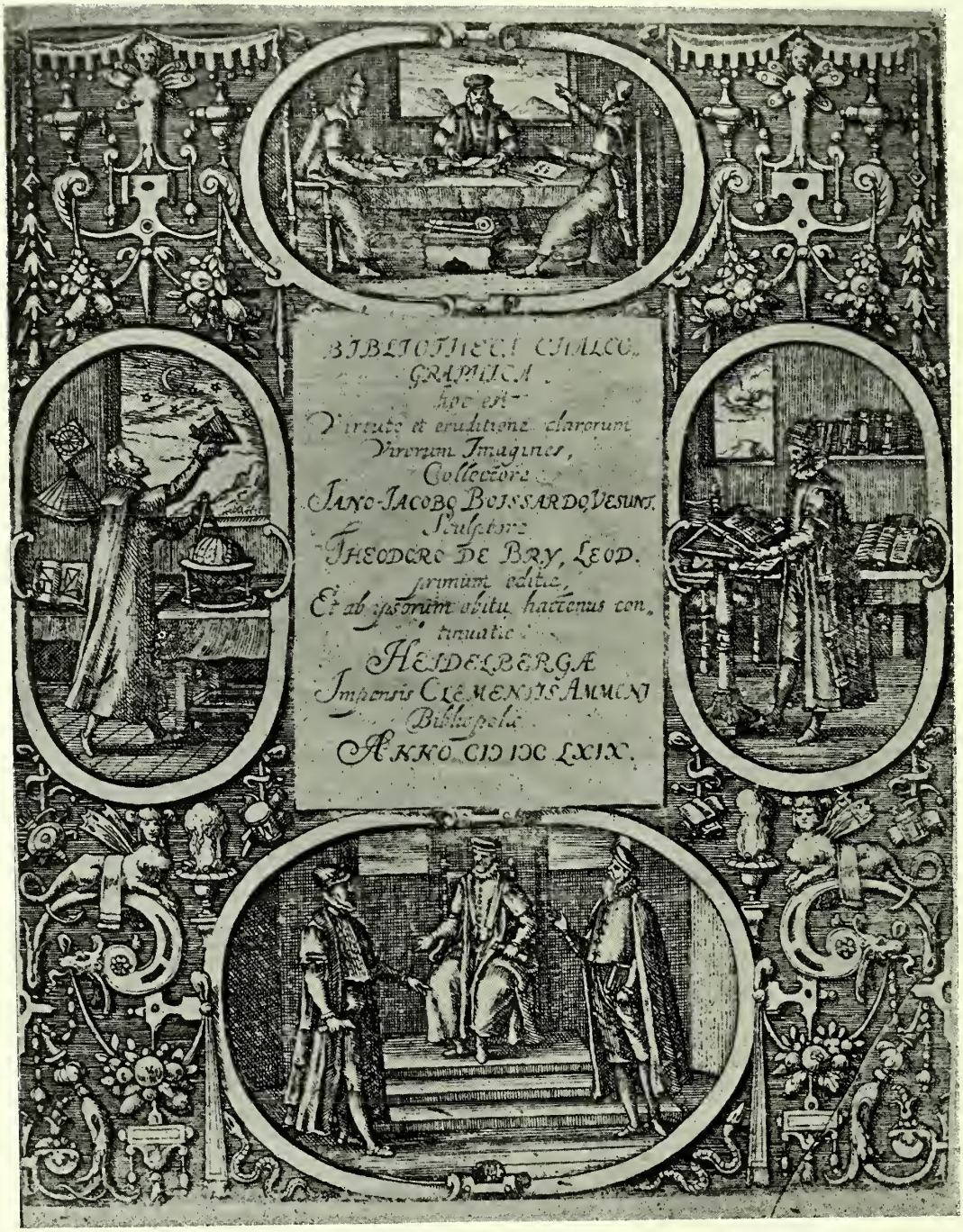
grudge me the help I thereby gained for my subject. I certainly never suggested in my paper that Ahmes or the Greek Geometers were Masons or belonged to some secret Organisation. they may have done so, but that did not come within the scope of my subject. In the opening remarks I especially laid down my plan for tracing, not Masonry as we know it but, the evolution of *Geometry* (because our MSS. called it synonymous with Masonry) particularly with reference to the right angle and the right angled triangle; this has been recognised by Bro. Speth in his contribution, to which I refer Dr. Crawley. The Mediaeval Masons may or may not have taken an interest in the why or the wherefore of these symbols being used in earlier times, but I did not write for the uneducated Operatives of the Dark Ages but for the enlightened Students of Speculative Masonry in the 19th century. It was a great disappointment to me that at the last moment Dr. Crawley telegraphed from Ireland his inability through ill-health to be present at the Meeting. The subject of the paper is so eminently in his province and, if present, he would at once have recognised that the printed matter is only the skeleton, that the flesh and clothing, or, as Dr. Wynn Westcott aptly puts it, "the key-note of the whole matter" lay in the esoteric explanations which accompanied the reading.

Bro. Conder opens up one of the four subjects which, as stated, I was forced to omit for want of room, namely, the *Vesica piscis*; I do not therefore think it wise to follow the subject here beyond pointing out that the method he gives was commonly used, not only in the Middle Ages, but was even employed by the builders of the Great Pyramid at Gizeh to obtain a perfect right angle:—the original workmen's drawings in one of the recesses over the King's chamber are still visible, the equilateral triangle being drawn in red and the line joining the apex with the middle of the base, namely, the true perpendicular, being in black. This is in fact the identical method used in Euclid i. 11, the construction for which is derived from the first proposition of the same book, namely, the forming of an equilateral triangle by the intersection of two equal circles. The form of this particular figure was also used as the greatest religious Symbol from the commencement of our era; in the paintings and sculptures of the Middle Ages it is found almost constantly used to circumscribe the figure of Our Lord. especially when He is represented in His glorified state and as judging the world; this is particularly found over the doors of Saxon and Norman Churches. The equilateral triangle was in fact looked upon as the Emblem of the *Logos* and it was by the intersection of the two circles representing the *Past* and *Future* Eternities, that the equilateral triangle was formed; that part of the figure which is enclosed by the arcs of the two circles was called the Vesica piscis (Fish's bladder), and to shew the extraordinary reverence and high value attached to this emblem it is only necessary to remember that from the fourth century onwards all seals of Colleges, Abbeys and other religious communities, as well as ecclesiastical persons were made invariably of this form and they continue to be made so to this day. (*vide* Pugin, *Glossary of Ecclesiastical Ornaments*, p. 239). It was probably, as Bro. Conder points out, from this very form that the Early English pointed arch was evolved. The Vesica piscis is also intimately connected with the discovery by Augustus Cæsar, as narrated by Baronius, of a prophecy in one of the Sybilline books foretelling "a great event coming to pass in the birth of One who should prove to be the true King of Kings," and that Augustus therefore dedicated an altar in his palace to the unknown God." (*vide* Heiman's *Mediaeval Christianity and Sacred Art*, p. 45). Eusebius and St. Augustine inform us that the first letter of each line of the verses from the Erythræan Sibyl formed the word ΙΧΘΥΣ (a fish) and were taken as representing the sentences:—

Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ.

"Jesus Christ, the Son of God, the Saviour." Based upon this arose that wonderful enthusiasm during the second, third and fourth centuries for hunting up further prophecies in Pagan sources, resulting in a great number of Sybilline verses being invented giving the minutest details in the Life of Our Lord; these fabrications seem to have been at that time generally accepted by the masses as true prophecies, though we know now that they were written some centuries after the events they were supposed to foretell.

Bro. Speth has unwittingly also forced my hands in one of the reserved subjects; he requires a longer time than fifty years to make Naymus Grecus a hero; but I can hardly agree with his stipulation that so long a period of "rest among the blessed" would be necessary to make Simon Grynaeus into a "Curious Mason," as was required to make a Saint in the middle ages. Naymus Grecus was hardly looked upon as a hero and certainly was not a demi-god, but I have no need to rebut Bro. Speth's contention, because, according to my complete theory, there were 700 years between the time when the original teacher of Masonry lived and the date of the MS. in which we first come across the full fledged Naymus Grecus. I am well satisfied to find that my theory on this strange tradition has found such favour with the majority of my critics although I have only put before them


BIBLIOTHECA CHALCO-
GRAPHICA
hoc est
Virtute et eruditione clarorum
Virorum Imagines,
Collectore
IANO-IACOBO BOISSARDO VESUNT.
Sculptore
THEODORO DE BRY, LEOD.
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Et ab ipsorum obitu hactenus con-
tinuatæ.
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Fig. 3.

that portion of my argument which starts from Simon Grynaeus. I have, as explained in my paper, many other facts relating to this subject, but as they came under the heading of "Charles Martell" and "Solomon's Temple," both of which it will be remembered are associated in the old tradition of Naymus Grecus, I decided to leave them for future consideration; besides which, apart from the question of time, I did not wish to bring Naymus Grecus too prominently forward, as he was only indirectly connected with the Great Symbol and the interest in him might have detracted from the main subject. I may however now state that the original Naymus Grecus of my theory was Caliph Al Mamun (son of Haroun Al Raschid) who first introduced the Arabic translation of Euclid into public schools, etc. at Bagdad and Cordova, and in whose reign the Elements first became the recognised foundation of all Science in Western Europe.

With regard to the meaning of the Steinmetzen Spruch I must leave to others the decision as to which explanation is the true one; there is to my mind certainly nothing "superfluous" in the directions given for making a true right angle. The sentence "Overall thus findest thou three in four stand," is I think the only part that shows ambiguity, but the alteration in punctuation would make no difference to my rendering; it would then read as follows:—"Overall thus findest thou three, let stand in four," namely place the three sides as forming part of a Square (four sided figure). The directions, which were intended for operative Masons who had to deal with blocks of stone, were evidently as follows:—The circumference of the rough block was to be measured by stretching a cord round it, the cord was then to be divided into three equal lengths and one of these lengths would be found equal to the diameter of the largest circle that could be drawn on the face of the block, the three lengths would therefore represent three sides out of the four sides of the stone. The ratio of the circumference of a circle to the diameter is as nearly as possible twenty-two sevenths, so that the extra length of the circumference of the rough stone would practically off-set the fraction of one-seventh which is beyond the length of the three diameters; it would be natural also that the stone would in the operation of squaring have to be turned over, so that every face could be squared and the three sides would then be of great use in making the right angle exactly opposite, but this is only surmise and it is doubtful whether the Spruch was meant for anything more than to give the most important point in a Mason's work, namely how to make a perfect angle of 90deg. without possibility of error.

Bro. Speth's explanation is very ingenious and shows that aptitude for discovery which makes all his contributions to *Ars Quatuor Coronatorum* so interesting and instructive, it is to him that we owe the first attempt at deciphering the Spruch; I think, however, that after hearing my further evidence he will come round to my way of thinking; I have a mass of other facts which prove the important and unique position held by the knowledge of the ⌜ among Operatives in almost every country during the middle ages, but I will only give two which are specially applicable to the present subject. The Steinmetzen Spruch is given in Carl Heideloff's "Die Bauhütte des Mittelalters in Dentschland." This work also contains copies of several old Steinmetzen documents, including their Constitutions as confirmed to them by different Emperors, dating from the middle of the 15th century, and among these is one of great interest to our subject; it is called "Geometria Deutsch" said to be dated A.D. 1472, its language being quite as archaic as that of the Spruch; now there are 8 geometrical figures described in this curious old document and it is very significant to find that the first, and therefore the most important of them, is how to make a perfect right angle without possibility of error; the method is based on the same principle as I have explained on page 97 and similar to my rendering of the Spruch. The method is roughly as follows:—How to draw quickly a right angle, draw two lines BE, AC across each other at any angle, put the compass at E, the point of intersection, and mark off equal lengths EC, EA, and EB; join AB and BC and the angle CBA is a perfect right angle. The second figure in this old document, is the *Vesica piscis*, and the sixth shows how to get the length of the circumference of a circle in terms of its diameter, which is accomplished by placing 3 diameters in a line and adding one seventh of a diameter at the end; this is the ratio I mentioned above in connection with the Spruch and greatly strengthens my rendering of "Overall thus findest thou 3" as relating to diameters.

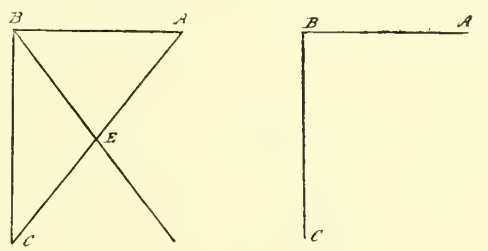


*Fig 1*

One more example and I have done. I give in Fig. 3 the frontispiece of that wonderful book by Boissard which contains the portrait of Symon Grynaeus.

This print is for convenience taken from a later edition, but the pictorial design is identical with the first edition. On the left side of this design will be seen a representation of a man of science, on the table will be noticed a square, and in his hand a pair of compasses, but the most interesting part for my subject is the book placed open on a table behind the figure, as on the open page is the identical figure cited above for making a perfect right angle.

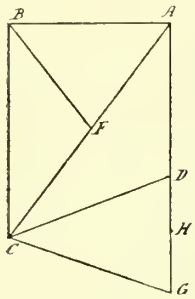

*Fig 2*

This, in view of their both coming from the same country and probably contemporary, is strong circumstantial evidence. There are two additional lines CD, CG starting from the bottom point C, *vide* Fig. 2 which seem to be placed there for the purpose of showing that if the distance is nearer to point F, say at D (namely inside the circle) the angle ADC will be greater than a right angle, and if it is placed further from F, say at G (namely outside the circle) the angle AGC will be less than a right angle as I have explained on page 97. The point must be placed at H, making FH = FB, in order that the angle AHC may be a perfect right angle.

I did not expect to shake Bro. Hughan in the belief, held so tenaciously by him for nearly half a century, that there was only one Degree before the revival in 1717; I leave that to be some day accomplished, if it ever can be, by his opponents Bros. Gould, Rylands and Speth, but it is very gratifying to learn that the father of the craft, as he is sometimes called, is favourable to my theory of Naymus Grecus; he was unfortunately not present at the reading.

Dr. Wynn Westcott's contribution is of value, coming as it does from one of our greatest Mediaeval Students, and the list of anagrams he gives is an interesting addition to my theory of Naymus Grecus. Such anagrams as he gives would of course be the original words without alteration, as they were used by the persons themselves and not embodied in a long document to be repeatedly copied by public writers, as was the case with the tradition under consideration; it would indeed be a great surprise if we did not find much greater differences in the actual lettering than is seen between Simon Grynæus and his anagram Naymus Grecus; as a matter of fact the further we get from the date of the oldest dated MS. the more difference do we find in the spelling of this name. Look at the MSS. we have of the 16th and 17th centuries:—

| *Manuscript.* | *Date.* | *Name.* |
|---|---|---|
| Grand Lodge | 1583 | Naymus Grecus |
| Wood | 1610 | Naymus Grecus |
| Harleian, No. 1942 | 17th century | Nemon Grecus (Bond says early 17th century) |
| Harleian, No. 2054 | 17th century | Naymus Greacus |
| Sloane, No. 3848 | 1646 | Nimus Greacus (interlined) Naymus |
| Sloane, No. 3323 | 1659 | Naymus Green (also) Naymus Greacus |
| Lechmere | 17th century | Naymus Groecus |
| Buchanan | 17th century | Namon Grecus |
| Atcheson Haven | 1666 | Mamon Greives (also) Mamon Greaves |
| Aberdeen | 1670 | Ninus Grecius |
| Melrose, No. 2 | 1674 | Namios (also) Namois Greitins |
| Stanley | 1677 | Neymus Grecus |
| Hope | 17th century | Minus Goventis (or Grevis) |
| York, No. 6 | 17th century | Namus Greus (also) Naymus Greus |
| Antiquity | 1686 | Namus Greecinus |
| Tew | 17th century | Mammongretus |
| York, No. 4 | 1693 | Minus Grenencis (also) Minus Grenus |

and later MSS. give Nimus Graneus (a near approach to the original Simon Grynæus), Mamon Grecus, Magnus Groccus, and even Raymus and Braymins appear in the Wren MS. Out of the whole list of MSS. discovered up to date the name appears as Naymus Grecus in by far the greatest proportion and there cannot be a doubt that this was the original anagram with the very slight error of the first copyist as pointed out in my paper.

In conclusion I have to thank all those other contributors who have each helped to make the discussion interesting; since the paper was read I have had a number of enquiries from brethren who were not present as to whether it could be arranged to have the Esoteric demonstration repeated and it may be possible later on to carry out Bro. Conder's suggestion on this matter.—Sydney T. Klein.

# REVIEWS.

**Dr. Chetwode Crawley's Caementaria Hebernica, Fasc. II.**[1]—Dr. Chetwode Crawley is, undoubtedly, one of the most industrious and successful Masonic Students the Craft has ever known; and is as original in his lines of study, as he has been unobtrusive and quiet in his researches, until the publication of *Fasciculus Primus* revealed the extraordinary extent of his investigations and the importance of his discoveries. These came upon most of us—possibly all of us—as a very pleasant surprise; and his various "Introductions" have proved to be veritable mines of facts hitherto unknown.

The first volume concerns, in particular, the period 1726—1730, and the second has to do with the years 1735—1744; thus reproducing quite a number of most valuable Records and Works. Of these, mention must be made of the minutes of the "Grand Lodge of Munster," so ably explained; Facsimilé of First Warrant A.D. 1731, and reprint of "Pennell's Constitutions" of A.D. 1730 (with the rare frontispiece), besides other curios collected in vol. I.; and in vol. II., now published, we are favoured with such a wealth of facsimiles and reprints, that it is not easy to particularize or make a selection. The frontispiece is a beautiful reproduction of the oldest Military Lodge Warrant, of A.D. 1732. Of the greatest value, however, is the *complete* facsimile reprint of the very scarce "Pocket Companion" of 1735 (save the Songs), so rarely seen in any Library. Second in importance, but of considerable interest and utility, is the reproduction of the Laws of the Grand Lodge of Ireland A.D. 1741; and the particulars annexed of the "Three Generations of the D'Assigny Family" are again entirely new to all of us. The originals of these works are practically unobtainable, and hence our great indebtedness to the learned Masonic Historian of Ireland, for these perfect reprints, which are quite equal to their prototypes for every purpose of study.

Dr. Chetwode Crawley states, in what is entitled "Preface," that "Nothing of historical importance in these publications has been omitted, and Introductions have been supplied to enable the student to grasp their inner sense." That this is so will be gratefully acknowledged by all instructed readers, but I would much rather that all Dr. Crawley's original matter had been printed first of all, then to have been followed by the reproductions, so that his most interesting commentaries, explanations, descriptions and opinions might have appeared together and arranged in a consecutive pagination. As it is, the variety of paginations, side by side with the numerous Prefaces and Introductions, are rather bewildering, and do not aid the ordinary student so much as I venture to think would have been the case if my suggestion were adopted. But whether consecutive or distributed, the matter is simply invaluable, and were space given me, I could revel in the solutions of problems that have long been considered insoluble; in the bright lights turned on early Irish Freemasonry, and the exact keys supplied to not a few of the customs of the "Ancient Masons" of England."

Ritualistically our brother bridges over "the gap of a hundred years" by a *single span*, and one feels in touch, through holding Dr. Chetwode Crawley's hand, with Michael Furnell, Edward Thorp and John Fowler. In 1792 the latter worthy was initiated, and doubtless knew those who were friendly with Laurence Dermott, who had just died; so that the author, when he speaks of the inner teaching of the "Ancients," which evidently had its origin in Ireland, "cannot help speaking with an assurance beyond ordinary."

Still, I fail to find any justification for the use of the alternative title of "*York* Masons," either by, or in describing the "Ancient," or "Atholl Masons," and am of the opinion that this apocryphal connection with York has done much more harm than good in the minds of most brethren, who have sought to understand the early history of the rival Grand Lodge of England, established in 1751.

Dr. Chetwode Crawley's researches have led to the discovery of a report in the "Dublin Weekly Journal" of the holding of a Grand Lodge in the Capital of Ireland and the Installation of the Grand Master, as well as the appointment and investment of the Grand Officers in June 1725! As he says, Bro. Gould had exhumed from the "London Journal" of 17th July, 1725, the information that the Earl of Ross had been chosen "Great Master," by the "Society of Freemasons," but it was considered by that able brother, most naturally at the time, to apply to *Munster*. Whereas now it is evident that a Grand Lodge of Ireland was in existence some four years earlier than was supposed or believed to be the case, and we have once more to "unlearn" the instructions and "facts" of our youth.

There is nothing in this most extraordinary notice to cast any doubt on England being the home of the *premier* Grand Lodge; but to find that one was at work in 1725, and

[1] *Caementaria Hibernica. Fasciculus Secundus.*—Re-issued, with Introductions by W. J. Chetwode Crawley, LL.D., etc., etc., P.S.G.D. of Ireland, etc." (Bro. W. M'Gee, 18, Nassau Street, Dublin, or Bro. G. W. Speth, La Tuya, Bromley, Kent).

doubtless still earlier, in Ireland, is a revelation wholly unexpected and of a most surprisin character.

Whether Lord Kingston's re-organization in 1729—30, "was conducted without the co-operation of the former rulers of the Craft," as Dr. Crawley infers, I am not prepared to decide, but it certainly looks very much like it. At any rate it cannot be denied that "the accepted version of the Grand Lodge of Ireland's foundation has been set aside, and the early history of Freemasonry in that Country has to be written afresh."

There is one comfort that amid all the perplexing problems thus foreshadowed, we have a competent brother in Dr. Chetwode Crawley, who can supply the needful ability and knowledge in order to fulfil that important duty. Meanwhile he acts most wisely in reproducing these old documents and works, that all students may feel on firm ground as he gradually unfolds the startling results of his researches.

I am not at all sure that the refusal by the Grand Master of England in 1735, of "The Master and Wardens of a Lodge from Ireland" was "*as such.*" It seems to me the minute reads that the brethren lacked the proof that they offered as a justification of their admission, viz., "by virtue of a Deputation from the Lord Kingston, present Grand Maste of Ireland," as the record emphatically states, "but it appearing that there was no particular Recommendation from his Lordship in this affair, their Request could not be comply'd with." Clearly had these brethren been provided with the necessary document, they would have been welcomed. We do not know the terms of their *request*, but as the minute states that their wish could not be granted "*unless they would accept of a new Constitution here*" [in England], I think it likely they wanted to work *as a Lodge in this Country.* Their regularity as Masons was not questioned, and in the absence of the evidence needful to a full understanding of the episode, there is no necessity to accept a harsh interpretation of the decision.

Respecting the inauguration of the revived "Grand Lodge of *all* England," at York, it is possible, as I have admitted in my "History of the Apollo Lodge," that the warranting of a subordinate of *the* Grand Lodge of England at York in 1761, led to the revival of the dormant *York* Grand Lodge; but both Bodies were friendly disposed, and there were more members present of the Lodge, *of London origin*, at the opening of the awakened Grand Lodge, than there were of that organization. Whatever the "Ancients" claimed as to York, I quite agree with Dr. Chetwode Crawley, that they did not represent that they had any connection with the Grand Lodge of *all* England, held in that City; *but the use of the term* "*Ancient York Masons*," has led many brethren in this Country, and especially in the United States of America, to believe that they are the descendants of the Freemasons of York, of last century; and, moreover the two Bodies which happily united in 1813, have often been described as the Grand Lodges held in London and *York*; so that the less such a misleading term is used the better.

I must not refer to the critical examination of the old "Pocket Companions," save to acknowledge that Ireland has not had justice done to it, in respect to its early Masonic History until now, and as a pioneer in many ways, it holds its own even with England in its Masonic relations. For lack of space, Dr. D'Assigny must also be left unnoticed; much to my regret, but that will only be for the time. So also concerning the Hon. Mrs. Aldworth, but fortunately as to this Lady both Dr. Chetwode Crawly and Bro. Conder have enlightened us considerably as to the period of her Masonic Initiation.

Dr. Chetwode Crawley considers that the ceremony at Doneraile, on the initiation of the Hon. Miss St. Leger "included the ritual now known as that of the *Fellow Craft.*" In another part of the work he says "there is an exquisite flavour of Hibernianism in the artless insertion of a Deputy Grand Master (who was absent) among the Grand Officers," in the newspaper report of 1725. May I remark that there is a somewhat similar Hibernianism with respect to the *evidence* for the declaration of "our only Sister," being admitted a Fellow Craft, as that also *is absent.* Not that I wish the slightest to lesson the importance of the discovery of the marriage license of 1713, or the wonderful facts which have led Bros. Chetwode Crawley and Conder, working separately, to date back that Lady's Initiation some thirty years. This has been another of the extraordinary Masonic surprises of recent date.

On other points, such as the Warrants, several of us have already had our say, so I must perforce conclude with unstinted praise of this most artistic and interesting, as well as invaluable volume, with regret that my notice must be so brief considering the character and extent of the work; and with pleasant anticipations of the advent ere long of the third of this important series.—Wm. James Hughan.

**Caementaria Hibernica—Fasciculus Secundus, 1735-1744.**—The first volume of this interesting series was published in the Spring of 1895, and the one I am about to review at the close of 1896. The former carries us from 1726 to 1730, the latter from 1735 to 1744. These dates refer to the "Public Constitutions that have served to hold together the Freemasons of Ireland," and are therefore of pleasant augury, as justifying a hope that the quarries are yet far from being exhausted, whence have been drawn the *Caementaria Hibernica* with which our Bro. Chetwode Crawley has built so wisely and so well.

In his *fasciculus primus*,[1] the author not only printed a number of "Public Constitutions," but these were accompanied by a series of introductory essays, all of which are highly instructive and beautifully expressed, and some of them advance theories—supported by powerful arguments—that call in question many cherished beliefs,—traditionally handed down to, and very generally held by the *literati* of the Craft in Great Britain.

The preliminary essay, which may be regarded as generally introductory to the whole volume, is divided into three sections, which are devoted to the "Early," the "Middle," and the "Modern Periods" of English Masonry, respectively. The others elucidate the history of "The Grand Lodge of Munster," relate the "Story of the lost Archives," describe the Warrant of the "First Lodge of Ireland," and the "First Constitutions, 1730," and conclude with elaborate disquisitions on the Antiquity of the Royal Arch and Installed Masters' degrees.

In the opinion of the Author:—

The Grand Lodge of England, in the third and fourth decades of its existence introduced certain alterations into the ritual, which were never adopted or countenanced by the Grand Lodge of Ireland.

The Freemasons of the Irish Constitution, who took up their abode in England, rallied to their aid the discontented English brethren who resented the new methods, and supplied them with a leader—the famous Laurence Dermott—imbued with the more ancient and primitive system he had learned in Ireland.

This body of Freemasons of mixed nationality, but identical work, formed a Grand Lodge, posterior in point of time, but older in its ritual and ceremonies.

Neither the brethren of the Irish Constitution, nor the Non-Regular English brethren, can be justly held to have illegally seceded from the Grand Lodge of England, but were as much within their rights (as those rights were then understood), in forming the Grand Lodge of the Antients, as the York brethren who formed the Grand Lodge of All England.

The Grand Lodge of the Antients, deriving its work, its methods, and its organization from the Grand Lodge of Ireland, and continually reinforced by brethren of the Irish jurisdiction, was rather an offshoot of the Grand Lodge of Ireland, than a secession from either of the Grand Lodges previously existing in England.

In 1723, the date of publication of the first *Book of Constitutions*, by the Rev. James Anderson, the ritual led up to and ended in the Arch,—scarcely yet described as the "Royal Arch,"—though the ceremonial had not then become consolidated into a separate step or degree.

At the same period (1723), the whole weight of authority wielded by Anderson, Payne and Desaguliers, was employed in enforcing on the Lodges in and about "*London* and *Westminster*," the doctrine that a secret Ceremonial, indicated by a phrase connected with "the well-built Arch," and unmistakably illustrated as the culmination of the symbolic Masonic Edifice, should be communicated to the Master of a Lodge and to him alone before the Installation, with further "Significant ceremonies and ancient usages."

Among the "Public Constitutions," or illustrative documents of the Irish Craft (contained in *Fasciculus I.*) we meet with the "General Regulations made at a Grand Lodge held in Corke, on St. John y^e^ Evangelist's day, 1728," and "in Clause XI."—to follow and adopt the words of Dr. Chetwode Crawley—"'we descry the germ of the certificate now issued to every Master Mason. The 'proper means to convince the authentick brethren' supplies the earliest intimation in the history of the Craft of a practice which, originating with the Grand Lodge of Munster, has been adopted by every Grand Lodge in the world. The first Grand Lodge Certificate ever heard of in England seems to have been that brought with him to England by Laurence Dermott, and proudly exhibited by him to his Grand Lodge. The Premier Grand Lodge (Moderns) borrowed the practice from Laurence Dermott, and 'began to make use of Certificates" in the year 1755."

It is also shewn in the same volume, that the practice of issuing Warrants, or Charters (as distinguished from Deputations) was of Irish origin. "The first of these private documents is the famous warrant of the First Lodge of Ireland," dated the 1st of

[1] *A.Q.C.* VIII., 167, 172.

February, 1731. The custom penetrated into England at the instance of Laurence Dermott and the Antients, and as in the parallel case of the "Certificates" was ultimately adopted by the Premier Grand Lodge of the World.

I must here take leave, for the moment, of *fasciculus primus*, though before proceeding with a review of *fasciculus secundus*, attention must be directed to the *Notes on Irish Freemasonry*,[1] from the pen of the same gifted writer, which indeed might equally be classified as *Caementaria Hibernica*, though the two collections, if we resort to another language not our own, may be perhaps best described, after the manner of Thory, under the common title of *Nouveaux Documents Inédits ou peu connus sur la Maçonnerie Irlandaise.*

A familiarity with all that has been previously written by Dr. Chetwode Crawley, on the subject of Irish Masonry, should indeed be possessed by every reader who wishes to be properly equipped for an intelligent perusal of the volume under review.

The frontispiece of *Caementaria Hibernica—fasciculus secundus*—is a facsimile of the first Military Warrant, which was granted by "Viscount Nettirvill, Grand Master of all the Lodges of Free-Masons in the Kingdom of Ireland," to "the First Battalion Royal," or 1st battalion of the 1st Foot, on the 7th of November, 1732.

A "Preface" follows, in which the Author reverts to the consideration of some of the more novel points discussed in *fasciculus I.*, and affords a further elucidation of more than one of the conclusions which were advanced by him in that volume.

The first "Essay" is headed "Ambulatory Lodges." It gives a full description of the first Regimental Warrant, and pays a powerful tribute to the influence of Army Lodges in the remote past, *e.g.*, "During the four score war-worn years that preceded the Great Peace of 1815, British Armies had penetrated into every quarter of the globe. In most of these Armies there had been Lodges of Freemasons. The great majority of these Lodges were of the Irish Obedience. At the close of the last century, the Grand Lodge of Ireland had 112 such Lodges under its jurisdiction, a number greatly in excess of the Military Lodges under all the other English-speaking Grand Lodges put together. These Lodges permeated everywhere; everywhere they left behind them the germs of Freemasonry."

A break in the narrative, though happily in this instance not in the pagination, which all readers will wish had been made continuous throughout the whole of the Author's letterpress, brings us to "The Grand Lodge of Ireland, 1725." It was already known before our Bro. Chetwode Crawley began to write the excellent Masonic works which will always be associated with his name, that the Earl of Rosse had been elected "Great Master" by the Irish Masons in that year; though in default of further information, the circumstance was, reasonably enough, held to refer to the Grand Lodge of Munster, the only Grand Lodge known to exist in Ireland about that time.

Dr. Chetwode Crawley, however, has been fortunate enough to discover a detailed account of the Earl of Rosse's Installation as Grand Master, and, to quote his own words,—"This narrative establishes beyond controversy, by contemporary evidence, the unexpected fact that in 1725 the Grand Lodge of Ireland was in existence in Dublin. The terms in which the ceremony is described leave little room for doubt that the Grand Lodge was no sudden creation, but had been then in existence long enough to develop a complete organization of Grand Officers, with subordinate Lodges under its jurisdiction."

The account of Lord Rosse's Installation is taken from the *Dublin Weekly Journal*, of 26th June, 1725, and "the particularity with which it is set forth that there were 'Six Lodges of Gentlemen FREE MASONS who are under the Jurisdiction of the *Grand Master*,' may be held to imply that these were other Lodges in Dublin who did not acknowledge that Jurisdiction." Very interesting biographical sketches of the Earl of Rosse and his Grand Officers, are furnished by Bro. Crawley, the record of whose valuable discovery terminates with a sentence which it affords me much pleasure to reproduce,—"Here our evidence stops for the present, meanwhile the accepted version of our Grand Lodge's foundation has been set aside, and the early history of Freemasonry in Ireland has to be written afresh."

The next topic to which we are introduced, and not, alas, without a "break of gauge," or lack of continuity in the pagination, is that of Bro. William Smith and his "Masonic Manuals" of 1734—36. "The Early Homogenity of the Craft, the Divergence between Ireland and the Moderns, The Grand Lodge at York, the Grand Lodge of Scotland," and "the Antient York Masons," are touched upon by the Editor in his Introduction.

The "Masonic Manuals" are the *Free Masons' Pocket Companion*, of 1734-5, and *The Book M.* published in 1736. Of the former there were two editions, produced in London and Dublin respectively, and in the Irish copy, the list of Lodges shows at the No. 116 (corresponding with the No. 79 in the English edition, which however is a blank), "The Hoop in Water-street in Philadelphia, 1st Monday.

[1] *A.Q.C.* viii., 53 : 79 : 110 : ix. 4.

This remarkable entry was first called attention to by Bro. Hughan, and nearly a score of years has elapsed since the respective claims of Boston and Philadelphia to being "The Mother City of American Freemasonry" were discussed by that worthy brother and the present writer, in a series of articles which we each wrote for one of the Masonic Journals.[1]

The merits of the controversy have long since been forgotten, but the (Dublin) *Pocket Companion* of 1734-5, containing the International List of Lodges of which the 116th was assigned to Philadelphia, is reprinted in the *fasciculus* I am reviewing, and is of itself honestly worth more than the sum asked for the whole volume (*Cæm. Hib. II.*) to the antiquary or collector.

*Three Generations of the D'Assigny Family*, is the title of the next section of the work. Dr. Fifield Dassigny, it will be recollected, was the Author of *A Serious and Impartial Enquiry* (1744), a reprint of which, edited by Bro. Hughan, who contributed a most exhaustive "Introductory Sketch in Royal Arch Masonry, 1743—1893," was reviewed in our *Transactions* for the latter year.[2]

For more than a hundred and fifty years, Dr. Dassigny's pamphlet remained the earliest instance of the employment of the term ROYAL ARCH. But among the discoveries of Bro. Chetwode Crawley, as made known in his *fasciculus primus*, was the use of the same phrase in a Dublin Newspaper of 1743.

Among the "Subscribers" to the *Serious and Impartial Enquiry*—416 in number—were three ladies, the Hon. Eliz. Alldworth (Aldworth), Eleanor Kisby and Mrs. Esther Rigby. It is suggested by Dr. Chetwode Crawley that the last two belonged to hostesses, at whose inns or taverns Lodges were accustomed to meet, while the presence of the name of the Hon. Mrs. Aldworth (he considers) needs no explanation. "The celebrated Lady Freemason had been initiated as a 'young girl,' and was now a grand mother." Our Author goes on to say, "All forms of the tradition concur in representing her Initiation to have taken place before her marriage, while she was 'a young girl.' Born in 1693, she was seventeen years of age in 1710, and was married in 1713. Between the latter dates, her girlhood lies, and with it, the date of her Initiation. We can safely hold that the ceremony took place in a Speculative Lodge held at Doneraile Court about the year 1712. ∴ The Doneraile Lodge was similar to the Lodge in which Elias Ashmole was initiated at Warrington in 1646; to the Lodge at Chester, of which Randle Holme was a member, in 1688, and to the Lodge which was held under the auspices of the Masons' Company in London, from 1636. ∴ The ceremony at Doneraile is called an Initiation, but it included the Ritual now known as that of the Fellow Craft. The Lady Freemason was always reputed to have overheard secrets which were known, then or afterwards, as those of the Fellow Craft, and to have had these secrets confirmed to her, under obligation, by the Lodge. Yet no ceremonial was used other than that described as an initiation."

To quote, however, from our Bro. Chetwode Crawley, in the lesser series of his *Acta Latomorum*,—we learn that "the first published account of the tradition, in an authoritative form, is found in the pamphlet that accompanied the famous engraving published in the year 1811."[3] This was printed at Cork, with the sanction of the family, and is also referred to by Bro. Edward Conder in his interesting paper, *The Hon. Miss St. Leger and Freemasonry*,[4] as affording the most authentic version of the Initiation of that lady.

Of traditionary evidence, it has been shrewdly observed that "a great cloud of smoke argues at least a little fire," and that at some period of her life Mrs. Aldworth was ordinarily supposed to be a member of our Society there can hardly be a doubt. All traditions, moreover, connected with the subject, as we learn from Bro. Conder in the sketch to which I have previously referred, as well as in the accounts kindly supplied to him by various members of the family, are unanimous in stating that the Initiation took place at a time when "Miss St. Leger" was a young girl and unmarried.

But as laid down by a high authority:—"A tradition should be proved by authentic evidence, to be not of a subsequent growth, but to be founded on a contemporary recollection of the fact recorded. A historical event may be handed down by oral tradition as well as by a contemporary written record; but, in that case, satisfactory proof must be given that the tradition is derived from contemporary witnesses."[5]

In the case before us, the assumption that the Initiation of the "Lady Freemason" occurred in 1710-12, derives no proof, or shadow of a proof, from the evidence of contemporary witnesses, and the whole story hangs on the credibility which should be attached to a family tradition, *recorded a century after the event which is supposed to have given it birth.*

[1] *Freemasons' Chronicle*, 1880,—Nov. 6th, 13th, and Dec. 18th (Gould); Nov. 20th, and Dec. 25th (Hughan).

[2] *A.Q.C.* VI., 77.

[3] *Notes on Irish Freemasonry I.—A.Q.C.* VIII., 54.

[4] *A.Q.C.* VIII., 16.

[5] Lewis, *on the Influence of Authority in Matters of Opinion*, 89.

———"First traditions were a proof alone,
Could we be certain such they were, so known:
But since some flaws in long descent may be,
They make not truth but probability."[1]

Hume observes,—"An historical fact, while it passes by oral tradition from eye witnesses and contemporaries, is disgnised in every successive narration, and may at last retain but very small, if any, resemblance of the original truth, on which it was founded."[2]

Nor does it take very long for a tradition to become confused and untrustworthy, "It is well known," says Niebuhr, in his *Lectures on Ancient History*, delivered in 1826, "that the account of the Napoleon's expedition to Egypt [1798] has already assumed, in the mouth of the Egyptian Arabs, such a fabulous appearance that it might seem to have required a century to develop it; and instances of the same kind occur frequently."[3]

Three copies only of Dr. D'Assigny's *Serious Enquiry* are known to be in existence. The first was discovered (by Bro. Hughan) in 1867, and the others in 1892 and 1896. With the copy found in 1892, is bound up the only complete set of the *General Regulations* adopted by the Grand Lodge of Ireland on the 24th of June, 1741. It is from this volume, which was secured by Bro. William Watson for the Masonic Library of West Yorkshire, that a photographic reproduction of the above *Regulations* has been made, and it forms a leading feature of the latest addition to the *Caementaria Hibernica*.

We have been already told, in *fasciculus* I. that by the *General Regulations* of 1728 —clause X.—the English *Constitutions* of 1723, were adopted in their entirety by the Grand Lodge held at Cork. The *Regulations* of 1741, Dr. Crawley now informs us (*fasc.* II.), are based upon Dr. Anderson's second *Book of Constitutions* published in 1738. "We might have expected," he continues, "that our Grand Lodge would rather content itself with making such additions to our Bro. Pennell's *Regulations* as might be demanded by the growth of the Fraternity in Ireland. The obvious explanation seems to be that the relations between the two organizations were such that, when the Grand Lodge of England adopted a new and expanded code, the Grand Lodge of Ireland held the code to be equally binding on that part of the Fraternity that happened to lie on this side the Channel."

In a *supplement*, the author discusses with learning and ingenuity, the early meanings of the words Warrant, Constitution, Deputation, and Regular, and concludes, after an exhaustive survey of the evidence, with proving to demonstration, that all subsequent Warrants or charters—properly so termed—must be regarded as the offspring, direct or indirect, of the Irish Warrant of 1731.

It is difficult to sum up in a few words the extent of the obligation under which we have all been laid by the recent labours of Dr. Chetwode Crawley. He has exhumed a number of lost or forgotten documents, he has brought to light a variety of most interesting facts, he has written ingeniously and effectively on the vexed question of degrees, and to crown the whole, though expressing himself at all times with vigour, even bordering on audacity, he always holds the reader enthralled by the native elegance or glamour of his style.

The *Cæmentaria Hibernica*, reflects indeed the highest credit upon its learned compiler, for whose remark, however (referred to on a previous page) that "the early history of Freemasonry in Ireland *has* to be written afresh," I shall substitute "*had* to be written afresh," and tender a respectful tribute of admiration to the masterly manner in which he has set about it.

Much new light is cast on two topics of great interest and importance. The antiquity of the Royal Arch degree has been pushed back a year on evidence that is incontrovertible, and a theory making it at least coeval with Anderson's *Constitutions* of 1723, is very suggestively, and some will say persuasively, advanced by our Bro. Chetwode Crawley. He thinks too that an actual ceremony of Installation, or what we now call a degree, existed at the same date, and it constitutes a part of his general case, that the original Grand Lodge of England in the third and fourth decades of its existence made—as Preston puts it—"certain alterations in the established forms"; also, that then, or earlier, it allowed the ceremony (or degree) of Installing a Master to fall into disuse.

The familiar illustration of the differences between the so-called "Ancients" and "Moderns" amounting merely in fact to the priority of choice exercised by a man in drawing on either his right-hand glove or his left, is quoted by Dr. Chetwode Crawley, and as it presents a common picture to our minds, I shall enlarge the scope of the illustration and ask him the following questions.

[1] Dryden, *Religio Laici*.
[2] *Essays*, ii., 406. [3] *Lecture* xxxvi.

First of all let us suppose, that, "once upon a time" certain persons were in the habit of greeting their friends by extending to them both hands simultaneously.

We will next imagine that the custom sustained a change, and that by one set of people the left hand was first advanced and afterwards the right, while by another set the practice was *vice versa*.

The inquiry will now be made, whether, in this "New Departure" there was anything to choose as implying greater 'regularity," between the fashion of greeting in the first instance with the left or with the right hand respectively?

Next, I shall put it to our worthy brother, whether there is any evidence upon which we can implicitly rely, that a change *was* made by the original Grand Lodge in the "established forms," meaning thereby the manner of imparting the three degrees, either "in the third or fourth decades of its existence," or indeed at any period of the last century, *after* the substitution of the steps of E.A., F.C., and M.M., for the "Apprentice," and "Master's Parts?"

The ceremony of Installation must be separately referred to, though I am not questioning the right of Bro. Chetwode Crawley to include it, from his point of view, as being a portion of the "established forms," which were altered or dispensed with by the earliest of Grand Lodges.

We are told:—

"The Antients held fast by the Universality of the Craft, and insisted that what they conceived to be the full ceremonies should be gone through; the Moderns, thought more of the respectability of the Craft, and were willing to attract men of eminence and rank *by refining and, if need be, curtailing ceremonies which might prove irksome.*"[1]

But in his *fasciculus secundus*, the author expresses himself somewhat differently.—"In Scotland," he observes, in the hands of the Operatives, the ceremonial dwindled to a minimum, and the Secret Ritual condensed itself into a word. The argument that the practice of such Operative Lodges in Scotland forms a canon by which to judge of the practice of Speculative Lodges of England or Ireland, seems to us fallacious, or at least to need evidence, such as has not been supplied. The objects of the two sets of Lodges were wholly dissimilar. The culture of their respective constituents was on a different level. *The Ritual that satisfied the artizan was not likely to satisfy the nobleman, the antiquary, and the scholar.*"[2]

Agreeing with the latter and dissenting from the former proposition (both of which are italicised above) I fail to see that under the auspices of the Duke of Wharton as Grand Master, "the disuse of the ceremony of Installation was inevitable."[3] Had it ever obtained a recognized footing in the early English Lodges of 1717-23, or later, I believe the degree would have continued to exist, but any further statement of my views on this point would be superfluous, as they have been already expressed with some litle particularity in a previous volume of our *Transactions*.[4]

The secrets confided to the Master on his Installation, in the year 1723, Bro. Chetwode Crawley considers to have been those belonging to the Royal Arch; and "if the Royal Arch fell into desuetude, the cope-stone would be removed, and the building left obviously incomplete." "This is precisely what happened," he is of opinion, "when the premier Grand Lodge, in pursuance of its policy of refining and reforming the Ritual, sanctioned, or at least permitted, the disuse of a portion of the symbolism known to Anderson and Desaguliers in the year 1723, and emphasized by Pennell in [the *Irish Constitutions* of] the year 1730. Such a deviation from the original path would go far to justify the inauguration and account for the surprising success of the Grand Lodge of the Antients, whose founders resolutely retained the primitive and more complete ceremonial perpetuated by the Grand Lodge of Ireland."[5]

In the same volume, the writer affirms, without I think any fear of contradiction, that the "wholesale adoption of the English Code [in 1728] forms a link in the chain of argument that establishes the identity of the Irish and English systems [of Masonry] before 1730, A.D."[6]

But in *fasciculus secundus* he altogether gives way to his own fervent mind, and boldly carries back the sameness of English and Irish Masonry to a period antedating the era of Grand Lodges, *e.g.*, "In the Doneraile Lodge, at any rate, we find traditional evidence of a form of ceremonial differing from that of the Scottish Lodges. In a former *fasciculus*, we have shown reason for believing that the Irish and the English Freemasonry of that day were more than akin; that they were identical. Such a ceremonial, embodying at least two Degrees, apparently confronts us immediately after the birth of the Grand Lodge of England. The earliest records we have show us that Grand Lodge practising a Ritual akin to that of which we catch a glimpse in the Speculative Lodge at Doneraile."[7]

[1] *Fasc.* i.—*Introd.* 18, [2] *Fasc.* ii., *Dassigny Mem*, 16. [3] *Fasc.* i. *Irish Constitutions*, 22.
[4] *A.Q.C.* v., 104-6. [5] *Caem. Hib.* i., *The Irish Constitutions*, 13.
[6] *Fasc.* i, *G. L. of Munster*, 12. [7] *Fasc.* ii., *Dassigny Memoir*, 16.

We should, however, do well to recollect, that "inferences and theories, however ingenious and probable, must not be put on the same level as ascertained facts. The use of a modern historian is to collect and sift the original writers, and act as their interpreter, not to act as a prophet on his own account."[1]

There is not only an entire absence of proof that a Masonic Lodge was held at Doneraile in 1710-12, but the whole balance of probability inclines in the contrary direction. Nor, indeed, in my own judgment, is the testimony absolutely conclusive on the point—which has been too readily taken for granted, that Elizabeth St. Leger, daughter of the first Viscount Doneraile, was a Freemason at all.

But at any rate, and to refrain from taking up a thesis which might disturb the already settled convictions of other members of the Lodge, it may at least be laid down with confidence, that the discrepant accounts of the Initiation of the "Lady Freemason," published many years after her decease, supply no real foundation for the theory of a Lodge —speculative or otherwise—of A.D. 1710-12, which has been erected upon them.

Even the pamphlet of 1811, which is relied upon as supplying the most orthodox text, contains a number of fabulous statements, so that of the Commentators who have cited it as being their chief authority, I shall venture to say :—

> Strange confidence, still to interpret true,
> Yet not be sure that all they have explained
> Is in the best original contained.[2]

With still greater unreason, can this imaginary Lodge at Doneraile be built upon in turn, and be made to serve as the basis of a further superstructure—the assumption that a Masonic system of two degrees was extensively known in Ireland,[3] ten or more years in advance of the date (1721) when, as Dr. Stukeley says in his *Autobiography*, "I was the first person made a freemason in London for many years. We had great difficulty to find members enough to perform the ceremony."[4]

There seems to me, to be no evidence whatever, from which we may legitimately infer that there were Lodges of Speculative Masons in Ireland, before the Society passed into notice and esteem in England, under the Grand Mastership of the Duke of Montagu in 1721.

The new whim probably crossed the channel, together with the English *Book of Constitutions*, in 1723, which as we have seen was adopted by the Irish Masons in 1728. It has also been shown that the *Irish Regulations* of 1741 were based upon Dr. Anderson's second *Book of Constitutions*, published in 1738.

If, therefore, between 1728 and 1741, the Grand Lodge of England *had* strayed from the ancient ways, and there seems to me no other period that will fit in with the decidedly nebulous tradition of a deviation on her part from the "established forms," then of one thing we may rest assured, and it is, that no action of the English Grand Lodge, down to the latter date (1741) could have given umbrage to the Masonic authorities in the Sister Jurisdiction.

Nowhere, perhaps, throughout the entire series of the *Caementaria Hibernica*, does the author rise to higher eloquence, than in his commentaries on the remarkable story of Laurence Dermott and the "Antients." But as my previous observations may have foreshadowed, while I cannot but admire the force and brilliancy of his arguments, I am unable to subscribe, at least without considerable reserve, to the great bulk of his conclusions.

We are told, however, that "in the progress of the human mind, a period of controversy amongst the cultivators of any branch of science must necessarily precede the period of unanimity";[5] also, that "the mind of an advanced thinker has come, through long habit, to run in an innovating groove; and if you pull it out of that groove there is a danger that it will not run at all."[6]

No reader of the excellent serial I am so imperfectly reviewing, will desire to see any change in the methods of our Bro. Chetwode Crawley, and that his mind may long continue "to run in an innovating groove," will be very greatly to the advantage of this Lodge.

"Remember Darwin, taking note only of those passages that raised difficulties in his way; the French philosopher complaining that his work stood still, because he found no more contradicting facts; Baer, who thinks error treated thoroughly, nearly as remunerative as truth, by the discovery of new objections; for as Sir Robert Ball warns us, it is by considering objections that we often learn. Faraday declares that 'in knowledge, that man only is to be condemned and despised who is not in a state of transition.' And John Hunter spoke for all of us, when he said,—'Never ask me what I have said or what I have written; but if you will ask me what my present opinions are, I will tell you.'"[7]—R. F. GOULD.

[1] E. A. Freeman, *Essays*, ii., 148. [2] Dryden, *Religio Laici*. [3] See *A.Q.C.*, viii., 16-23; 53-57.
[4] *A.Q.C.* vi., 131.
[5] Torrens, *Essay on the Production of Wealth*, xiii. [6] Tollemache, *Safe Studies*, 178.
[7] Lord Acton, *Lecture on the Study of History*, 55.

**A Personal Disclaimer.**—On 4th October, 1895, I read a paper before the Lodge No. 2076, on "The Early Lodges of Freemasons, their Constitution and Warrants, 1717-1760,"[1] which elicited various criticisms, amongst them being the following from Bro. Dr. W. J. Chetwode Crawley:—"When the section of *Caementaria Hibernica*, in which *the First Warrant* was discussed, was printed off, exactly a year ago, there seemed little prospect of directing attention to a branch of Masonic archæology which had been almost studiously ignored, and still less prospect of enticing so eminent an investigator *to follow in my footsteps* so promptly with so exhaustive a compilation." (p. 214).

To this I briefly replied (p. 216), "There is nothing to take exception to in the complimentary observations of Bro. Crawley unless to remark that as *a matter of strict accuracy*, I cannot claim to have 'followed in his footsteps,' my paper having *been mainly written two years ago*, and it would, but for other literary work, have appeared long since. The enforced delay, however, furnished me with the opportunity of incorporating therein the Warrant of No. 1, Ireland, of which I was very glad to avail myself."

Bro. Crawley has now published the second part of his *Caementaria Hibernica*, in which (p. 3) he says, "Within a year after the proof sheets of my arguments had been submitted to him, and within six months after the publication of the *Fasciculus*, Bro. John Lane, the well-known compiler of *Masonic Records*, communicated to the Quatuor Coronati Lodge a paper in which he went over the ground of my essay again . . . It is gratifying to find he neither modified my method, nor amended my argument, nor did he attempt seriously to controvert my conclusions. Most encouraging too, is the unaffected desire to associate himself with the scope and tenour of the thesis, that led Bro. John Lane *to omit any mention that he had had a predecessor in whose footsteps he closely followed.*"

It is with considerable pain that I find it necessary *in the interest of truth and historic accuracy* to repeat that I have neither followed in Bro. Crawley's footsteps, or gone over his ground in any way whatever, in any of the senses referred to by him. I distinctly reiterate the statement that my paper, with the exception of the Irish and Scotch Warrants, was written at least two years before its publication, and that some portions of it were written a very considerable time still further back. It is not my fault if Bro. Crawley and myself were working simultaneously on independent lines; but his reference to the "unaffected desire" I had to associate myself with his work and to follow in his footsteps without acknowledgment is absolutely without foundation and altogether unworthy of an able and zealous brother who has done such good work for the Craft.

A reference to pp. 16-18 of my *Handy Book to the Study of the Lists of Lodges*, published in 1889, will show that the subject of these Lodge Warrants was under consideration and investigation by me so long as eight years ago. I, however, make no charge of discourtesy against Bro. Crawley for his failure to acknowledge the prior publication by me of the "Certificates of Constitution" of Lodges Nos. 58 and 60 given in my *Handy Book* and which he has since reproduced.—Jno. Lane.

**Fox-Thomas' Whitby Lodges.**[2]—Advance proofs of this interesting brochure have been forwarded to me by the author in time for review in our columns. It is an octavo of some 70pp., giving us tersely an account of Freemasonry in the remote northern town, which is replete with interest. It contains more than one historical puzzle, the key to which is probably irretrievably lost, which will be pointed out in due order as we reach them. With his invariable kindness, our Bro. Hughan has written an introduction to the book, which adds considerably to its value, as it indicates in a few rapid strokes the chief points of interest to be noted. It is seldom that a Lodge history is launched without a hearty send-off from our veteran brother, who must, in the aggregate, have devoted a large amount of time and labour to thus assisting his juniors. The author's introductory Brief Sketch of the History of Freemasonry is readable, accurate in the main, and must be of great assistance to those members of his Whitby Lodge who are wanting either in time or inclination to prosecute a more extended study of the subject. On the first page, however, I note a regrettable printer's error, the date of the Lodge in the London Masons' Company being given as 1720 instead of 1620.

Pages 12 and 13 are devoted to some particulars respecting William Becke, free mason of 1616, and Robert Warde, free mason of 1639. We are thus favoured with two further names to add to our list of pre-revival freemasons, but in neither case has Bro. Fox-Thomas been able to ascertain whether the designation here refers to an actual

[1] *A.Q.C.*, vol. viii., p. 193, *et seq.*

[2] History of Freemasonry in Whitby from 1764 to 1897, by Bro. Rev. Egbert Fox-Thomas, P.M. 312, Past Provincial Grand Chaplain; with an introduction by Bro. William James Hughan, P.M., Past Senior Grand Deacon of England, &c., &c. Whitby: Horne and Son, Printers and Publishers, "Gazette Office." London: Bro. George Kenning, 16 & 16a, Great Queen Street, W.C. 1897. (*Blue cloth, gilt lettering*, 3/6).

stone-mason by trade or merely to a member of a mason-guild or fraternity. The probability is that the worthies in question were stone-masons, but this does not appear to be certain.

Mention is next made of the "Golden Lion" Lodge No. 127 of the *Antients* which was warranted in 1764, but never made any returns to Grand Lodge, and was erased. It must however have worked for some time in order to plausibly account for the large number of masons who co-operated at the founding of the *Moderns* Britannia Lodge No. 331 in 1772. Where these masons could otherwise have seen the Light does not seem obvious, and thus we meet with our first puzzle: why did the Antients Lodge die out and why was it replaced by a Moderns one. The by-laws of this Lodge are given in full and are noteworthy. They are dated 1780, but several clauses have the addition "This article is not in force," and we are left in doubt as to when they were cancelled. A deacon is mentioned in the very first article, to my mind this is probably due to the influence of the extinct Antients Lodge, but he does not appear to have been what might be called a regular officer, but rather a supernumerary, his duty being solely to collect the money for the drink consumed in Lodge. The second clause provides for a Master's-lodge being held separately, but this is one of the articles cancelled later on. The fourth article provides *inter alia* that the Master and Wardens are to act as Treasurer, but appears to have been abrogated almost immediately, as it goes on to say "this Article not in forse A Treasurer is Chose. Brothr Rowland on St. John's Day, Year 1780." The annual feast was on the Evangelist's day. The election of the Master took place however on the Baptist's day, "who shall be Master elect till St. John the Evanjelist and then he to be Installed in the Chair and to chuse his Officers." In 1782 the Lodge agreed to apply for a Royal Arch Constitution; the Chapter appears to have worked since then continuously, and is now attached to the present Lion Lodge. In 1786 we find a late instance of a formerly prevalent practice, that of admitting a clergyman to initiation and membership, free of expense except Grand Lodge dues. Why this Britannia Lodge died out is another puzzle. It was prosperous at least down to 1786, then showing no signs of decay, and yet in 1797 no less than 15 of its members were among the applicants for a charter for the present lodge, the Lion Lodge. Moreover it then does not appear to have been quite extinct, because a special meeting of the old lodge was held in December, 1797, at which it was agreed to hand over the jewels etc. to the new Lodge. It seems also, as if the original desire had been to work the new lodge under the old warrant, to have it simply transferred, but this could not be done. There is no indication of a split in the old Lodge, the action appears to have been unanimous.

The remainder of the book before me is taken up with the history of the Lion Lodge, No. 561, now 312. This was warranted in 1797 by Slater Milnes, Prov. G.M. of Yorkshire, and Bro Fox-Thomas' extracts from the minutes reveal, without re-iteration of unimportant details, the life history of the Lodge. It would be both unfair and out of place here to reproduce too many of these, but some few excerpts may be given. In 1822, April 15th, the minutes record: "No business but practicing the Union System of opening and closing the Lodge in the three degrees." That compromises and changes were effected after the Union of 1813 is well known; but here we have an indication that the changes must have extended even to the opening and closing. On May 9th, 1822, the Lodge paid the expenses of Bro. Cravens from Leeds, £14 1s. 6d., "Instruction in the Union System of Craft Masonery." 1825, June 20th, "Ordered that in future the bretheren shall always appear in white gloves to be made of whatever material they may think proper so that they be white." In 1837 "Royal Arch lent the Craft £8 7s. 10d.," a unique entry. In 1848 the new Installation ceremony is first mentioned, but unless Master Masons be written in error for Past Masters, the brethren do not seem to have got it quite right. "The brethren (except Master Masons) retired in order that the W.M. should be installed." The entry of January 19th, 1859 is very interesting "Bro. Wm. Knaggs presented to the Lion Lodge a sword bearing Masonic emblems, found by him on the field of Balaclava, which sword was presented to Bro. Geo. Pearson as Tyler." How came such a sword to be found at Balaclava! To whom could it have belonged? I regret that at my visit to the Lion Lodge last year I was not shown this curious relic. March 20th, 1871. "Resolved: 'that for the future the W.M. or Acting Master shall sign the minutes after confirmation of the same.'" This reminds me of the practice of my own mother-lodge, Unity No. 183, in which the secretary was wont, from time immemorial, to sign his own minutes immediately after confirmation. I did so myself, until May, 1885, on which occasion our late dear Bro. Stephen Richardson presided over us, and considerably astonished us all by insisting that it was the Master's duty, and no one else's, to sign the minutes as a proof of confirmation. We had simply followed our original usage of over 100 years, without the remotest conception of any irregularity. In 1896, we find portraits of no less than seven living Lodge members presented to the Lodge, every one of whom had been initiated in that Lodge over 50 years ago. Surely, in the slang of the day, this must be a record. Our Rev. brother adds a

supplementary note, which he had evidently overlooked previously, and which it would have been a sad pity to have neglected. 1823, 17th March, "Such Bretheren who are Royal Arch Masons in future to wear their Sashes in open Lodge." This is of course altogether irregular, and Bro. Fox-Thomas does not say when the resolution was rescinded, and yet what a natural mistake to perpetrate! If Royal Arch Masonry is, as we are told, the recognized enlmination of the Master's Degree, why in the name of common sense, should we be forbidden to wear its clothing in Lodge? It would be just as logical to forbid the wearing of a master's apron in the first degree. Our rulers are complaining of the small percentage of masters who go on to the Royal Arch, and devising all sorts of futile expedients to induce a greater participation in the labours of that section of our work. I guarantee that if it were enacted that a Royal Arch Mason should wear the clothing of that degree in the Craft Lodge, the desire on the part of the other brethren to be similarly distinguished would soon effect the object Grand Chapter is aiming at.

Among the welcome illustrations to the book are reproductions of the Lodge Summons, the old plate for Lodge Certificates, and above all the old seal of the Lodge, which, as Bro. Hughan points out, is strangely reminiscent of the engraved silver jewels worn in the last century. Tables of members and other statistics, of interest chiefly to Whitby Masons, complete a well-printed and well-written book, in regard to which all concerned, but especially the author, deserve high praise.—G. W. Speth.

**Whitting's Lodge of Hengist, No. 195.**[1]—Bro. Whitting has managed most admirably to write a history of this old Lodge so as to be interesting even to non-members, and moreover has duly attended to all local matters relating to the Craft, such as the other Lodges, Royal Arch and Mark Masonry, etc., meeting in the same town.

I have read all the Histories of Lodges and Chapters published in this country, so am in some measure competent to offer an opinion on such works. Besides which, it has also fallen to my duty to write histories of several old Lodges, so that such labour is not new to me, and enables me all the better to appreciate the thorough manner in which Bro. Whitting has done justice to the records of the "Hengist," as well as ably introduced the Early History of Freemasonry in this country. Brethren desirous of writing accounts of their own Lodges, more or less exhaustive, cannot do better than consult this handsome volume (which should be in all Masonic Libraries), as the arrangement of the chapters, as well as the style of composition, are most suitable and cannot well be excelled. It is a model history, both as respects the text and the typography, and though it extends to some 270 pages I have not discovered one that is dull from first to last. The illustrations are Masonically and artistically a great success, and add much to the value of the handsome book. It only needs an index to make it complete.

Chapter I. concerns the Craft generally, the second commencing the Records of the "Hengist;" the heading being *Weighing Anchor*. For nearly 130 years, the meetings of the Lodge "have been held within a radius of five miles, and within the bounds of one Parliamentary borough." It has never been removed "even for a day, from the Grand Lodge Register," so that the members may be excused in thinking that their *Alma Mater* is second to none in the Province.

The Warrant was granted 23rd November, 1770, and is still preserved. The reproduction of the precious original (with the autographs of the *Duke of Beaufort*, G.M., *Charles Dillon*, D.G.M., *Thos. Dunckerley*, P.G.M. for Hants, and *Jas. Heseltine*, G.Sec.), is one of the special features of the volume; others to be noted being facsimiles of minutes of 1774 and 1776, portraits of deceased worthies, and also excellent ones of living Craftsmen connected either with the Province or the old Lodge.

Henry Dagge was the first master, and from 1775 a list is given of all the brethren who filled the Chair, with the work done under each year. There is also a roll of brethren who were initiated or joined, from the Founders of 1770 down to April 1897. Similar particulars are also given of the other Lodges in Bournemouth, the Royal Arch Chapter, Rose Croix, etc., so that the effort of compilation has been considerable.

Chapter III. entitled "Advent of Thomas Jeans, M.D.," is most interesting reading, and the same may be said of No. IV., which is introduced by the title "*The Lodge of Hengist*" (selected or agreed to in 1803); and the next relates the eventful History of the Lodge to 1824, during which period "*a quiet Jubilee*" was celebrated.

"*Bayly at the Helm*" and "*Farewell to Christchurch*," are the headings to the next two chapters, these being appropriately followed by "New Life at Bournemouth," and "After a hundred years." My lamented friend, the Rev. P. H. Newnham was W.M.

[1] History of the Lodge of Hengist No. 195, Bournemouth. Numerous illustrations and appendices. By C. J. Whitting, W.M. of the Lodge, J. of the Chapter, etc. Price, 10s. nett. Bournemouth: W. Mate and Sons. London: George Kenning, 1897.

the year after the centenary and wrote a brief sketch of the Lodge, which was published at the time. Those who are fortunate enough to have copies of this little brochure, will need the large work by Bro. Whitting all the same, as the particulars are meagre compared with the present exhaustive history.

"Home and Family" fittingly bring before us the Masonic Hall (the foundation of which was laid by the esteemed veteran, Prov. G.M. Bro. W. W. B. Beach, M.P., in 1877, and is the permanent resting place of the Lodge), and "While Memory's Green" concludes the portion devoted to the "Hengist" in particular, which is brought down to June, 1897.

Bro. Whitting has managed to dove-tail and describe a mass of information in such a pleasant manner, that the connected chapters run on "as smooth as a glove," and no one part is unduly magnified, or unduly minimized; hence the Lodge has in its possession a history as true to departed as to the present worthies, and a volume that will be as acceptable to the succeeding generation, as it is welcome now to the members. I congratulate Bro. Whitting on the completion of his labours, and especially so, because he has performed his task so ably and so thoroughly, to the full satisfaction of all concerned. It deserves and doubtless will have a large sale.—W. J. Hughan.

**Washington, Constitutions of the Grand Lodge of the State of,**[1]—It is not often that an issue of a Book of Constitutions requires a separate notice or review in these columns, but an exception must distinctly be made in the case before us. I have never seen a Book of Constitutions which has so firmly arrested my attention and awakened my interest. Usually such a book is merely matter of interest to the members of some one particular jurisdiction, but it is not too much to state that the present issue is of great historical importance to every student of modern Masonry. The Grand Lodge of Washington ordered a reprint of its Constitutions in 1896 and entrusted the task to our Bro. Upton, with orders not only to re-arrange and classify its regulations and laws, but also to annotate them. Bro. Upton has indeed been equal to the honourable but arduous task thrust upon him. Beginning with the Articles of Constitution proper, he gives every clause in large type. Immediately below this, in smaller type, he quotes Grand Lodge decisions bearing upon the subject matter of the clause, with references for those who desire still fuller details. We have thus a complete history of this special act of legislation which is not only of historic interest, but, in the majority of the cases, of material assistance in comprehending the exact object desired. But he has gone further and in a series of footnotes has not only given excerpts from the legislation of other Grand Lodges in similar cases, but appended his own reasons for assenting or dissenting from the final decision, or has printed pithy though short arguments on the whole aspect of the case. And in not a few instances, he has had the courage to disagree with the legislation of his own Grand Lodge, of which he is, in a sense, the official mouthpiece, and his own Grand Lodge has, to its eternal honour, consented to these adverse views being issued under its authority. I will instance only the vexed question of exclusive and sovereign jurisdiction. On no subject are the Grand Lodges of the U.S.A. more in unison, and it must require exemplary courage for an American Mason who chances to dissent from the opinion of the huge majority, to show, as Bro. Upton does, with all the acumen of a trained lawyer, that such a view is wholly untenable. This is only one of many instances where our brother has the splendid courage of his opinions; and I hardly know which to admire more, the audacity of the commissioner or the admirable fair-mindedness of the Grand Lodge itself in issuing such an official code. The next section treats the by-laws of the Grand Lodge in the same thorough manner, and section 3 handles the regulations, consisting chiefly of special case law, similarly. Following this we have appendices giving the approved "forms," and then various reprints to serve as the recognised ground-work of all Masonic legislation. For instance, a reprint of the T. W. Tew MS. of the Old Charges, the New Articles from the Grand Lodge MS. No. 2, the Apprentice Charge from the Waistell MS., the Charges of a Freemason from Dr. Anderson, 1723, George Payne's Old Regulations of 1721, the Orders of the Alnwick Lodge of 1701, and the Old Rules of the Grand Lodge at York, 1725. All these are as copiously annotated as the previous sections, and as frankly, and in closing this notice (which has no pretence to be a review) of Bro. Upton's work, I can only congratulate him once more on the persistence with which he brings every mooted point to the test of "Is it consistent with the spirit of Masonry as shown in our most ancient records?" Were this crucial question only more present to all, but chiefly to American Grand Lodges, when framing new legislation, how many crude absurdities would it have prevented!—G. W. Speth.

[1] The Masonic Code of Washington, being the Constitution, By-laws and Regulations of the . . . Grand Lodge of Washington, with Annotations, also Appendices . . . . Compiled and annotated by William H. Upton, P.M., Code Commissioner, 1897.

**Cole's Constitutions,** facsimile reproduction by Bro. R. Jackson.[1]—Advance sheets of this beautiful reproduction have been kindly sent me by the publisher, who has already deserved well of the Craft by his facsimiles of D'Assigny's "Enquiry" and of several other matters of interest to Freemasons.

Cole's Constitutions, or the copper plate versions of the Old Charges, form a little series by themselves of these important documents, and may be regarded as the expiring effort of our fathers to make use of the original form in preference to the new-fangled Book of Constitutions published by Dr. Anderson. There were several issues, ranging from about 1729, or possibly even 1728, to 1762, the one now being reprinted is the second edition of 1731. Although probably printed in fairly large editions, it is remarkable how few copies are now to be found in collectors' hands, and very few indeed can boast of possessing the series of four editions complete. The opportunity should not therefore be lost of obtaining at least a facsimile, especially as it is well done and will contain an introduction by Bro. W. J. Hughan affording valuable bibliographical details.—G. W. Speth.

**History of the Lodge of Hengist, No. 195.**—Bro. C. J. Whitting is to be congratulated on two things. He has not only written an excellent "History" of his Lodge, but also an admirable "Introduction," without which his sketch of Masonry in Christchurch and Bournemouth would have been incomplete. The latter forms the first chapter of the book, and in its twelve pages will be found as good an epitome of the leading facts of English Masonic history, as would be either useful or desirable in a publication of the kind. To Bros. W. J. Hughan, Henry Sadler, and G. W. Speth, the author expresses his thanks for their suggestions in the compilation of this Chapter.

The original warrant of Lodge Hengist is dated November 23rd, 1770, and was issued under the authority of the Duke of Beaufort, who was Grand Master of the (original) Grand Lodge of England from 1767 to 1771. The Lodge was opened in due form on November 26th, 1770, at the New Inn, Christchurch. Henry Dagge was the first W.M., while Edmund Perkins and Thomas Jeans were the Senior and Junior Wardens respectively. Henry Dagge was a very distinguished Freemason, both in London and the Province of Hampshire. He was Grand Steward in 1770, J.G.W. in 1774, and S.G.W. in 1778. From 1776 to 1781, he was Deputy Prov. G.M. for Hampshire. Edmund Perkins, of whom we learn very little, was the first Initiate as well as the first S.W. of the Lodge. But a story is told of a relative, James F. Perkins, Royal Marines, afterwards a General—also an Initiate of the Lodge in 1770—which may be related:—"When lieutenant he fought a duel with a messmate, then a midshipman, but who afterwards became Admiral Sir James Wallace. The encounter took place in the mess-room, across a table only six feet long, both combatants firing together at a given signal. The ball of the future General entered the groin of the budding Admiral, who in his turn hit Perkins in the shoulder. They bore the marks of this duel to the end of their days. Accidentally meeting in Lymington, when both were advanced in years, Wallace saluted his old opponent with, "Perkins, by Jove! How is your shoulder, my old boy?" "Sound as a roach," replied the General; "how's your groin, my old cock?" They then adjourned to the Angel Inn, and spent the night as old veterans commonly enjoyed themselves a century ago."

Thomas Jeans, the first J.W. of the Lodge, has generally been identified as the Thomas Jeans, M.D., who filled the chair for fifteen years, between 1786 and 1810; but, as a matter of fact, he was that more famous Mason's uncle.

In the opinion of the author, Dr. Thomas Jeans "is entitled more than any other Mason to be regarded as the father of the Lodge." He was appointed Prov. S.G.W. in 1780, and in the following year became Deputy Provincial G.M. of Hants. His long reign, as Master of the Lodge of Hengist (a title it may be observed which was only adopted in 1803), began in 1786, when the Wardens were "appointed" by him, instead of being elected by the members as had previously been the custom. In January 1791, three candidates, two of whom had received the First and Second Degrees in 1789, were "raised from the Degree of Fellow Craft to the Distinguished Degree of Master Masons," by Dr. Jeans. On April 4th, 1797, it was "Resolved that the Quarterly Subscriptions be five Shillings as us" (u) "al, and the Brethren that partake of Suppers is to pay one Shilling towards the bill of that night."

In 1803, Lieutenant Ed. Jenkins was proposed and seconded, "to be balloted for immediately being a naval officer and liable to be called away suddenly and unanimously elected." The first meeting in 1815 was an important one: "This night the Lodge was honoured with the presence of Bro. Wm. Cummings, who went through the Making, Passing and Raising of the three Degrees according to the new Forms and Regulations of the Union of Lodges, and gave a lecture accordingly." This visitor was one of the London Masons

[1] Published by R. Jackson, 16, Commercial Street, Leeds, price 10/6. Limited to 200 copies.

who attended the Provincial Lodges after the Union in order to secure uniformity of working. He became Grand Sword Bearer in 1818, and J.G.D. in 1821.

In 1851, the Lodge, which for some few years had held no meetings, was removed to Bournemouth, where it has since remained. The Centenary Festival was celebrated on on November 23rd, 1870, when a paper on the History of the Ledge of Hengist was read by the Rev. P. H. Newnham, W.M. elect. This was afterwards published by direction of the Lodge. A class for Masonic discussions was established in 1871, and among the papers read, were lectures on "The History of Freemasonry in England, The Mythical Allegory of the Third Degree, The Right of M.M.'s to wear a five-pointed Star in Open Lodge, The Symbolism of the First Degree Working Tools," and "Fossil Religions."

The "Bournemouth" (now the "Vigne") Rose Cross Chapter was established in 1869, the Hengist Lodge of Mark Masons (No. 125) in 1871, and the Hengist Royal Arch Chapter in 1886. A sister (Craft) Lodge—the Boscombe, 2158—was founded at Bournemouth, in 1886, and a second—the Horsa, 2208—in 1887. Finally, the "Bournemouth Lodge of Instruction," working under a warrant from the Senior Lodge, but actually supported by all three, was ushered into existence in 1891. Short histories of all these bodies are related by Bro. Whitting. There is also an Appendix, which contains much useful matter, particularly the statistics.

The Historian of the Lodge—who is also its W.M., and Third Principal of the R.A. Chapter—is to be heartily congratulated on having performed with such signal ability the task which was confided to him. The extracts he has given from the old records have been selected with much discrimination, while the book itself has been kept within proper limits, and without at all erring on the side of panegyric it may be confidently recommended as a model of what a Lodge History ought to be.—R. F. Gould.

## SUMMER OUTING.

### THURSDAY 17th, to SATURDAY 19th JUNE, 1897.

In selecting the spots of historic interest to be visited by the Quatuor Coronati Lodge in its annual excursions, the committee has ever had two objects in view: the one to inspect the best examples of the skill and taste of our operative forefathers, the other to vary as much as possible the characteristic features of our English landscapes. Thus in 1889 we made a pilgrimage to the Abbey and city named after our earliest traditional patron, St. Alban, and to the flowery meads surrounding his shrine; in 1890 to the park-like country round Edgware, Chandos and Stanmore; in 1891, and again in 1893 to the garden of England, Rochester and Canterbury; in 1892 to the Roman remains at Colchester; in 1894 to Salisbury and the bleak plains of Stonhenge; in 1895 to the ancient capital and water meadows of Winchester; and in 1896 to the leafy lanes of Warwickshire and the country of Shakespeare. The change therefore in 1897 to the border of the fen country not only introduced us to a new aspect of our infinitely varied island home, but enabled us to make acquaintance with the Cathedral of Peterborough and the quaint old university town of Stamford, which has played so prominent a part in our story.

On Thursday afternoon, the 17th June, the following members took the 5 p.m. train from King's Cross terminus for Peterborough, viz., Bros. E. H. Buck, of Gosport, F. A. Powell, W. J. Songhurst, Dr. T. Charters White, G. Powell, W. A. Tharp, Dr. W. Hammond, of Liskeard, Sydney T. Klein, W. T. Newitt, of Madras, W. F. Stuttaford, Thos. Cohu, J. L. Bennett, J. A. Tharp, F. L. Gardner, G. Greiner, W. Busbridge, J. P. Watson, Dr. W. Wynn Westcott and G. W. Speth. Special saloon carriages had been provided by the railway company, and after a sharp run we arrived at Peterborough at 6.41 p.m. Here we were met by Bros. J. Binney, of Sheffield, T. J. Salwey, of Ludlow, Dr. W. J. Chetwode Crawley, of Dublin, G. C. Caster, R. W. Elsey, Rev. P. Royston, R. K. Ellis and several others of Peterborough. A short interval to distribute ourselves in our various hotels and settle down, and we all met at the head quarters, the Angel Hotel (Bro. J. Clifton), where dinner was served at 7.30. After dinner a variation of our usual proceedings consisted in a magic lantern show of an interesting nature. The secretary had brought with him a large number of photographic transparencies prepared by Bro. Charters White, from photographs taken by him on our previous trips, and had arranged with Bro. Bennett to bring his lantern with him. The exhibition of these views was much appreciated, especially those in which snap-shots of some of the members had been taken, and many of the scenes thus thrown on the screen were really beautiful from the artist's point of view, reflecting great credit on our Bro. White. And then, early to bed for the majority, as the next day was destined to be a long and fatiguing one.

AT CROYLAND ABBEY, 19TH JUNE, 1897. *T. Charters White.*

Friday, 18th June broke, alas, with dull skies and threatening rain, rather a disappointing prospect in view of the fact that the day's proceedings included 40 miles drive in open carriages. But Englishmen have learned to take their pleasure or do their duty irrespective of the weather, and when we met at 8.30 for breakfast, no one seemed one whit dismayed at the possibility of a wet day, and so far as could be judged, no appetite was in the least affected. Luckily little rain fell until late in the afternoon. At 9.30 a start was made for Stamford, passing *en route*, by kind permission of the owners, through the grounds of the Marquis of Huntley and his beautiful avenue of Wellingtonias; and through the drive called "The Lynch," belonging to Bro. G. C. W. Fitzwilliams, who is this year the W.M. of the Lodge of the same name at Peterborough; and finally halting at Burghley House, the splendid seat of the Marquis of Exeter, built in 1575 by the famous William Cecil, Lord Burghley, Lord High Treasurer to Queen Elizabeth. Over an hour was spent in wandering through the state and other apartments, the chief points of interest being explained by the house-keeper: but a whole day would not have sufficed for the purpose, the mansion being a veritable museum of articles of priceless worth, both artistically and historically. A further short drive brought us to the George Hotel, nearly an hour and a half behind our programme time, so that we were more than ready to do ample justice to the excellent lunch provided by the host, Bro. Clarke. Here we were met by Bro. H. W. Tharp who had been unable to leave London the previous night, and by Dr. Farrar, the W.M. of the Stamford Lodge, and some other local brethren, including Bro. G. H. Burton who had kindly undertaken to show us over the town. Bro. Rev. C. E. Wright, of Bexley, Kent, who had been staying in the neighbourhood, also joined us at lunch, and had intended spending the day with us, but found himself called home and so was obliged to leave us.

Under the able guidance of Bro. Burton, who has devoted considerable study to the antiquities of his native town and written a charming local guide-book, we started after lunch to view as much as could be done in the time remaining to us. Thanks to the carefully planned programme, this included a good deal more than we anticipated, and we were enabled to see most of the objects of interest, or rather those of most interest, because it would take more than one day to exhaust the possibilities of Stamford. Unfortunately it now began to drizzle, in a style which promised worse still to come, and our perambulation was made under umbrellas. St. Martin's Church, 15th century, with the tomb of Lord Treasurer Cecil was first visited; then a crypt under Mr. Scotney's house on St. Mary's Hill, one of several existing in the town: next St. Mary's Church: then St. George's Church, restored by William Bruges, first Garter King at Arms: the 14th century gateway of the Infirmary, formerly the west entrance of the White Friary: the quaint interior of Brown's Hospital, erected about 1480: All Saint's Church, the living of which was once held by Dr. Stukely, the antiquarian, whose diary contains some masonic entries of great historic importance, and who founded a lodge in Grantham in 1726: Dr. Stukely's house and garden, by permission of J. E. Atter, Esq., the present owner, in which house also Charles II slept, a fugitive, in 1646, passing out through the postern in the adjoining city walls the next morning: and finally the Castle and remains of the Castle Mound. Thence back to the hotel to enjoy a comforting cup of tea at the invitation of the local brethren, leaving the town, well satisfied with the afternoon's entertainment at a little after our programme time of 5.30. The route lay through Uffington, enabling us to see the remains of the 11th century St. Leonard's Priory, and thence to Barnack, one of the oldest churches in the kingdom, the tower of which is specially remarkable, as being undoubtedly of Saxon or Danish work. Here we were met by the Rector, Bro. Henry S. Syers who gave us a most interesting description and history of the fabric, inducing us to considerably outstay our allotted time. The rain now came down in earnest, but luckily the brethren were all provided with waterproof wraps, so that no harm was done and little discomfort experienced. And so, back to Peterborough and to a well deserved dinner at the Angel.

Saturday 19th was a perfect day, a cloud beflecked sky and brilliant sunshine, with a cool wind to temper its fierce radiance. Breakfast at 9 a.m., after which the brethren, whose number was now increased by the arrival of Bro. Henry Lovegrove, London, Hamon le Strange of Hunstanton, and C. A. C. Keeson of London, dispersed for a stroll about and round the city, meeting again at 11.30 at the west entrance to the Cathedral. Here we were met by the Dean, who had most kindly consented to show us over the structure. The first undertaking was to climb a series of ladders on to the scaffolding at the top of the west front, there to inspect the works of restoration now in progress. For those who had never been at such a height on a builder's stage the experience was rather a startling one, but the feeling of insecurity soon wore off, and apart from our immediate object of inspection, we were well rewarded by a magnificent view of the city and surrounding country. The Dean was most careful in pointing out how scrupulously every stone had been preserved and replaced in the identical position it had previously occupied, and how thoroughly the work was being done. More than one of our company were fitted by professional experience to

form a competent judgment, and the unanimous verdict was, that the cathedral was quite safe in the hands of the present advisers of the Dean and Chapter, and that no harm, either structural or sentimental was being done, but that the restoration was being conducted in the very best manner possible. The Dean subsequently conducted us into the interior of the building and most carefully pointed out all its architectural beauties and points of historical interest, every part being visited, even to the underground foundations of the previous church.

After lunch at the Angel, the carriages were brought round and a start made at 2 o'clock for Croyland. After inspecting the curious three-way bridge which stands in the middle of the street, where no water now is and where it is maintained no water ever has been, the theory being that the bridge was originally a station of the Cross and used solely for processional purposes, we wandered on to the ancient Abbey, partially in ruins, but partially covered in and used as a parish church. Here we were met by the vicar, the Rev. T. H. Le Boeuf, who had disposed for our inspection a collection of documents and relics connected with the Abbey, and first gave us a sketch of its history and then conducted us through the present church and the adjoining ruins, admirably explaining and pointing out the results of his own, almost unaided, efforts to preserve the structure in its present state, so that at least what remains of its former marvellous beauty may suffer no further diminution. The tomb-stone of a former Master Mason, William of Warmington,—illustrated in *A.Q.C.* v., p146,—was naturally a source of much interest. After spending an hour and a half with our obliging and energetic guide, we once more entered our carriages and drove through the fen country to Thorney Abbey, of which only the Norman nave remains intact, modern transepts but no choir having been added, and the outside restored, by Inigo Jones, the whole structure now serving as a parish church. No arrangements had been made for our visit, and we found a bevy of fair damsels under the charge of the curate busily employed in decorating the church for the Jubilee, but by some means the incumbent was made aware of our presence and most kindly came to greet us and explain all points of interest. Having thanked him for this unexpected pleasure, as time was rapidly flying, we bade him adieu and continued our drive to Peterborough, arriving about 6 p.m. Dinner followed, and we were again favoured with the presence of several local brethren who came to spend the last hour with us. A few very short speeches of thanks to them for their company, to the host for his attention, to the Secretary for his labour of love in arranging the outing, and to Bro. Dr. Wynn Westcott for presiding, rounded off a most enjoyable trip, and quietly walking to the station we found our saloon awaiting us and travelled by the 9.12 train to London, arriving a little late, but in good time for the suburban brethren to catch their trains.

# St. John's Day in Harvest.

## THURSDAY, 24th JUNE, 1897.

THE Lodge met at Freemasons' Hall at 5 p.m. Present: Bros. C. Kupferschmidt, A.G.S.G.C., W.M.; C. Purdon Clarke, S.W.; Sydney T. Klein, J.W.; G. W. Speth, Sec.; R. F. Gould, P.G.D., D.C.; Dr. W. J. Chetwode Crawley, P.G.D. Ireland, A.D.C.; G. Greiner, Stew.; Dr. W. Wynn Westcott, P.M.; and W. J. Hughan, P.G.D. Also the following members of the Correspondence Circle, viz.: Bros. Leonard Boor, P. Dep. G.M. of New Zealand; W. M. Battersby, S.G.D. Ireland; H. Lovegrove, P.G.S.B.; Dr. W. Hammond, Dr. T. Charters White, J. J. Dixon, F. C. Frost, W. T. Newitt, W. S. Boteler, G. P. G. Hills, J. Steavenson, Surg.-Major D. Warliker, F. J. Gardner, J. M. Hamm, Dr. E. H. Ezard, H. P. Fitzgerald Marriott, L. Danielson, C. H. Barnes, J. Peeke Richards, J. Grisdale, E. Glaeser, C. M. Brander, J. R. Stephens, Rev. F. E. Hamel, H. J. Collier, G. S. Collins, T. Adams, G. C. H. Gunther, F. S. Proctor, R. Manuel, Dr. F. J. Allan, W. J. Songhurst, and J. P. Watson. Also the following visitors, viz.: Bros. R. G. Young, Hiram Lodge, No. 2416; and Surg.-Major H. L. Battersby, Military Lodge, Dublin.

The Secretary announced that the following members of the Correspondence Circle had been granted past grand rank at the Jubilee meeting of Masons at the Royal Albert Hall, on the 14th instant, viz.: Rev. C. Henton Wood of Leicester to be Past Grand Chaplain; A. H. Bowles of Guildford, and J. Stiven of Madras, to be Past Grand Deacons; J. Clayton, of Ashton-under-Lyne, H. M. Rustomjee of Calcutta, and J. B. Wheelwright of Cape Town, to be Past Assistant Grand Director of Ceremonies; and J. J. Thomas of London and N. Tracy of Ipswich, to be Past Grand Standard Bearers. Also that Her Majesty has been pleased to confer the honour of knighthood on Bro. Lieut. Col. George Montgomerie Moore, D.G.M. of Madras, and to promote Bro. the Hon. Cavendish Boyle, C.M.G., to be Knight Commander of that Order, on the occasion of her 60 years jubilee. Bro. R. F. Gould, P.G.D., moved and Bro. W. J. Hughan, P.G.D., seconded, that the hearty congratulations of the Lodge be tendered to the above brethren of the Correspondence Circle, which was carried by acclamation.

Thirty-seven Brethren were admitted to the membership of the Correspondence Circle.

A letter was read from H.R.H. the M.W.G.M. thanking the brethren for the gift of Vol. IX. of the Transactions of the Lodge.

The W.M. proposed, and the S.W. seconded, as a candidate for the full membership of the Lodge,

**Bro. Hamon Le Strange**, of Hunstanton Hall, Norfolk. Past Grand Deacon of England, Deputy Provincial Grand Master of Norfolk, P.M. of Lodges Westminster and Keystone No. 10, Union No. 52, Norwich, etc., etc., a member of our Correspondence Circle since June, 1890. Author of "Norfolk Official Lists," 1890; of papers in the Transactions of the Norfolk Archæological Society, and of the "History of Freemasonry in Norfolk, 1724 to 1895," 1896.

Bro. W. J. Hughan read the following paper:—

## THE THREE DEGREES OF FREEMASONRY,

### Especially in relation to the oldest known Records of the Master Mason's Ceremony.

BY BRO. WILLIAM JAMES HUGHAN.

I AM most anxious to be scrupulously fair in my presentation of facts relating to the origin of *separate* Masonic Ceremonies or Degrees; especially as some of my esteemed colleagues are opposed to my views thereon, notwithstanding that we are all equally familiar with the evidence discovered of late years on the subject. It is still a difficulty with me to understand how brethren versed in Craft lore can see any proof that more than one esoteric ceremony was known to and practised by our Masonic forefathers anterior to the Grand Lodge era.

Bro. D. Murray Lyon and I have laboured in this particular field of research for over thirty years, have made ourselves acquainted with all known minutes and records of the period, have discovered not a few important MSS., have been assisted by numerous willing and earnest students, especially in more recent times, and yet have failed to find aught that weakens our position.

In our judgment, until the second decade of the last century there was but the one simple ceremony; never were brethren required to leave the Lodge because a higher degree was to be worked,—for which they were not eligible—but whether Apprentices, Fellow Crafts, or Master Masons, all were equally entitled to be present, irrespective of any notion of Degrees whatever. In other words, so far as we can determine, in the light of duly authenticated facts, *distinct and separate* Masonic Degrees are never met with, alluded to, or even probable, prior to 1716-7 (*circa*).

I believe in the great antiquity of the Fraternity; in the Free and Accepted Masons of to-day being the lineal descendants of the Craftsmen who built our noble Cathedrals, and in the existing copies of the *Old Charges* (extending over a period of five centuries), constituting the title deeds to our Masonic inheritance. But the antiquity or continuity of Freemasonry is one thing, and that of Degrees quite another; hence, while I do my utmost to strengthen the links of evidence which connect the present organization with its operative and partly speculative predecessor—both esoterically and symbolically—I feel quite as free to reject any theory which seeks to date back the origin of degrees, and particularly that of the "Third," to the seventeenth century or earlier, *because* adequate proof is lacking.

To prevent any misconception, the word *degree*, throughout this paper, is used according to Bro. Gould's apt description,

> "In its present Masonic sense, as representing a rank secretly conferred";

according to which interpretation, my contention is we cannot trace degrees, but only grades, or titles, or positions, antecedent to the "Revival of 1717," the only ceremony of a secret character being one common to the Craft.

My present purpose is to examine the chief arguments in support of the alleged antiquity of two or more distinct Masonic Ceremonies and to note the earliest evidences, so far discovered, of the "working" of the Fellow Craft and Master Mason Degrees, based upon actual Records of Lodges or other indisputable testimony, which can be examined and tested by competent investigators. Under present circumstances, I must not consider the ritualistic portion of the enquiry, which is no little loss to my side of the discussion, because it appears to me to be still more favourable to the views herein advocated. In order also to rigidly keep this paper within reasonable limits, we shall have to exclude as witnesses the great mass of Scottish Minute Books and those of other Countries, all of which are assuredly favourable to the *single ceremony* theory.

Bro. Gould, in his great History observes[1] that

> "We are only made acquainted with the circumstance that there were degrees in Masonry by a publication of 1723, from which, together with the scanty evidence yet brought to light, of slightly later date, we can alone determine with precision that a system of two degrees was well established in 1723, and that a *third* ceremony, which eventually developed into a degree had come into use in 1724."

Our learned brother also declared in the same noble work that "there is no proof that more than a single degree, by which I mean, secret form of reception, was known to the Freemasons of the seventeenth century"; and he estimated—after exceptional opportunities for investigation—that the incorporation of the legend of Hiram Abiff's death was "between 1723 and 1729," or most likely the year 1725. Since then, however, the Masonic Historian has described the notion of "a plurality of degrees being unknown before the era of Grand Lodges," as "*a popular delusion*," and thus supports our indefatigable Secretary, who is an exponent of the bi-gradal theory, and ventilated his original views on the subject in the "Keystone,"[2] prophetically stating that "the whole subject of degrees must be fought out some day in a set battle." Personally, I would much rather unite with these two "excellent Masters," than run the risks of a friendly tilt with either or both; especially with Bro. Gould, with whom I have so long and so harmoniously worked, without even a ripple of difference, until quite recently, and then only as to the degrees' question; and it has been a real pleasure also for me to have our Bro. Speth as an esteemed colleague, only for a shorter term. I wish much that the evidence were as convincing to me as it evidently is to them as respects this special point.

As to the proof of the existence of two or more separate degrees in England, prior to the last century, *where is it to be found?* Certainly not in any of the "Old Charges" which were the common property of the Lodge, Company, or Fellowship, and were more specifically addressed to the Apprentices that were to be charged; *though all grades were addressed therein.* "Brethren and Fellows" included all the Craftsmen in the Lodge when the scroll was read; an examination of the text of any or either of these ancient documents exhibiting the fact that three classes were then recognized and usually termed Apprentices, Fellows (or Journeymen) and Masters; the last of the trio sometimes meaning a Master Mason (being a skilled workmen or employer), and at other times, the Master of the Lodge, according to the context, and as illustrated in my "Old Charges of the British Free Masons," 1895.

These old Regulations reminded the senior brethren of their duties as well as instructed the neophytes. Had there been distinct degrees during the 17th century, it is

[1] "History of Freemasonry," vol. ii, p. 360. [2] Philadelphia, U.S.A., October 6th and 13th, 1888.

not easy to explain such a uniform silence thereon in all these scrolls, particularly in the later versions containing the "New Articles," first met with about two hundred years ago.

Beyond such references as to "Words and signes of a free Mason," neither in these documents, nor in any other MSS. or printed works, during the period specified, either connected with Lodges, or partaking of a historical character, can we trace any regulations, customs or practices, suggestive or indicative of a plurality of degrees.

The earliest Lodge minute extant of an Initiation in England bears date 20th May, 1641, and took place at Newcastle-on-Tyne. Certain members of the venerable "Lodge of Edinburgh"—which has the oldest records in the world—were with the Scottish Army then occupying the town, and did "Admit Mr. the Right Honerabell Mr. Robert Moray, General Quarter-Mr to the Armie,"[1] reporting the event to their *Alma Mater* in due course. General Hamilton, who was present at the reception, was made "felow and Mr off the forsed Craft" in the same Lodge on 20th May, 1640.[2] The title of Master, thus conferred was complimentary only, not a "degree," for even at the "making of Masters" then, and for many years subsequently, the *presence of two Apprentices*[3] was necessary to render the ceremony complete.

The next minute or record of an Initiation in this Country (other than the *Masons'* Company), as is well-known, refers to Elias Ashmole, who was "*made* a Free Mason," in a Lodge convened at Warrington on October 16th, 1646, Colonel Mainwaring being the other candidate. On 10th March, 1682, Ashmole received "a summons to appear at a Lodge to be held the next day at Masons' Hall, London," and responded accordingly, when six gentlemen "were admitted into the Fellowship of Free Masons"; the famous Antiquary described himself[4] as "the senior Fellow among them," and terms the other members "Fellowes"; all of whom subsequently dined "*at the charge of the new Accepted Masons.*"

Bro. Speth observes as to this meeting of 1682

> "We can only suppose that the secrets of the first degree were communicated and secrecy enforced by an O.B. *before* the second degree was conferred."

To my mind, such a supposition is wholly fanciful.

Ashmole was *made* a Free-Mason in 1646, and other gentlemen were likewise "accepted" in 1682, whatever that may mean; just as we read, later on, of other receptions at Alnwick, Scarborough, York, etc., but there is not the slightest reference to more than the one ceremony, neither do we ever meet with entries of meetings at which Apprentices were excluded because of not being eligible for a higher degree. We know visitations took place between brethren of Lodges in England and Scotland, as well as reciprocally between these two Countries, so there must have been some common basis to work upon; but to declare that there was "a second degree" at this time seems to me to be without any warrant whatever.

In an interesting monograph on the Holme's, and particularly Randle Holme, the third, Bro. Rylands[5] quotes from the celebrated "Academie of Armoury" (A.D. 1688), (a copy of which is in the British Museum) but there is nothing in this valuable book that throws any light on the subject of Degrees. The author mentions that he was "a Member of that Society called Free-Masons," which he honoured for its antiquity, and in the "Harleian MS. No. 2054," in his handwriting, is a copy of the brief OB., with a roll of members of a Lodge to which he belonged, the first line reading

> "William Wade w[t] give for to be a free Mason."

There are 26 more names, probably nearly all speculatives, the document being possibly of earlier date than the volume before mentioned.

We are much indebted to Bro. Conder for most valuable information respecting the Masons' Company, London.[6] The three grades alluded to in the old Records are: 1. Member of the Freedom or Yeomanry (an Apprentice, after due service to a Freeman, took his Freedom and was entitled to work within the limits of the Jurisdiction.) 2. Members of the Livery. 3. Members of the Court of Assistants.

There was, however, so early as 1619-20 (the date of the oldest Book of Accounts preserved), *another* organization adopted by, or assembling under the wing of the Company, and termed the "*Accepcon*" or "*Acception*," the joining which was known as the "Acceptance of Masonry." Strangers had to pay double the fees exigible by members of the Company, for "coming on the Acception"; the "making" being sometimes long after such membership, *e.g.* Nicholas Stone, the *King's Master Mason*, was Master of the Company 1632-3, but did not join the "Accepcon" until some six years afterwards.

[1] History of the Lodge, No. 1, Bro. D. Murray Lyon, 1873, pp. 89 and 96. [2] *Ibid.*

[3] "Schaw Statutes" of A.D. 1598. (*Lyon's* History, p. 10).

[4] "Life of Elias Ashmole," 1717 and 1774. Also "Freemasonry in the 17th century," Bro. W. H. Rylands, F.S.A., *Masonic Magazine*, 1881.

[5] "Freemasonry in the 17th century, 1650-1700," *Masonic Magazine*, 1882.

[6] "Records of the Hole Crafte and Fellowship of Masons," etc., 1894.

It was this remarkable Fellowship that Elias Ashmole attended in 1682, described also as a Lodge, a kind of inner Fraternity of Speculative or "*Accepted* Masons" and doubtless when the "Making of Masons" was onward, the "Old Charges" were read, one or more copies being then owned by the Company, but unfortunately missing for the last fifty years. The word *free* in relation to apprentices indicated the completion of their time of service, when they became *free* of or in the Company. The term Master, in the Records, as Bro. Conder points out, often described "one able to undertake work as a Master of his Art or Craft"; who also states that

> "There is no evidence of any particular ceremony attending the position of Master Mason; possibly it consisted of administering another and a different oath from the one taken by the Apprentices, on being entered and presented by his Master."[1]

It is most suggestive to read that the prefix *free* was not used officially by the Company after 1665 (*circa*), but before then it is found in their Records, also the term "Accepted" is met with, as respects the Fraternity; the union of the two prefixes—Free and Accepted—apparently not being met with until subsequently, and then apart from this Company and Fellowship.

I think it might fairly be taken for granted that had two or more degrees been then worked, some entries or allusions thereto would be discovered in these invaluable Records, *but there are none*, and a similar silence is observed in *Plot's* "*Staffordshire*" of 1686, Aubrey's note of 1691 respecting Sir Christopher Wren's "adoption," and in all other books and documents of the 17th century; such uniform testimony being wholly confirmatory of the one single, simple, esoteric ceremony of reception.

In respect to the last century, the oldest Records preserved are those of the "Company and Fellowship of Free Masons at a Lodge held att Alnwick,"[2] the Orders having been agreed to on September 29th, 1701 "at the Gen$^{ll}$ head meeting day," and the actual minutes begin on October 3rd, 1703. A Master was required to *enter* and give his apprentice "his charge within one whole year after," the latter being "admitted or accepted" after his service of seven years "upon the ffeast of St. Michaell the Arch Angell." The grades or classes recorded are Master of the Lodge, Masters, Fellows (or Masons) and Apprentices.

The existing Minutes run from 1703 to 1757, throughout which long period there is not even a solitary reference to Masonic Degrees, the "admittances" (or Initiations) from first to last being recorded in the customary manner. The members did not join the Grand Lodge of England, but there was undoubtedly a common bond between them and the new organizations of the modern regime, as a visitor from the "Canongate Kilwinning" Lodge, No. 2 Edinburgh, was mentioned by the Scribe on Christmas Day, 1755. I do not think that the Lodge was exclusively operative, down to its collapse about 1770. Its "Rules and Orders" were printed in the year 1763.[3]

A very interesting endorsement on the valuable "Scarborough MS." relating to a "Private Lodge held att Scarb$^{r}$ 10th July, 1705," comes next in chronological order. The meeting was held "before *William Thompson*, Esq., P'sident," the entry reading as follows[4]

> "The Severall p'sons whose names are hereunto subscribed were then admitted into the said ffraternity." [*There were* 6 *candidates*].

It is possible that this Lodge was held under the sanction of the Masonic authorities at York, but there is no certainty as to this. It is much to be regretted that a Roll of Minutes beginning in the year 1705-6 is missing, but a scroll of parchment is happily still preserved of the Old Lodge in this celebrated Northern Masonic City (York), which commenced on March 19th, 1712, and ends on May 4th, 1730. A full transcript was made for me by the lamented Bro. William Cowling, which was reproduced by Bro. Gould.[5] Gentlemen "were sworn and admitted into the Antient Society of Free-Masons," but no word occurs as to more than the one ceremony, though the "Grand Lodge of *all* England" was formed December 27th, 1725.

The "Old Rules of the Grand Lodge of York, 1725," are still extant, but they are of the simplest character, and prove how primitive were all the regulations. The "Making of a Brother," or to "make a Mason" is only provided for, and visitors were to be "strictly examined." "A little narrow slip of parchment containing List of M.M's." has thirty-five names, mostly undated. Edward Thompson, who is second on the Roll, was "*admitted*"

[1] Page 36 "*Ars Quatuor Coronatorum*," 1896.

[2] "Alnwicke MS. and Records," W. J. Hughan, "*Freemason*," January 21st, 1871, also "*The Alnwick Manuscript, Reproduction and Transcript*," Newcastle-on-Tyne, 1895.

[3] "Rules and Orders of the Lodge of Free Masons in the Town of Alnwick," *Newcastle*, 1763.

[4] "Masonic Reprints," Quatuor Coronati Lodge, vol. v. Also "*Ancient York Masonic Rolls*," (Hull), 1894.

[5] "History of Freemasonry," chapter xvi.

June 24th, 1729, and the 27th on the Register is of July 7th, 1734; that being the latest dated.

Dr. Drake's Speech[1] of December 27th, 1726, delivered at Merchant's Hall, in the City of York, as Junior Grand Warden, is suggestive of a knowledge then of the three degrees, as he refers to a possibility of the whole Earth being "divided into E.P., F.C., and M.M."

Other printed books, of early last century, (authorized or otherwise) preserve a sphinx-like silence as to degrees prior to A.D. 1723. "Long Livers"[2] of A.D. 1722, however, has a curious Introduction or Dedication "to the Grand Master, &c., of the Most Antient and Most Honourable Fraternity of the Free Masons of *Great Britain and Ireland*," and allusion is made therein to "Brethren, &c., of the higher class," whatever that may mean. There has been no such dignitary (*re* G.M. of *Great Britain*), so that the Dedication is visionary like much of the volume, and I entirely agree with Bro. Gould[3] respecting such a classification of the brethren that "if a wider construction be placed on this passage, we have only, I humbly submit, evidence of there being in 1721 *Degrees* in Masonry."[4]

The "Sloane MS." vol. 3329, No. 24 (folios 142-3), entitled "Narrative of the Free Masons' Words and Signs" (British Museum), is considered by our lamented Bro. the Rev. A. F. A. Woodford, in its "archaisms to represent the earlier portion of the 17th century," though our dear brother admits that the chirography cannot be earlier than "the first two decades of the 18th century."[5] Dr. Begemann's estimate is "between 1710 and 1725," and his view, in which I concur, is that "the contents of the MS. were not taken from an older original, but were put together by some Modern Mason after 1717."[6] This opinion is probably corroborated by the specific references to the "Inter printices," the "Fellow Craftes" and the "Masters," as well as the peculiar secrets connected with the last two, the survival of a still older form being indicated by the one Oath at the end. The first reference I have detected to it, masonically, is in the defunct "Freemasons' Mag." for May, 1861. Others of this class need not be referred to now, save that they are often to be met with subsequent to the publication of the "Book of Constitutions" A.D. 1723; beginning with the "Flying Post" of April of that year.[7] Bro. Speth says this "Exposure" does not disclose *three* degrees. I am not so sure of that, for an "enter'd Mason" was sworn, as was also a "Fellow," and the "Master's Part" is likewise noted. Our esteemed Secretary also

> "holds that in 1717 *and for centuries before that*, two degrees existed in Masonry, that one of these was purely formal and matter of fact; that the second was mystic and speculative; and that the two combined contained all the esoteric knowledge of the present three."

He likewise states that "an English Craftsman of A.D. 1600, if to-day revived, could prove himself a Master Mason to any brother whose intelligence is not utterly be-fogged by the ingenuity of our modern ritual mongers." He, however, does not appear to be quite confident as to such a startling prediction, for in another portion of the same article our brother remarks as to "old and dissident Masons" in 1723, that "the Rites favoured by them were not identical with the two degrees of 1723 and still less with the three of 1725."[8] I entirely disagree with the declaration that there have been *two* degrees worked for centuries, having so far utterly failed to discover any confirmatory proof. General Albert Pike said, "As for degrees, I have long maintained their modern institution,"[9] and even Dr. Oliver, who is not generally prone to fix too late a date as respect Masonic Ceremonies, declares "there was no Master's part before 1720."[10]

In Bro. Gould's No. vi. of his interesting series of "Masonic Celebrities," devoted to the Duke of Wharton,[11] is an important description and interpretation of the premier Book of Constitutions, 1723, relative to its precise value as to two or more degrees then existing. The Masonic Historian only favours *two* separate ceremonies, but I think that there were probably *three* at that period, though the third, or Master Mason was but little known, and still less patronized, being regarded as not necessary, either as a prerequisite for office or membership of Grand Lodge.

For years after 1723 a great number of the brethren never advanced beyond the second or F.C. Degree, so that this peculiar state of matters must be duly remembered when the Regulations of the Grand Lodge and of Lodges are considered. Even so late as

[1] Hughan's "Masonic Sketches and Reprints," 1871, pp. 44-5 and 96.
[2] Preface to "Long Livers" (Bro. Bain's *Reprints*), 1892.
[3] *Freemason*, March 26th, 1881. [4] See also "History of Freemasonry," chapter xiii.
[5] Reproduction 3rd edition, 1885. [6] "*A.Q.C.*," vol. vi., pp. 122-3.
[7] Bro. Gould's History, vol. 3, p. 487. [8] "Keystone," Philadelphia, U.S.A., October 1888.
[9] "*Origines*," p. 16. [10] Freemason's Treasury, p. 288. [11] "*A.Q.C.*," vol. vii., 1895.

the year 1751, it is noteworthy that the "Deputation" from the Grand Master to constitute the premier Lodge in Cornwall, at Falmouth (*Now* No. 75), Bro. George Bell (by name), was *only a Fellow Craft*, though the acting "Deputy Grand Master" at the time; the minutes of this Lodge state that subsequently he and another brother were "*raised* Masters (being Fellow Crafts)."[1]

The "Book of Constitutions" 1723, appears to me to illustrate the important fact that the third Degree or Master Mason, was an addition to the Ceremonies then lately arranged, but optional as respects working. Bro. Gould, however, considers "the highest *degree* that could have been present to the author's mind in 1723," was the *Fellow Craft*; the E.A. "combining the degree of E.A. and F.C," the latter "being that of M.M.; *as we now have them.*" The arguments in favour of this theory are skilfully presented in the *series* before mentioned, though they quite fail to convince me.

In the "Charges of a Free Mason" in this Book of Constitutions, it is provided that "No Brother can be a Warden until he has passed the part of a *Fellow Craft*. . . nor Grand Master unless he has been a Fellow Craft," but in the second edition of 1738, when the *Third* Degree had become better known, the Wardens were to be "chosen from among the *Master Masons*;" and that this term meant the *chief* of the trio is clear from the additional paragraph enabling "Three *Master Masons*, tho' never *Masters* or *Wardens* of Lodges before, may be constituted *Master* and *Wardens*."

Moreover in the "Manner of Constituting a new Lodge" in 1723, the Master called "forth two Fellow Craft," as Wardens, but in 1738 *Master Masons* occur in parenthesis. In the Constitutions of the Grand Lodge of Ireland, 1730,[2] it is provided that F.C.'s are eligible to become Deacons of Lodges, the qualification also being sufficient for that of D.G.M.

Bro. Gould, referring to 1723 ("those days") observes that the *first* step was called the "Apprentice Part," and the *second* or *final* step, the "Master's Part," but unfortunately my researches do not confirm the notion that the third or Master Mason's ceremony is anywhere termed or worked as the second step. A distinction is also observed or drawn between the E.A. and the F.C. so late as 26th November, 1728 (*Constitutions* 1738), for an officer who could not attend the Grand Lodge was permitted to send a brother, with his Jewel, "*but not a mere Enter'd Prentice.*"

My friend also observes "*That* only two degrees were recognised by the Grand Lodge of England in 1723, may indeed be considered to have been placed beyond doubt by the subsequent legislation of 1725." Now was this so?

In the Constitutions of 1723, it was enacted:

> "*Apprentices* must be admitted *Masters* and *Fellow Craft* only here [G.Lo.] unless by a *Dispensation.*"

In the second edition of 1738, the regulation is made to read:

> "admitted *Fellow Crafts* and *Masters* only here, unless by a *Dispensation* from the *Grand Master.*"

That Dr. Anderson, in 1723, meant two distinct and separate Ceremonies, seems to me clear from the following paragraph, under 22 [? 27th], November 1725. (*Constitutions* 1738).

> "The *Master* of a Lodge with his *Wardens* and a competent *number* of the Lodge assembled in due Form, can make *Masters* and *Fellows* at discretion."

Bro. Gould detected, and has pointed out that the new Rule as recorded in the minutes of Grand Lodge, 27th November, 1725, does not refer to the Fellow-Craft, but that might have been a clerical or typographical error. At all events, Dr. Anderson ought to know what he meant by "Masters and Fellow Craft" in 1723, and *that* he intended the words to refer to *two* distinct degrees appear to me conclusive by the editorial remarks in 1738, under the year 1725. The minute from the Grand Lodge Records is as follows, 27th November, 1725,

> "A motion being made that such part of the 13th Article of the Gen$^{ll}$ Regulations relating to the making of Ma$^{rs}$ at a Quarterly Communcation may be repealed, and that the Ma$^{r}$ of each Lodge, with the consent of his Wardens, and the majority of the Brethren being Ma$^{rs}$ may make Ma$^{rs}$ at their discretion."

Does not the qualification, "*being Masters*," so late as 1738, suggest that the Degree was not then generally worked, though it was gradually becoming better known? In fact, it

[1] Hughan's "History of Freemasonry in Cornwall," *Freemason's Magazine*, 1866, etc.
[2] "*Commentaria Hibernica*," (vol. 1, 1726-1730), Dr. W. J. Chetwode Crawley (1895).

was provided for in the second edition of the Constitutions, by the condition that the Clerk to the Grand Secretary was to be a "Master Mason," instead of a F.C. as formerly, and also as respects the Tyler; there being also other additions of a similar character and assuredly indicative of the modern origin of separate Degrees.

When the first reference appeared to "Three Degrees" I have not yet traced, nor as to the term "Raised," as applied to the Master Mason's Ceremony. Bro. Edward Macbean has noted an early use of the latter and of the title "Sublime Degree" in the Records of "Glasgow Kilwinning" Lodge,[1] on April 1st, 1735.

The oldest actual minutes or records of the Fellow Craft and Master Mason Degrees are to be found in a manuscript volume preserved in the British Museum (*Add.* MS. 23,202), relating to an Organisation established for "True Lovers of Musick and Architecture, on a Foundation which will be Permanent," and entitled

"Philo-Musicæ et Architecturæ Societas—Apollini."

The inaugural meeting was duly recorded, and took place at the "Queen's Head," near Temple Bar, on the 18th February, 1725 (*New* style), eight gentlemen taking part, "seven of which did belong to the Lodge at the Queen's Head, in Hollis Street, and [two] were made Masons the 15th of December, 1724;" two "were made Masons the 22nd December, 1724, by His Grace the Duke of Richmond, Grand Master, who then constituted the Lodge;" after which three others were also admitted; the eighth being initiated, 1st February, 1724 [i.e., 1725, N.S.] Subsequently four of these "*were regularly Pass'd Masters* in the before-mentioned Lodge of Hollis Street," and it is likewise recorded of three of the others that

> "before We Founded this Society, a Lodge was held Consisting of Masters sufficient for that purpose In Order to Pass Charles Cotton, Esq., Mr. Papillon Ball and Mr. Thomas Marshall, *Fellow Crafts.*"

There were to be thirteen "original Directors," so the minutes first record petitions for the five vacancies, for which only Freemasons were eligible, the second petitioner being described as "a Member and Master Mason belonging to the Rose and Crown Lodge in Westminster," the fourth candidate was "a member and a Master Mason belonging to the Lodge at Queen's Head, in Hollis Street;" the number *thirteen* being completed on 13th May, 1725. The day before, a meeting was held, as per resolution of the 29th ult., for "business of importance," which is thus recorded:

> "Our beloved Brothers & Directors of this Right Worshipfull Societye whose Names are here underwritten (viz.), Brother Charles Cotton, Esq$^{r}$. Broth$^{r}$ Papillon Ball were regularly *passed Masters.* Brother F. X$^{o}$ Geminiani was regularly *passed Fellow Craft* and Master. Brother James Murray was regularly *passed Fellow Craft.*"

Of these, Cotton, Ball and Geminiani were "made Masons," 1724-5, but only the first two obtained the F.C. Degree separately, the Master Mason being conferred on them, as noted; the third Brother receiving *both degrees* at the same meeting.

On 5th August, 1725, it was resolved "upon the reading of Mr. John Ellam's petition that He be *made a Free Mason*, in order to be admitted a Member," and he was there and then initiated accordingly.

Several other "makings" occurred preparatory to election to membership, and brethren belonging to *regular* Lodges visited the meetings, their names being duly entered, Bro. "Geo. Payne, *J.G. Warden*," being entered accordingly on September 2nd, 1725. This zealous Brother, who was Grand Master in 1718 and 1720, was not satisfied with these proceedings (as it seems quite clear that the brethren had not been constituted into a regular Lodge), and wrote to the Society on December 8th, 1725, enclosing a letter from the Dukeof Richmond, Grand Master, of the same date, "*in which he erroneously insists and assumed to himself a Pretended authority to call our Right Wor'pfull and Highly Esteemed Society to an account for making Masons irregularly.*"

Bro. Jno. Lane, in his invaluable *Masonic Records*, 1717-1894, briefly alludes to this matter, and this Society and the Lodges mentioned can easily be traced in that colossal work. The Society collapsed, apparently in 1727. I am glad to announce that its very curious minutes will be reproduced in volume ix. of our *Masonic Reprints*, by Bro. W. H. Rylands, F.S.A.

It is my privilege to give particulars of a *regular* Lodge, with its first volume of Records complete, from its Constitution on 2nd February, 1725 (*i.e.*, 1726, *New* Style). Facsimiles of the Petition (as copied in the Minute Book), Consent of Lord Paisley, as Grand Master; Declaration of Constitution by the Deputy Grand Master (Dr. Desaguliers),

[1] "Freemason," 10th November, 1888.

Agreement and Signatures of the Members, and other Records are appended. For these, as well as information as to the existence of the volume, I am entirely indebted to my old friend and Bro. Robert Hudson, of Tynemouth, through whose introduction also I was permitted to peruse this precious Minute Book and to reproduce any portion by the fraternal consent of the Masonic Hall Company, Stockton-on-Tees.

The Lodge assembled at the "Swan and Rummer," in Finch Lane, London, the first meeting after the Constitution being held February 16th, 1725-6, when most probably the By-Laws were agreed to, as well as other necessary preliminary business. These "Orders" contain nothing whatever as to Masonic Degrees, but according to the discussion on March 31st, 1729, it was left to the members, who were Master Masons, to fix the charge for admission to that Degree. Not a word occurs in the Volume as to the Fellow Craft ceremony, but that is not remarkable for the period, the Secretaries of Lodges often ignoring this Ceremony even during the next decade, though we know from By-Laws and other sources that it was worked—in a regular manner and duly sandwiched between the first and third degrees,—but never, apparently, much appreciated in its separate character.

The first Master and Wardens were Bros. Martin O'Connor, R. Shergold and S. Berrington respectively, the Junior Warden succeeding the first mentioned in the Chair, in March 1728. Martin O'Connor was Junior Grand Warden of England; the office having been conferred upon him by "Our noble Brother James King, Lord Kingston, of the Kingdom of Ireland, Grand Master of Masons," both being members of this particular Lodge.

The membership of the Lodge was noteworthy in several respects, such names on the Roll as Sir T. Mackworth, Bart., Sir Winwood Mowat, Bart., Lord Kingsale, and the Hon. James King (afterwards fourth Baron Kingston, who was Grand Master of England, 1728, and of Ireland, 1730), certainly calling for mention. Dr. Desaguliers first visited the Lodge on June 8th, 1726, the Earl of Inchiquin being also present by invitation of Bro. O'Connor, the Worshipful Master, when the important work of the evening is thus recorded:

> "The Right. Hon. the Lord Kingsale
> The Hon$^{ble}$ Jam$^{s}$ King Esqr.
> S$^{r}$ Winwood Mowat Bar$^{t}$.
> Mich$^{l}$ O'Bryan Esq.
> Were admitted Into the Society of Free Masonry
> and made by the Deputy Grand Master."

This record is especially valuable because it tells us when and where Lord Kingston was initiated (as the Hon. James King), a fact hitherto unknown, even to our brother Dr. Crawley. This nobleman was in the front rank of Masonic Rulers, both in England and Ireland early last century.

Many distinguished Craftsmen visited the Lodge from time to time, besides those referred to, but only a few need be noticed now, viz., "Mr. John Pine, *Horn*, Westminster" (July 13th, 1726), "Brother Reevis, *Star and Garter*, in York Street" (27th July, 1726), "Alex$^{r}$ Chocke Esq. Deputy Grand Master; Geo. Payne Esq. for Nath. Blackabee Esq., Sen$^{r}$ G.W., Jo$^{s}$. Higmore Esq., Jun.G. Warden" (October 1st, 1728); the D.G.M. (Bro. N. Blackesby) with Bro. Payne as S.G.W., were present in 1729, and in 1733, "Capt. James Comerford, Provincial G.M. of Andalusia" attended three times. The latter Brother, according to Bro. Gould,[1] was appointed to that office in 1731; the first Lodge at Gibraltar being formed by authority of the Grand Master,[2] dated 9th March, 1729.

On September 25th, 1728, a visitor is recorded, who probably was the notorious "Mr. *Sam$^{l}$ Pritchard*, Harry ye 8th head 7 Dyalls," whose publication originally issued in 1730, was referred to by the Deputy Grand Master in Grand Lodge on December 15th of that year.

The precise value of this volume, however, is its minutes concerning the Master Mason's Ceremony, which are earlier than any previously traced of a *regular* Lodge; the ordinary records also being the oldest known of a Lodge constituted by the Grand Lodge of England. As will be seen by the facsimile, the first minute relating to the Degree in question is dated April 29th, 1727, and reads as follows:

> "Jno. Dixon Hamond Esq$^{r}$.
> Edw$^{d}$. Burton Esq. *paid*
> Mr. John Vernon
> Capt. Ignatius Molloy
> } were admitted Masters."

The first of this quartette occurs in the minutes of a remarkable meeting held 26th March, 1727, and is thus entered:

> "*by Dispensation of the G. Master* this Gent. was admitted,"

[1] "History of Freemasonry," chap. xxviii.
[2] "Masonic Facts and Fictions," Bro. H. Sadler, 1887 (p. 36).

the others apparently were "founders." The first actual reference to the ceremony, however, is of two days earlier date (the 27th), when at the meeting then held, attended by the W.M. and 15 members, it was "Order'd That a Lodge of *Masters* be summon'd for Fryday next at 6 o'clock on special Affairs." The next minute of the kind, of 31st March, 1729, is still more explicit and interesting. It is described "At a particular lodge held for passing of Masters," when "*The Master's Lodge was formed, and the following Brethren were admitted Masters vizt.*" [Six brethren] and "Brother John Emslie having been Recommended as a worthy and good Mason he was *passed Master* at the same time." The latter Brother at this meeting with two others "were recommended, and unanimously Elected Brethren [*i.e., members*] of this Lodge."

Two of the six who were thus made "Masters," or Master Masons, viz., Nelthorpe and Aynsworth, had been elected as Wardens at the *previous* Lodge held on the 26th of the same month, and were so invested immediately after their becoming Masters, but certainly not because thereof, the third degree not being a qualification for office at that period. The minutes of the 31st thus conclude

> "A Debate arising concerning the Charge to be paid by every Brother upon his being admitted a Master Mason in this Lodge. It was
> Resolved, *nemine contradicente*, that no Brother for the future be so admitted for a less expense than Ten Shillings and Sixpence."

This rule was necessary as there was no such provision in the By-Laws, and the receipts and disbursements of the Masters' Lodge were kept quite distinct from the ordinary accounts.

The following entry occurs under date, 14th April, 1731,

> "Bro. Roul and Bro. Shipton having a desire to be passed Masters, the Masters' Lodge was formed and they were past accordingly"

and at another meeting convened three days later, two more brethren "*were past accordingly*" in the duly constituted "Master's Lodge [so] form'd." The Bro. Roul thus promoted was J.W. in 1731, S.W. in 1732 and *Master* in the same year.

The next entry respecting the *third* degree (though not so called) is dated 25th February, 1731-2.

> "The Masters' Lodge was formed and Mr. Delane, Mr. Adolphus Junr & Mr. Wentworth were passed *Masters*."

On November 8th, 1732, it was "Resolv'd and order'd that Circular Letters be sent to all the Master Masons of this Lodge be summon'd to meet next Lodge night at 6 of the Clock precisely, to admit Bro. Adolphus etc. Master Masons." These brethren "*were admitted Masters* agreeable to a former resolution," on the 22nd of that month. Two more were "passed Masters" on February 7th, 1732-3, and the last minute concerning this ceremony, of 10th April, 1734, records,

"This night Mr. Jams Styles passed a Master Mason;" the minutes concluding on August 23rd of that year, the Book being then full and ended with page 175, which contains a resolution respecting "a new Election for a Master and Wardens" on that day fortnight.

The subsequent career of this Lodge is beyond the scope of the present enquiry, but I hope to write a fuller account of its eventful past ere long. It collapsed about 1750, but was again constituted at Stockton-on-Tees; the Records of both organisations being preserved in that Town.

The oldest By-Laws[1] that I have traced concerning degrees are those for a Lodge held at the Barbican, London, constituted as No. 71, on January 26th, 1730, and of another numbered 83, of December 17th, 1731, meeting at the Three Tuns, West Smithfield; both Codes being of the year 1732.

The former, when held at the "Rose Tavern," provided for each new member

> "To pay two Pounds seven shillings at his Making, and received Double Cloathing. Also when this Lodge shall think Convenient to confer the Superior Degree of *Masonry* upon him, he shall pay five Shillings more."

The other Lodge By-Laws were still more explicit, viz.,

> "for *making* the sum of Three Pounds three Shillings, *And* for their admittance the sum of five Shillings, and every Brother who shall pass the Degrees of F.C. and M. shall pay the further sum of Seven Shillings and Sixpence."

I must not stay to describe the minutes of Lodges from the fourth decade of last century, as these, of late years have been frequently noted, and especially in valuable Histories of Lodges recently published. Some of the Records illustrate the working of both

[1] "Freemason," April 6th and 27th, 1872.

the F.C. and M.M. Degrees; as those of the old Lodge at Bath[1] (now No. 41) from 1733; whilst others, similar to a still older Lodge at Lincoln,[2] arrange for the Master Mason's Degree being worked (By-Laws, A.D. 1732, and Records 1734, etc.), but do not provide for the Fellow Crafts' Ceremony. Doubtless the latter was known to and practised in the Lodges, whose Secretaries are uncommunicative on the point, just as in the others, whose Scribes inform us of all the three being worked. It is probable that the term "making" often included the *first two* Ceremonies; the *third* being left to convenient opportunities when the Masters' Lodge was convened, or in many instances, never communicated at all, the brethren being content as Fellow Craft Freemasons.

In conclusion, I should like to point out that my aim has been to search after facts relevant to the present enquiry, rather than to ventilate theories, of which there is no lack.

So far as *actual minutes* of Lodges are concerned, of which we have any particulars, *separate degrees* cannot be dated farther back than 1724-5; or, omitting the Records of the *Philo-Musicæ* organization, not earlier than 1727, as quoted by me herein.

As to Regulations or By-Laws of Lodges, relating to the Master Mason's Ceremony, there are none as yet traced prior to 1729, if the simple rule as to the fee be accepted as such; but in a regular Code of Laws, none have been discovered before the fourth decade of the last century.

As respects the "Book of Constitutions," I consider the regulations of 1723 and the alteration agreed to in 1725, concerning the "Making of Masters," are alone sufficient to prove that the *three* degrees were known to the English Craft of that period; the uniform silence as to the trio of an earlier date, suggesting that the Ceremonies were arranged subsequent to the inauguration of the premier Grand Lodge.

It is remarkable that "Masters' Lodges" are not met with in any List of Lodges until 1733, and then in Dr. Rawlinson's Manuscript; the earliest *Engraved* List[3] preserved after 1729 being for 1734, which contains three Master's Lodges, one of the trio being the same as the solitary representative in the 1733 Register.

This subject I must not discuss now, and as it has been ably dealt with by Bro. Lane,[4] there is no necessity to consider it at this time. The fact, however, should be noted that these Lodges of Master Masons only come on the scene after the publication of the premier Book of Constitutions, and were more or less separate from ordinary Lodges, as well as a novelty masonically, for some years subsequent to the so-called "Revival."

As to these and other points concerning the origin of Degrees, an early work of my own,[5] and also Bro. Gould's grand History may be consulted. I have stated my convictions on the subject in this paper, and am simply content to follow in what appears to me to be the path of truth, and to accept the evidence as it is presented, whether the facts are popular or otherwise.

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The W.M. having asked for comments, Bro. R. F. Gould, P.G.D., said:—

In proceeding to open the discussion on the interesting paper which has just been read, I shall in the first place propose a cordial vote of thanks to the lecturer of the evening, and in the second, express to our Bro. Hughan the great pleasure we all experience in having him once more among us. He tells us in his paper, "that we are all equally familiar with the evidence discovered of late years on the subject," also that "under present circumstances he must not consider the ritualistic portion of the enquiry." These statements convey to me me a disappointment, as I had certainly hoped that some new information with regard to the degrees might have been forthcoming, and without it I hardly see how we can possibly investigate the ancient symbolism of the Society, unless by carefully scrutinizing all the evidence of a traditionary or ritualistic character that has come down to us. The papers, too, read in this lodge, by Past Masters Hayter Lewis,[6] and Ball,[7] on our Symbolical Traditions, seem to me indispensable, both evidentially and argumentatively, in any really critical enquiry respecting the degrees of Pure and Ancient Freemasonry.

But the scope of the present discussion, as outlined by Bro. Hughan, I shall not seek to enlarge, and will therefore pass at once to a passage at the close of his lecture, where he maintains an opinion, that seems to me incompatible with the store of evidence, with which "we are all equally familiar."

Bro. Hughan says:—"As respects the 'Book of Constitutions' I consider the regulations of 1723 and the alteration agreed to in 1725, concerning the 'Making of Masters,'

[1] "History of the Royal Cumberland Lodge, Bath," by Bro. T. P. Ashley (1873).
[2] "History of Freemasonry in Lincolnshire," Bro. W. Dixon (1894).
[3] Hughan's "Engraved List of 1734" (1889).
[4] "Masters' Lodges," by Bro John Lane "*A.Q.C.*," vol. i., and "Handy Book to Lists" (1889).
[5] "Origin of the English Rite of Freemasonry" (1884).
[6] *A.Q.C.*, i. 25 [7] *Ibid.*, v. 136.

are alone sufficient to prove that the *three* degrees were known to the English Craft of that period."

Here I join issue with our brother, and precisely what has satisfied *his* mind, that *three* degrees are referred to in the *Constitutions* of 1723, has carried conviction to my own, that *two* degrees only—and not three—are plainly and unequivocally referred to in the Regulations of 1723.

Upon this point, indeed, I have dilated so often,[1] as to stand in need of your present indulgence, and this I shall endeavour to bespeak by promising to be very brief in my remarks, and to impart what novelty I can to the treatment of a subject which has been so largely debated both in the Old World and the New.

Let me now read you some passages which are to be found in a rare pamphlet called "The Free-Masons' Accusation and Defence: In Six genuine letters: Between a gentleman in the country, and his son, a student in the Temple, London, 1726."

Referring to the Freemasons, the writer observes,—"As for their secrets they have been discussed over and over again;" and in Letter v. he continues:—"I remember when I was last in town, there was a specimen of their Examinations published in the the *Post Boy*, but so industrious were the *Masons* to suppress it, that in a week's time not one of the Papers was to be found; wherever they saw 'em they made away with them. They went from coffee-house to coffee-house, and tore them privately out of the Books, Those they could not come at so easily they bought, even at the extravagant price of 2s. 6d. and 5s. a paper. By this means there is hardly one to be met with.

The Free-Masons were prodigiously nettled at the publication of this *Post Boy*; yet, according to their united Assurance, they put a good Face on the Matter, and said there was nothing in it; but at the same time, huddled up the affair with all the Privacy imaginable; and presently put out a sham Discovery to invalidate the other."

There are here three statements which I will epitomize:—

That a Masonic Catechism was published in the *Post Boy*; and that the publication was bought up and destroyed by the Freemasons, who, in turn, issued another so-called "Discovery" of their own.

The "Book of Constitutions," published in 1723, created a great stir. Much dissatisfaction arose within the Craft, and much curiosity without. In the same year, "the Masons' Examination" was printed in the *Post Boy*, and in the *Flying Post*,[2] and whatever may have been the real cause of the copies of these papers disappearing, only a solitary one has come down to us. There also appeared, "The Freemasons, An *Hudibrastic* Poem," in which the Society was much derided.

Another "Discovery," with a "Short Dictionary of the Signs or Signals" was printed in 1724, but whether at the instance of the Freemasons or in ridicule of them, I shall not pretend to decide. This formed an appendix to "The Secret History of the Freemasons," better known as the "Briscoe" copy of the Manuscript Constitutions, a reprint of which, with an introduction by Bro. Hughan, was issued by Bro. G. W. Bain, in 1891.

Also in 1724, we meet with a considerable literature relating to the Gormogons, the persistent enemies of the Freemasons, a portion of whose history I have related in my Memoir of the Duke of Wharton.[3] There are likewise many newspaper entries of the same date, showing the existence of factions in the Craft.

The publication of a further Catechism, "The Grand Mystery of the Freemasons Discovered," may also be referred to, and what is especially noteworthy, the absence after June 24th, 1724 (for a period of exactly seven years) of Dr. James Anderson, Author of the "First Book of Constitutions," from the deliberations of the Grand Lodge.

In 1725, the privilege of "Making Masters" which had been taken from the private Lodges, was restored to them, but the feeling of disatisfaction still continued, and the number of regular Lodges, which was 64 in 1725, had fallen to 44 in 1729.

All this shows clearly, that there was some continning cause for the unpopularity of the governing body of the Craft.

I may also briefly refer under the year 1730 to "The Grand Mystery of Freemasonry," published in the *Daily Post* of August 15th; "Masonry Dissected," October 20th; and to the charge brought against Anthony Sayer, the Premier Grand Master, of having committed great irregularities." Nor must I leave unnoticed the "Scott's Masons Lodge" of 1733, the existence of which forms one of the many puzzles to be found in the powerful paper on "Master's Lodges," read by Bro. Lane in 1888.[4] Before, however, parting with the "Grand

[1] *A.Q.C.* i., 176; iii., 7 (*Antiquity of Masonic Symbolism*); vi., 50, 74 (*Jedburgh Records.*—"Maisters *or* Fellow-crafts"), 140; viii., 120; *F. Chron.*, Aug. 2nd, 1890; *Off. Bull.*, S.J., June, 1892; and (Letters to G. P. Connor and W. M. Cunningham) *Proc. G. L. Tennessee* and *Ohio*, 1894.

[2] *A.Q.C.* iv,, 36; *Q.C.A.* vii., 212. [3] *A.Q.C.* viii., 114. [4] *A.Q.C.* i., 177.

Mystery" (*Daily Post*, Aug. 15th, 1730), let me commend its perusal to Bro. Hughan, as I think he will find in it a distinct reference to the "Master's Part" being worked as the *second* or *final* step.

Upon the foregoing, I shall put it to you that the only conclusive evidence we possess with respect to any tampering with the degrees—or "Changes in the established forms"—by the Grand Lodge, either in the way of altering them in substance, augmenting their number, or varying the method of imparting them, is of subsequent date to the "Constitutions" of 1723, and before the year 1730.

But to obviate the possibility of being misunderstood, let me mention parenthetically, my individual belief that the division of the Apprentice part into two steps—E.A. and F.C.—was the only variation in the "established forms" ever sanctioned by the Regular Grand Lodge of England in the last century.

I have already suggested to you, however, that there were only two steps in all, the Apprentice part and the Master's Part, at the date of the publication of the "First Book of Constitutions."

But probability merges into certainty when we closely examine the terms used in the same volume of Regulations:—"Apprentices must be admitted Masters and Fellow Craft only here [*i.e.*, in Grand Lodge] unless by a Dispensation."

Now to fashion a serious argument on the supposition that it was allowable to communicate, let us say, one half of the extremely simple "Apprentice Part" of olden times, but not the other half—and there is nothing to show us which moiety came first in the original degree—seems to me altogether a vain task, one, indeed, that may serve to recall the familiar lines:—

"Strange all this difference should be
Twixt Tweedle-dum and Tweedle-dee."

The whole matter, however, is made abundantly clear to us, by the law of 1725, repealing the law of 1723, which states in plain words, that the Brethren of Lodges may make Masters—there is no allusion to Fellow Craft—at their discretion.

But, says Bro. Hughan, the exact wording of the law of 1725 is best expressed by Dr. Anderson in his second "Book of Constitutions," published in 1738, where *both* Masters and Fellow Crafts are mentioned.

Here then is the point for decision. It is highly important, if our work as a Lodge is to command the respect of scholars and men of learning, that we should arrive at our conclusions by historical methods, and as so well laid down by the late John Stuart Mill,—"Set our standard of proof high."

The evidence recorded in the actual Minute-book of Grand Lodge, under the date of Nov. 27, 1725, is the very best that the subject will admit of. As Coleridge so forcibly observes,—"A few notes made at the time, are worth a cart load of recollections." But the Rev. James Anderson, when making the statement which appears in the "Constitutions" of 1738—13 years after the occurrence which it professes to record—had not even "recollections" to fall back upon, as the doctor was not among the brethren who were present in Grand Lodge on the 27th of November, 1725.

The two versions of the same law, which are given in the Minutes of Grand Lodge of November, 1725, and in the "Constitutions" of 1738 respectively, are irreconcileable. To one or the other we must therefore accord a preference, and upon which of them our choice ought to settle, there would appear to myself, that is to say if we proceed by historical methods, no room for any difference of opinion.

Bro. Hughan has laid great stress on the views entertained by Bro. David Murray Lyon, with regard to the early degrees. It will therefore, be very appropriate if I put the worthy Grand Secretary of Scotland, so to speak, in the witness box. In his great work, the *History of the Lodge of Edinburgh*, p. 211, he tells us:—"The Third Degree could hardly have been present to the mind of Dr. Anderson, when in 1723 he superintended the printing of his 'Book of Constitutions,' for it is therein stated that the 'key of a fellow-craft' is that by which the secrets communicated in the Ancient Lodges could be unravelled."

There are other remarks of Bro. Lyon in the same publication, notably on pp. 80, 89, 210, 214, to which attention may be directed, but I shall content myself with a single quotation from them. . Describing the admission by the Lodge of Edinburgh, on May 20th, 1640, of General Hamilton as "felow and M[r] of the Craft" Bro. Lyon says—"though enrolled as a 'fellow *and master*' the General's Masonic status did not differ from that of Lord Alexander and his brother Henry, who were enrolled, the one as a 'fellow of craft,' and the other as a "fellow and brother."[1]

That the words "fellow-craft" and "Master," in their Scottish use, were pressed into service by Dr. Anderson in 1723, when compiling his 'Book of Constitutions," is the

[1] *History of the Lodge of Edinburgh*, 210. See further, with respect to Master and Fellow Craft being interchangeable terms at Jedburgh in 1739, *A.Q.C.* vi. 74.

proposition with which I shall conclude, and in doing so I shall ask our Bro. Hughan, to carefully note, that Bro. D. M. Lyon, whose judgment he especially relies on, in his allusion to "the key of a fellow craft being that by which the secrets of the Ancient Lodges could be unravelled," has put in a nutshell the pith of the whole matter, viz., that two degrees only, could possibly have been present to the mind of Dr. James Anderson, when superintending the printing of his Constitutions of 1723.

The circumstances under which the "Constitutions" of 1738 were compiled, and the degree of credibility that should be attached to the statements of the writer when they are unsupported by other evidence,[1] are also points to which I shall invite the attention of the lecturer.

I have now very great pleasure in moving the vote of thanks to Bro. Hughan, and may be again permitted to assure my old friend and fellow student that his presence here tonight, has afforded much gratification to us all.

Dr. Chetwode Crawley having expressed in warm terms his appreciation of the good fortune by which the pleasing duty of seconding the vote of thanks to Bro. W. J. Hughan had devolved on him, proceeded as follows :—

Every duty, however pleasant, has its drawback, or it would not be classed as a duty. The drawback on the present occasion is that it entails the necessity of offering some remarks on the subject, or rather the subjects, of this valuable paper, and of thereby entering into an arena where stand the protagonists of modern Masonic discussion. Some years ago, when presiding over the meeting at which Bro. R. F. Gould's article on the Duke of Wharton was under discussion, Bro. W. H. Rylands wittily described the question of Masonic Degrees as a triangular duel. It is at once the hope and the excuse of an intruder into the midst of this *triello* that the spot most secure from all the lines of fire is to be found in the centre of the triangle formed by the main combatants, just as there is always an area of calm at the heart of a cyclone.

No one can be dissatisfied with the treatment of the question of Degrees by Bro. Hughan. But his exhaustive paper includes two subjects, nominally similar, though logically separate. The existence or non-existence of Craft Degrees previously to 1717 has no necessary connection with the development of the Master's Part after 1720. Nay more, the two questions are not co-ordinate in their nature, and, consequently, cannot be treated with exactly the same methods. The former deals with *un fait accompli*: the latter with a process of growth and gradual development. Hence, it would be advisable to keep the two perfectly distinct during the discussion, for the arguments that apply to the one do not necessarily apply to the other.

With characteristic straightforwardness, Bro. W. J. Hughan confesses to a difficulty in understanding how "brethren versed in Craft lore can see any proof that more than one esoteric ceremony was known" before the birth of the Grand Lodge of England. But Bro. Hughan must take into account that even his erudite arguments are not calculated so well to establish the fact that there was and could have been, only one degree known to the English cathedral-builders as to subvert the grounds on which his opponents rely. To put the matter in another way, the historical data brought together in Bro. Hughan's admirable summary are, beyond question, true, as is every statement of fact to which he lends the weighty sanction of his name. But it seems to the ordinary reader that these facts may be true, and yet may not fully warrant the conclusion drawn from them. Likely enough, the difficulties that seem insuperable to the ordinary student seem to Bro. Hughan no difficulties at all. It is as though Bro. Hughan saw over and beyond the difficulties that block the view of the ordinary observers who dwell round the base of the lofty watch-tower whence for so many years he has directed the course of Masonic research. Without formulating an opinion of my own, I venture to submit some of the grounds for hesitation that beset the ordinary student.

Speaking broadly, the arguments by which Bro. Hughan supports his contention that but one Degree was known to the Medieval Craft seem to fall into two main divisions.

I.—The lack of direct evidence of any second secret ceremonial being known to English Craftsmen.

II.—The corroborative evidence that no such further ceremonial was known in the Scottish Lodges.

The first division of the argument is purely negative in its character, and therefore, not entirely satisfactory as it stands. To make it conclusive, it would be necessary either to show that all possible sources of information had been exhausted, or that the contemplated ceremonial was inconsistent with the tendency and requirements of the Craft.

[1] *Proc. G.L. Ohio*, 1894 (Historical Notes), 453, *A.Q.C.* vi., 221.

Neither of these propositions can be maintained. Our information about the usages of our Medieval forefathers is far too scanty to admit ot any sweeping negative conclusion. The most that can be expected is that we should hold our judgment in suspense. The mere omission of any mention of a ceremony that was to be held secret weighs just as much, or as little, as the omission of all mention of the F.C. degree in the volume of Minutes which Bro. Hughan has brought before the Lodge.[1]

The plodding observer at the base of Bro. Hughan's Pharos will not be inclined to lay much stress on the subsidiary arguments that the Old Charges are directed to the whole body of the Craft without distinction on account of Degree, and that the early Lodges required the presence of Entered Apprentices to render "the making of Masters" complete. The spirit of these Regulations seems to be preserved by the whole family of Grand Lodges that hold the ceremony of Installation of W.M. in Lodges on the E.A. Degree. For instance, when I was installed W.M. of my mother Lodge, according to the mode in vogue a quarter of a century ago, such Entered Apprentices as the Lodge possessed were present in the Lodge-room throughout the ceremony. In explanation of this, I may be permitted to quote a passage in which the Installation Ceremony prescribed by Dr. Anderson in 1723 was under discussion:—

> "It will be observed that there is no express provision in the text [of Dr. Anderson's Installation Ceremony, 1723] for the ordinary Brethren to retire from the Lodge-room while the secret instructions are being given. As so much of this ceremony has been preserved intact by the Grand Lodge of Ireland perhaps an explanation may be found in the practice which prevailed amongst us [Irish Freemasons], till within our own memory. During the communication of the Secret Instructions to the new Master, the brethren were not required to quit the Lodge-room, but were directed to betake themselves to the West, behind the Senior Warden's chair, where they stood with their faces turned from the East. In the meantime, the Conclave (we do not call it Board) of Installed Masters surrounded the Master's Chair, forming a hedge between it and the brethren in the West. Within the Conclave thus formed, the Secret Instructions were communicated in a whisper, and the new Master installed. The present writer well remembers when this practice was common amongst Irish Lodges though it has since become a thing of the past.
>
> "The custom finds its natural origin in the lack of proper ante-chambers, to which brethren could retire from the Lodge-room, in the early days when Lodges invariably met in Taverns. As this habit was common to Lodges on both sides of the Channel, so probably was the practice to which it gave rise."[2]

Now, on the occasion of my Installation, the Charges recited were directed to the whole body of Brethren without distinction of degree, and the Minutes would prove that Entered Apprentices were present during the whole time. Nevertheless, an esoteric ceremony was performed. Hence, the arguments founded on the provision for the presence of Entered Apprentices do not seem to exclude the possibility of an esoteric ceremony in which they did not take actual part.

When we come to consider the tendency and requirements of the Craft in medieval times, many questions require answers before the purely negative evidence can be fully accepted. For instance, some provision must have been made, in the ordinary course of human events, against the skilled Apprentice absconding from his Master's employment, and joining some other band of Masons as a Fellow of the Craft.

If the Entered Apprentice received on his admission all the credentials the Craft could give him, except skill, and subsequently acquired that skill, there was nothing to prevent his passing himself off as a Fellow. Even at this day, with our light terms of apprenticeship, the law imposes heavy penalties on the absconding apprentice who deprives his master of the services to which the latter is entitled. In the middle ages, the terms of apprenticeship were such as to render the Master's loss of more account, and the tone of society made the Master's power immensely greater. It is inconceivable by any student of medieval history that the Regulations of any Craft, already familiar with the use of secret signs, should give such facility to the absconding apprentice as is implied in the theory that the Craft did give to the rawest Apprentice the fullest means of recognition. To be sure, there may have been some alternative device of equal efficacy, in lieu of a second

[1] See Bro. Hughan's remarks on the absence of mention of the Fellow Craft Degree, *supra*.
[2] *Caementaria Hibernica, Fasciculus* I.

Degree, such as a system of Registration, or of Certificates, or of material Tokens.[1] But these alternatives will find little favour in the eyes of our ordinary student of medieval customs, for he will feel that there is no more evidence in favour of them than of a secret ceremony, while the latter is unquestionably more in keeping with the usages of the Craft, as far as they are known.

The second line of argument, derived from the usage of the Scottish Lodges, involves two separate propositions; the first, that the Scottish Secret Ritual was reduced to a minimum; the second, that the Scottish practice was also the English. The first proposition seems to have been fully made out: the second, however, involves the sub-proposition that the development of the Craft organization pursued a parallel course in each country, unaffected by, or, rather, in spite of the widely different requirements imposed by widely different environments. This sub-proposition will not prove acceptable, without qualification, to the modern philosophic student of History with whom it is an aphorism that, even among kindred races, similar social conditions are necessary in order to effect similar social results. Why should it be assumed, for instance, that the dwindling Ritual that satisfied the unlettered operatives of Scottish provincial centres, should also satisfy the learned Ashmole and the cultured Mainwaring, or the other "gentlemen Freemasons" of the London Acception?

Talking of this London Acception, the ordinary student cannot overlook the quotation, introduced by Bro. Hughan in another connection, in which our accomplished Secretary, Bro. Speth, with customary courage, formulated his opinion "that, in 1717, and for centuries before that, two degrees existed in Masonry; that one of these was purely formal and matter of fact; that the second was mystic and speculative; and that the two combined contained all the esoteric knowledge of the present three."

The course of the Acception, side by side with the course of the Masons' Company, seems to indicate two sets of members with two sets of secrets. Even Nicholas Stone, the Master of the Masons' Company, was an outsider to the Acception. Whatever standing his position in the Masons' Company gave him, something further was necessary before he could enter the Lodge where Ashmole was entitled to take his seat. In the absence of explanation to the contrary, would not the ordinary observer naturally suppose that this evidence is favourable to Bro. Speth's contention that there were two sets of Masons, separated from each other by a Degree? Is not one set clearly marked as concerned with matter of Fact, and the other with matter of Speculation?

My good Bro. Hughan will understand that I put forward no theory of my own. I do not even attempt to controvert his theory. Only, I venture to substitute for the expression of his surprise which I have already quoted, the expression of my own inability to see, so far as the discussion has yet gone, the grounds for final judgment. The difficulties I have briefly indicated above, doubtless seem to him, on his coign of vantage, to admit of easy explanation, even to the ordinary, the very ordinary student, whose modest doubts I have ventured to set forth.

The second of the questions discussed with such candour and ability in Bro. Hughan's paper is unconnected with the first. It has been singled out for discussion by my erudite colleague, Bro. R. F. Gould; and may safely be left in his appreciative hands.

Without entering into the minuter points involved, I would submit that any investigation of the date of the M.M. Degree is incomplete unless accompanied or preceded by an investigation of its genesis. We cannot conceive the Degree without its legend. When we ascertain the source of that legend we shall have gone a long way towards determining the date of the degree. The coincidences between Lord Bacon's fantasy of King Solomon's House and the accredited legend of Dr. Desaguliers' time are striking. The two narratives must have been derived from a common source, or the later hierophant must have borrowed from his predecessor. Again, the Temple of Solomon was an ordinary topic of conversation in London in 1723-4. Just at that time elaborate models of the Temple and of the Tabernacle were being exhibited in London. The models proved so popular that an elaborately illustrated Handbook, to accompany them, was translated from the German,

[1] During the Summer Outing of the Lodge, a visit was paid to Croyland Abbey, where the courteous care of the Rector, Rev. T. H. Le Bœuf, showed the Brethren, among other curiosities, what was erroneously catalogued as "A Freemason's Travelling Token." This was speedily identified by our accomplished Secretary, Bro. G. W. Speth, as a Nuremberg Trader's Token, in excellent preservation, and apparently dating from the days of the Hanseatic League. Three of these tokens had been found by the Rev. T. H. Le Bœuf, when underpinning the foundations of Croyland Abbey. These Tokens have no connection with Freemasonry.

and went through two editions.[1] It is from this line of enquiry that fresh light is more likely to be thrown on the question of Degrees, than from either the *Book of Constitutions*, or Lodge Minutes. Dr. Anderson's words, always ill-chosen, convey one meaning to one enquirer, another to another. The Minutes of the Lodges vary according to their proximity to the centre of light, and, in any case, aim at concealing "the expressions that are proper and usual on that occasion, but not proper to be written."

The more closely we inquire into circumstances attending the growth of Ritual that immediately succeeded the Revival of 1717, the more clearly we discern the influence of Dr. Desaguliers. He was what our American Brethren call the "Degree-giver" of the time. Whenever it seemed expedient to place our Ceremonies in the most favourable light; whenever a Prince or a Peer was to be initiated, Dr. Desaguliers was selected for the duty, apparently by common consent. We may be sure the Ritual lost nothing in his hands, and we may be equally sure that the Lodges far from the centre of light were sadly below his standard in the rendering of the work. Even in the Metropolitan Lodges immediately under Dr. Desaguliers' eye, the proportion of brethren who were raised to the new Master Mason's degree was comparatively small. In 1730, when the spurious Ritual promulgated by that Samuel Prichard, of whom we get a glimpse in the Minutes of the Lodge at the Swan and Rummer, was beginning to excite attention, we find a curious note appended to a letter, signed F.G., that appeared in the columns of *The Daily Journal*, Saturday, 15th August, 1730:—

> "Note, there is not one Mason in an Hundred that will be at the expense to pass the Master's Part, except it be for interest."[2]

Added to this fluctating diversity of development among the Lodges, is a want of precision in the use of the word Master. It may well be, then, that an investigation of the sources of the Legend may blaze a path through this thorny forest of inexact history, inaccurate phraseology, and studiously incomplete minute books.

Our good Bro. Hughan has added another valuable service to the many benefits he has conferred on the Masonic student by the timely publication of the Minutes of the Lodge held at the Swan and Rummer, Finch Lane. A still deeper debt is due to him from those students who, like myself, are interested in the contemporaneous growth of the Craft in Ireland. It must be remembered that the Craft in Ireland was at this time substantially one with the Craft in England, and that the subsequent history of Freemasonry is largely concerned with the divergence of the Methods of Work in the two countries, which resulted in the formation of two Schools of Freemasonry; the Antients and the Moderns. It behoves me, therefore, to contribute to Bro. Hughan's storehouse my mite of information about the *personnel* of the Irish brethren whose names are so conspicuous in Bro. Hughan's pages.[3]

The Earl of Inchiquin, Grand Master of England, who attended the Lodge at the Swan and Rummer, on 8th June, 1726, had succeeded his father, in 1718, as fourth Earl, and tenth Baron of Inchiquin. In 1731, he was present at the Installation of Lord Lovell as Grand Master of England.[4] He was accompanied on that occasion by another Anglo-Irish magnate, Sir Thomas Prendergast, who had the unique distinction of serving simultaneously, in 1725, as Junior Grand Warden of England, and Senior Grand Warden of Ireland; thus holding office in the only two Grand Lodges then in existence.[5] Lord Inchiquin was not the only prominent Freemason in the princely family of the O'Briens. His younger brother, the Honourable James O'Brien, M.P. for Youghall in the Irish Parliament was unanimously elected Grand Master of the Grand Lodge of Munster on St. John's Day in Winter, 1726. Bro. Henry Sadler has shown grounds for believing that the Hon. James O'Brien was a member of the aristocratic Lodge held at the Rummer, Charing Cross, as far back as 1723.

The list of candidates initiated on the occasion of the Earl of Inchiquin's visit is headed by Gerald de Courcy, 24th Baron Kingsale, who inherited the oldest existing

[1] *The Temple of Solomon . . . also, the Tabernacle of Moses: . .* London, 1724. There is no copy of this book in the British Museum, nor is it mentioned in the usual bibliographies. The first edition, 1724, is in the Bodleian Library, having been apparently at one time in the possession of R. Rawlinson, though not catalogued amongst his collections. The second edition of *The Temple*, 1725, and the first of *The Tabernacle*, 1724, are in my own collection. Bro. W. H. Rylands concurs with me in considering this model of the Temple can hardly be the same as the model that had been exhibited in the previous generation by Rabbi Jacob Jehudah Leon. It would seem that this latter model was seen by Lau: Dermott in 1759-1760, and, possibly, from some accompanying description he drew the Arms of the Antients.

[2] Rawlinson MSS. C. 136, p. 216 (Bodleian Library).

[3] In this search I have had the invaluable help of Bro. Geo. D. Burtchaell, M.A., LL.B., Trinity College Lodge, No. 357, I.C.

[4] Rawlinson MSS., C 136, p. 223 (Bodleian Library). It may be added that in the same collection is preserved a finely engraved blank form of summons of the Lodge at the Swan and Rummer, Finch Lane.

[5] For account of Sir Thomas Prendergast's career, see article on *The Grand Lodge of Ireland*, 1725, *Caementaria Hibernica, Fasciculus II.*

substantive title in the peerage,[1] together with the singular honorary distinction known as "the De Courcy privilege." This privilege of remaining covered in the presence of Royalty was twice exercised, with all due formality, by the Lord Kingsale whom Bro. Hughan has brought to our notice. In 1720, he remained covered during his reception by George I. and again in 1727, during a similar ceremony in the presence of George II. His Lordship had a sort of far-off hereditary connection with the early annals of our Craft. For we owe to the pious munificence of his ancestress, Affreca, wife of John de Courcy, earl of Ulster, the foundation of the Cistercian Monastery *De jugo Dei* in the county Down. In the ruins of this monastery, erected between 1190 and 1210, are to be found the earliest Irish Masons' Marks to which a specific date can be assigned.[2]

The Hon. James King, whose name comes next to that of Lord Kingsale, was heir to one of the Restoration peerages conferred by Charles II., and succeeded to the title of Lord Kingston, just a year after his initiation into Masonry. His career in Freemasonry is without parallel. He succeeded another Irish nobleman, Lord Coleraine, as Grand Master of England in 1728-9, and commemorated his year of office by handsome gifts to Grand Lodge. It was to him that B. Cole dedicated the first edition of the engraved *Book of the Constitutions*, which our enterprising Bro. Richard Jackson, of Leeds, is, at this moment, issuing proposals to reproduce in facsimile, enhanced by an introduction from the pen of the most capable of commentators, Bro. W. J. Hughan himself. In 1730, "the very next Year after his Lordship had, with great Reputation, been the Grand Master of England," Lord Kingston was chosen Grand Master of "the Antient Fraternity of the Free and Accepted Masons in Ireland, being assembled in their Grand Lodge at Dublin."[3] This event has hitherto been supposed to be the date of the organization of the Grand Lodge of Ireland, the second Grand Lodge in the world of Freemasonry. But recently it has been discovered that the Grand Lodge of Ireland is of even earlier date, and that Lord Kingston's accession to office paved the way for a re-organization, not for an organization, much less for a creation.[4] Lord Kingston was re-elected Grand Master in Dublin for the year 1731. In those early days the office was usually biennial in Ireland. Meantime, he had succeeded Col. Wm. Maynard in 1731 as third and last Grand Master of the decaying Grand Lodge of Munster, which thenceforward showed no sign of vitality. In 1735, Lord Kingston succeeded Lord Kingsland, Grand Master of Ireland. In 1745, he completed the long and varied record of his services as Grand Master by occupying the Chair left vacant by the unexpected demise of Lord Allen. In 1746, after the hopes of the partizans of the House of Stuart had been blighted by the battle of Culloden, Lord Kingston celebrated the Hanoverian victory by a Masonic banquet of such magnificence that it was chronicled in the public journals of the day. The sympathies of the Craft in Ireland were strongly in favour of the Hanoverian succession. Lord Kingston died in Hampshire, in 1761, leaving behind him noble and generous bequests that keep his memory green.[5]

Not one of the noblemen connected with the Lodge left male issue. The two baronetcies mentioned, those of Sir Winwood Mowat, and Sir Thomas Mackworth, have had a somewhat similar fate; both are extinct. Neither had any connection with Ireland; Sir Winwood Mowat was a Scottish Baronet, and Sir T. Mackworth came from Rutland. The present Mackworth Baronetcy is in a collateral branch of the family.

Capt. Ignatius Molloy, who was "admitted Master," 29th April, 1727, came of an old Roman Catholic stock, and was a Tory of the Tories. His father held a commission in O'Gara's Regiment in the Irish Army of James II., the dreaded soldiery against whom Thomas Wharton directed his famous song *Lillebullero*. The Molloys lost their estates, and Capt. Ignatius Molloy and his brother Capt. Leopold Molloy took service abroad, the latter distinguishing himself under the Portuguese colours.

Martin O'Connor, the first Master in the Chair, and Michael O'Brien, Esq., who had the honour of being initiated along with Lord Kingsale and the future Lord Kingston, present greater difficulties in the way of identification. Though the former was Junior Grand Warden in 1728 under Lord Kingston, no further information regarding him has presented itself during the necessarily hasty researches that could be made in the interval at my disposal. Michael O'Brien seems to have been connected with the legal profession, and to have resided in Gray's Inn. His death is recorded in the Obituary of the *Gentleman's Magazine*, under date of 16th June, 1743.

[1] The only title that can claim an earlier date, the Earldom of Arundel, is merged in the Dukedom of Norfolk.

[2] Specimens of the early Masons' Marks are figured, *Caementaria Hibernica, Fasciculus I.*

[3] Edward Spratt: *The New Book of Constitutions*, Dublin, 1751, p. 121.

[4] *Caementaria Hibernica, Fasciculus II.*

[5] Alas for the brevity of Masonic fame! This generous and enthusiastic Freemason has failed to find a niche in *Kenning's Masonic Cyclopædia*, or in the similar works by Mackenzie and Mackey.

The prominence of Irish names in the Minutes of the Lodge at the Swan and Rummer is remarkable, but not altogether unprecedented. The names of the Master and Wardens of Lodge No. XX. in Dr. Anderson's *List of Lodges* in the *Constitutions* of 1723, betoken an Irish contingent in that Lodge.[1] But the social status of the Irish brethren attending the Lodge, to whose inner life Bro. Hughan has introduced us, was far superior to that of the humble tradesmen of Lodge No. XX. The influence of those Irish noblemen, Lords Inchiquin, Coleraine and Kingston, who successively occupied the chair of the Grand Lodge of England, 1726-1729, cannot be neglected in any summing up of the factors that went to form the Grand Lodge system. It is, therefore, perhaps fitting that a representative of the Grand Lodge of Ireland should share with Bro. Gould the honour of giving voice to the hearty thanks due from the Lodge to Bro. W. J. Hughan, who has thrown so much light on the progress of Freemasonry in Ireland. Still, this is not all. The graceful terms in which my esteemed colleague, Bro. R. F. Gould, has couched our present vote of thanks so aptly express the feelings of the Lodge itself as to leave little room for more than a sympathetic assurance of the cordial concurrence of all its members. But I should feel it was almost a dereliction of duty on my part if I did not attempt to convey to Bro. W. J. Hughan, on this public occasion, the thanks of that cosmopolitan circle of Masonic students who, like myself, are indebted to this veritable "Pass'd Master" of our Craft, not for this admirable summary alone, but for their first real interest in the History of Freemasonry. For more than a quarter of a century, his acute criticism and indefatigable research have stood as a pattern and a stimulus to Masonic students of the younger school. To no man living can Lord Bacon's quaint phrase, "the chiefest Inoculator of King Solomon's House," be so fully applied as to Bro. William James Hughan.

Bro. G. W. Speth, F.R.Hist.S., said,—Our Bro. Hughan has most dexterously and exhaustively placed before us all that can be said in favour of the one degree theory of which he has now been an advocate for so many years. In so doing I think he has conferred a boon upon all students of our past, by enabling us to readily grasp the arguments for that special contention as a whole. It is well known that I personally hold a different opinion, and it may perhaps be expected of me to seize this opportunity for joining issue with our veteran brother. This, however, I must decline to do for the present. Bro. Hughan has deployed his forces and set them in battle array, constituting a practical challenge to me to come on. But it would be poor strategy on my part, and moreover would lead to nothing, if I merely contented myself with traversing his arguments. It will be far better that I should take an early opportunity to marshal my own hosts, and then we may join battle with some prospect of doing justice to both points of view.

There are, however, one or two points which I may now briefly allude to. Bro. Hughan insists upon it, that where we have no evidence, we are not to suppose anything; that having no evidence of a second degree we are not to assume that it nevertheless existed and has simply not been mentioned. But is he not guilty of this very proceeding himself? He states that although the old Lodge at Lincoln mentions the Apprentice and Masters degrees and does not once mention the Fellow Craft's, yet "doubtless the latter was known and practised." Why it was not mentioned, I hope to show when I come to treat the matter.

Again, he refrains expressly from making any use of Scottish Lodge minutes in his paper, yet I venture to think that the fact that only one degree is shown in these minutes has had no inconsiderable influence in moulding his opinions. Well, there is one consideration connected with Scotch Lodges which seems never to have been grasped by Masonic students. No reader of Murray Lyon's history can fail to have noted, what Bro. Lyon repeatedly points out, that the majority of Lodges in that country formed part of the Incorporation,—that although the Apprentice was entered in the Lodge only, and therefore could have secrets communicated to him, his passing was the act not of the Lodge, but of the Incorporation where many other bodies were present, and that even if secrets beyond those of the E.A. existed, they could not possibly be communicated on such an occasion. This consideration destroys the whole weight of the argument derived from Scottish procedure. There are other reasons why we should not expect a fully developed system of Masonry in Scotland, they have been dilated on by Bro. Gould in our past volumes, and by Dr. Chetwode Crawley in *Fasc.* II. of his *Caementaria Hibernica*, and I do not think that except in rare cases the Craft in Scotland knew anything about further degrees; but even admitting that at one time such were known, the fact to which I have alluded would have effectually prevented their being continued in use. And it is quite possible that in places where the incorporation did not exist, some ideas of a further degree were known. There is a remarkable

[1] "John Gorman, Master; *Charles Garey, Edward Morphey*, Wardens."—Anderson's *Constitutions*, 1723, p. 64.

and well known entry in the minute book of the Haughfoot Lodge in 1702 which might perhaps seem to point to a second degree.

In any case, I trust our Bro. Hughan will forgive me for not seriously entering upon a discussion of his weighty arguments at this stage, which, I can assure him, betrays no want of appreciation on my part. I shall study his paper with an anxious desire to fully understand it, and give it all the deep consideration it undoubtedly deserves, and shall prepare my counter argument with considerable diffidence, knowing that to disagree with our brother on such a matter must be, *prima facie*, a delicate task and one which only strong convictions can justify. In preparing my paper I shall not only state my own views as ably as within me lies, but endeavour to explain away such of his facts as at present seem to bar my road; and this done, he will be in a position to reply on the whole case, and possibly, though not probably, one of us may be able to convince the other of the error of his ways. I regret as sincerely as he does our present divergence of opinion, I wish we could think the same on this matter, as we do on many others, but if it is not to be, I am convinced that the respect and fraternal affection we each feel for the other, will only be heightened and deepened and more surely grounded by our friendly passage at arms.

*Bro. John Lane, P.A.G.D.C., wrote :*

Bro. Hughan has dealt so fully and fairly with the argument and evidence in favour of one degree only prior to the so-called "Revival" of 1717, that it seems to me almost unnecessary to add anything to his most welcome and timely paper. It has appeared to me for some time past to be necessary that an expert brother should deal with this subject, and there is no doubt but that Bro. Hughan has done so with a Master's hand. My testimony is all in favour of Bro. Hughan's conclusions, at which I have arrived by independent investigation. The absence of any reference to degrees or to more than one ceremony of "making" or "initiation" prior to 1717 is very strong evidence against the plurality of degrees anterior to the Grand Lodge era, and the references to the Fellow Craft and Masters' degrees or "parts" after 1717, in the manner indicated in our learned brother's paper, go far to show what I have contended for in other departments of Masonic investigation, that from 1717 onward there was a gradual but marked development, which extended to *degrees* as well as to methods of organization and working of the Grand Lodge as an entirely new body. If we could deal fully with the ritual, the proofs in support of the one degree—esoterically considered—might be greatly augmented. A well known work published in 1730 (three editions) shows very clearly that what now distinguishes two degrees was then comprised in the first (as was likewise the case in 1724), whilst there are strong indications that part at least of the ritual of the three degrees "as we have them now" was all comprehended in 1730 in that of the Entered Apprentice. So far as I am aware there is not a single Masonic formulary or ceremonial of "making" or "initiation" whose existence can be satisfactorily proved to antedate the Grand Lodge era. There is an entire absence, prior to that period, of the so-called Exposures, a fact that should not be overlooked in arriving at a just conclusion in relation to this important subject.—Jno. Lane.

*Bro. J. Ramsden Riley wrote :*

Some eighteen or nineteen years ago our revered Magister, the late Rev. Bro. Woodford, alluded to Degrees in a letter to me, but since then I do not recollect ever being asked my opinion as to whether there were three, two, or only one degree before 1717, but in such a case I should never have attempted to account for my views by means of written or printed evidence. My friend, Bro. Hughan, has arrayed an army of facts like the skilful general he is, but I regard it as merely on paper,—evidence mainly the result of his own indefatigable research, utilized partly over and over again by Masonic students for the solution of this and other problems, but which as proof of a "one degree" theory is, as it was in the beginning, is now, and probably ever will be, not clear. And if there be any truth in spiritualism poor Elias Ashmole must long ago, groaning in spirit, have wished he had never been a Mason, or at least that others had fully reported the entire proceedings of a "Lodge Company or Fellowship" of his day. According to Bro. Hughan's theory there was no reason why Ashmole himself should not have been quite explicit on such ceremonies, inasmuch as my friend's contention implies that he thinks Freemasonry *ante* the Grand Lodge era had no esoteric character beyond the first or making of Masons, which I am afraid represents very little indeed. There *must* have been one degree ;—the other two grades either had or had no secrets,—had a reason, or none at all for existence; whoever admits the secrets must take to the ceremonies, and I submit the believer in one degree cannot halt between two opinions with respect to a second if the question be weighed fairly from purely Masonic standpoints.

I shall confine myself to one or two considerations which led me years ago to adopt a different view to that of Bro. Hughan, leaving to abler hands the task of dispersing the army. I am not a partizan—as I have explained not even an enthusiast on this matter; really I do not see much value (by itself) in the knowledge gained, if the question could be settled to-day: on the other hand if my friend cannot be induced to modify his opinion, I look upon his holding a first degree belief as regrettable with respect to other questions, more particularly our descent.

I shall abide by the distinction Bro. Hughan lays down between "grade" and "degree," otherwise as both derive from the same Latin word *gradus* a step, they mean the same thing. And I will endeavour to be as concise as possible.

Now the very necessity for secresy, much more than now, at any period before 1717, besides the distinctive grade *in Lodges*, points to something privately communicated on taking a higher grade. If there was, then some ceremony (no doubt primitive and limited in comparison with our own) must have accompanied it. It would have been quite a farce in such case to admit apprentices, (1) because it is presumptive that the raw apprentice would obtain that to which he had neither qualification nor right, thus violating a principle deeply graven in all the Masonic teaching we know; (2) the higher grade must have been absolutely unnecessary and useless, *so far as the Lodge is concerned*. Further, ceremonies were common and usual for ages in other Societies, and therefore the inference is in favor of a ceremony of some kind. Nothing but direct evidence can shake this belief, so let us first glance at what I call apochryphal evidence. I do not mean by this spurious or unauthenticated, but *doubtful* evidence, in the sense that it may either challenge recognized canons and customs, or is capable of application for or against a theory.

Great confusion arose formerly (and since) in the use of the terms "Fellow" and "Master," both having so many meanings that there is no end to the interpretation that may be placed on them. The original entries let me say were not intended to mislead, but one often means the other. It is still common enough to hear the Master of a Lodge spoken of as the Grand Master, while Master Masons are often thus honoured. Not two months ago, a brother who introduced himself, told me quite seriously he was a Past Master. Subsequently it turned out that his meaning was *passed* Master—he had been passed and was a F.C.! The nomenclature of officers in minute-books even as late as the beginning of our beloved Queen's reign sixty years ago, is in some cases deplorably mixed up, and in none more than in the application of these two titles. "Fellow" is made to represent Masons of every rank inclusive of "R.WPFUL. Secretary"; brethren were *made* Fellow Crafts and Master Masons; they were *raised* to F.C., and *passed* to M.M.; often the term "passed" described both ceremonies, and many instances occur in which "made" served for all three. I have found cases in which, in order to avoid the entry of the slightest portion of the lodge working, this last-named term was invariably used, not by one only, but several secretaries. Of course, if these comments had not to be printed, more flagrant cases could be given; but they sufficiently shew that *at a much earlier period*, when the accomplishment of being able to write was considered degrading to a nobleman or country gentleman, we ought not to accept too hastily or too literally all our predecessors' applications of titles in minutes and the like.

The point is, did the M.M. or skilled workman and the F.C. or journeyman possess knowledge symbolic or otherwise secret, *over and above that of an E.A.* in a "Lodge, Company or Fellowship"? I think they did. To the skilled workman, on whom the chief control and responsibility of travelling sections or Lodges would naturally fall, certain knowledge, tokens, or means of secret communication such as history assures us they had, *must* have been entrusted. How *could* this be common property? It may be that the particular knowledge referred to belonged to "Fellows" and thus would be known to, but not confined exclusively, to Master Masons,—that is however outside a one-grade question; but admitting that only two degrees were worked from 1717 to a later period, when a third was added or separated from the second, in what way does this prove that only one degree was worked prior to the Grand Lodge era? If there be a connection at all, does it not suggest *two* rather than one degree?

But look at the "caste" side of this "degree" question. I am loth to disturb bluff honest Elias Ashmole's shade once more, but can anyone suppose he, Col. Mainwaring, and Fellows of the Royal Society joined Masons' Lodges merely to countenance them? I cannot. There must have been secrets, or what about those lost records and scrupulous brethren? If secrets, ceremonies without a doubt, therefore *degrees*. Let us put this to ourselves fairly, and we are bound to admit that something was requisite to bind together in a Lodge the gentleman and the craftsman; that cement some call the mysteries, and which we define as "the Rites and Ceremonies of Masonry." The dinner "at the charge of the new Accepted Masons" does not account for Ashmole's desire to be present, and if we accept Bro. Hughan's views we must acknowledge there was nothing else to go for. My friend's theory

rests entirely on Ashmole's diary. There is nothing really to contest except the *supposition* that the latter might mean that candidates were made ("new-accepted Masons") *with* a ceremony, and the same day passed ("Fellowes") *without* any ceremony, and I should have as much right to reply that such a thing never occurred since, (though the single irregularity has often), but it is inadmissable as proof. I regard Ashmole's nomenclature as confused and vague,—the evidence that will *prove anything*, proves nothing.

When I first heard of this one-degree idea a year or two ago, I found its exponent did not clearly understand his own theory; but when I said *although "grades" could be applied to the working Masons as exclusively as he liked, he must admit it would not do to view the speculatives (gentlemen members of Lodges) in the same light*, he could see the raison d'être of degrees. Grades in Lodges, not *degrees*, are a perfectly useless institution incomprehensible to a Mason; the line of demarcation is passed in the step from the *occupation* to the *Lodge*, and I cannot believe in any steps in the latter, at any period, without ceremonies. And the deeper we search, the more convinced one becomes, that operative Masonry in England had a speculative element long before the period generally assigned to it, the association with it of clergymen, architects and men of learning for ages being quite sufficient to account for this.

I apologize for the length of my comments, but it is only fair in conclusion to explain how a good deal of Bro. Hughan's excellent paper unfortunately seems to me rather confirmative of my views than upholding his. For instance, I do not regard the presence of two apprentices during a portion of *the making of Masters* in Scottish Operative Lodges of former times, in the same light as my friend. In the Celebration of the Mass there were then generally two Acolytes, and the two Apprentices would know just as much of some *part* of the ceremony and secrets of the Master's degree as the former of the priest's functions, *and no more*. Some of our existing ceremonies retain traces of their origin in the Roman Church before the Reformation. And what could the "making of Masters," Bro. Hughan himself quotes, be, but a degree?

Again, he says, referring to Old Charges, "had there been distinct degrees during the 17th century, it is not easy to explain such an uniform silence in all these scrolls." I submit such silence is one of the very strongest indications that degrees were secretly conferred. Even to-day, with all our advanced breadth of views respecting secrecy, minute-books contain no "degree" secrets. If they did, how could the minutes be read and passed in the first degree? Had the O.C. contained either F.C. or M.M. secrets, (whatever those may have been at the time) they could not have been read in the presence of apprentices: *for that reason they are silent.*

It goes without saying, I trust, that I give my old friend full credit for conscientiousness; in fact, I have generally found it more easy to concur than to disagree with him, and nothing pleases me more than to be able to support theories emanating from so high a source; but in this case I cannot but think his conclusions are wrong, and hope the discussion will convince him or me of error.

I feel personally, and think we shall all feel, deeply indebted to Bro. Hughan for his able and most interesting paper. It is interesting outside the point at issue. There is a mass of useful information, not picked up in the broad highway of every-day Masonic life, to be gathered from it, the accessibility of which, garnered in our *Transactions*, must remain a lasting testimony to his unwearied zeal in the cause of Masonic research, and redound to the honour of this Lodge of which he is a founder and indispensable member.—J. Ramsden Riley.

*Bro. Edw. Macbean, I.P.M., writes:—*

Many of us have long looked forward, with some anxiety, to the valuable paper read to-night by Bro. Hughan; for it is an open secret that the later speculations of Bros. Gould and Speth, on the antiquity of a second degree, have not found favour in the eyes of our Master, who for so many years has devoted time and talent to the investigation of this and other mysteries connected with our Society. Whatever may be the decision, it must be profitable to discuss in the open, the *pros* and *cons* advanced by the two schools of thought—and certainly one result should be, increased attention on the part of students who, rather than the victory of either party, will desiderate the unravelling of a tangled skein. No doubt it would be most gratifying to all of us to believe in the antiquity of degrees, but enthusiasm must not run away with sober judgment.

A perusal of the old Scotch Minute Books and other records makes it abundantly clear that in the North they had (till *circa*, 1720) *ane* word and grip—and Bro. D. M. Lyon does not hesitate to express this in no uncertain tone, at the same time remarking that the further ceremonies were imported from the South—very probably through the instrumentality of Desaguliers, who, having satisfied the members of "Mary's Chapel" was, on the 24th August, 1721, "received as a Brother into their Societie" and

visited them again the following day when the Lord Provost, two Bailies, the Treasurer and other notabilities of Edinburgh were "admitted and received Entered Apprentices and Fellow Crafts accordingly"—possibly through the good offices of the worthy Doctor, who was in that city on business connected with the Municipality. Because there was but *one* degree in Scotland it does not necessarily follow that England possessed no more, say prior to 1710, but we have here what may safely be assumed as a fact, and considering the close connection that subsisted between the two capitals, it is only reasonable to suppose (indeed it would be difficult to think otherwsie), that such an innovation as the addition of another degree would speedily find its way from London to Edinburgh. Is it fair to deny to the northern city the benefits which Dr. Chetwode Crawley shows that the Irish Craft derived from English Freemasonry ?

Great, and as some may think, undue stress is laid on the two widely dated entries in Elias Ashmole's Diary. The language is plain enough and, without forcing, cannot carry the meaning which the advocates of the bi-gradal theory seek to read into it. That in 1682, he was "Senior Fellow" is not surprising, as 36 years had elapsed since his original reception, and to me his expression "*Fellow*" seems to indicate neither more nor less than what Randle Holme meant to convey when styling himself "a *Member* of that Society called Free-Masons."—There is no hint of two, or any other number of degrees, and a fair rendering of the words used would lead us to believe that something akin to what we call "initiation" took place; with possibly very scanty ceremonial, as we know obtained in Scotland. So far as we are aware apprentices were not excluded from the meetings, and until a comparatively late date the eldest entered apprentice was an important officer in the venerable "Lodge of Edinburgh." Very naturally Bro. Hughan dwells on the total absence, from all the older authorities, of any mention of other degrees and this silent negative is at least as strong an argument as the hypothesis of the opposing disputants—though it is with great hesitation that any of us would venture to traverse the opinions of two such authorities as Bros. Gould and Speth who are never backward in assigning reasons for the faith that is in them—and the weight of evidence, as well as the balance of probability, appears to remain with the author of this essay, who would doubtless have much strengthened his position if it had been permissible to appeal to the esoteric side of the question.—Edw. Macbean, I.P.M.

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Bro. Hughan in replying to the criticisms said, I much regret that the W.M. informs me he can only allow a minnte or two for my remarks, as it is impossible to do justice to the subject or myself under the circumstances.

I appreciate very highly the vote of thanks, which has been proposed by *the* Masonic Historian of the Craft, and seconded by the Irish Masonic Historian, with the hearty sympathy of the members and brethren present.

Bro. Gould, in common with myself, regrets the paucity of new material on the subject; that is my misfortune, not my fault, but the particulars of the Masters' Lodges held in 1727 and 1729 are quite fresh evidence and very important, and as my aim has been to give reasons for the views advocated in my paper, I hope that the effort has placed the question in a fair light. As to the ritualistic evidence I am willing to discuss such in a *Lodge of Masters*, provided no notes are published of the debate, that we may all speak with perfect freedom.

Bro. Gould's interesting observations as to the "Masons' Examination," of 1723, do not weaken my position, for three degrees apparently were known in that year, as illustrated and confirmed in that publication. Another, of 1724 (by itself), lends colour to the supposition that only two degrees were known then, as Bro. Gould states, but the still earlier catechism in the *Post Boy* and the *Flying Post* distinctly indicate that three degrees had then been adopted. The fact is that the F.C. was but little valued and the third degree rarely or not generally worked until far on in the last century. Evidently the original ceremony of initiation was divided, probably about 1720, *into two degrees*, but in such a manner as to make the *second* much inferior to the *first* of the series. Any "tampering," undoubtedly, was subsequent to that period.

As to the superior trustworthiness of the Clerk to the Grand Lodge in 1725, or of Dr. Anderson, in 1738, concerning the making of "Masters *and* Fellows" (or "Fellows *and* Masters") in Grand Lodge until that year, "unless by dispensation," suppose it is conceded that the decision only referred to *Masters*, and that *Fellow Crafts* were overlooked, it was practically accepted as affecting both degrees, for neither were ever given in Grand Lodge afterwards.

Bro. D. Murray Lyon is in complete agreement with me as to my paper, and hence all his statements in the "History of the Lodge of Edinburgh and the Grand Lodge of

Scotland" must be interpreted accordingly. To make quite certain that his present views are the same as they were thirty or forty years since, the following letter received from him this month will be wholly satisfactory.

"Edinburgh, June 3rd, 1897.

"My dear Hughan,

"Your paper is in your usual exhaustive style and treats the question fairly. The position you and I have long held as to the conferring of the MASON WORD but in one ceremonial—only one—is to my mind incontrovertible. Nothing that our mutual friend Gould has written has led me to change my opinions on the point.

"Ever with the old, old regard,

"D. MURRAY LYON."

Dr. Crawley's scholarly examination of the question at issue deserves and shall receive my best attention. If I have been too certain that my conclusions follow from the premises as established, there will be no delay in the acknowledgment of my error if any flaw is pointed out, but until then I feel bound to claim that such a uniform silence as to separate Masonic degrees before the last century is indicative, when combined with other facts noted, that but the one single ceremony was practised. Granted the *possibility* of degrees being worked prior to what may be called the Grand Lodge era, where is there any proof of the *probability* of such being the case, and what justification exists for the assertion that two distinct ceremonies were worked?

May I point out to Dr. Crawley that all other Crafts were similarly situated as the Free Masons with respect to the annoyance occasioned by apprentices absconding, and as they managed to flourish without any "signs and words" whatever, it does not appear likely that the inconvenience was great, and possibly was felt less by the Masons because of their fraternal bond than by the Crafts which had no esoteric ceremonies.

I am not aware whether Ashmole was satisfied or otherwise with the Masonic Ritual of his day, but according to his diary he was only in a Lodge twice, *viz.*, in 1646 and 1682, and so far as we know, did not introduce any changes. Whatever the initiation ceremony was like during the seventeenth century, one thing is quite clear, that many gentlemen and noblemen joined the Fraternity in Scotland, but as to this Country the preserved records are so meagre that our information is very limited as to the *personnel* of the Craft at that period.

With respect to the Masons' Company, I have failed to discover that there were "two sets of secrets," one for the Company and the other for the "Acception." Bro. Conder's able work contains no suggestion of any esoteric ceremony save in connection with the latter organisation.

I am much indebted to my friend for so many interesting particulars concerning the noblemen and gentlemen initiated in the Lodge held at the "Swan and Rummer," as it adds much to the value of the information given by me for the first time as to that old Lodge, and assuredly, Dr. Crawley is by far the best qualified to speak with authority on Irish Freemasonry.

Bro. Speth, I fancy, forgets that it is because of his having so skilfully "marshalled his hosts," not once, but several times, and that the evidence submitted to the members of the Lodge has nearly all been on his side of recent years, that my paper was written "to do justice to both points of view." My reason for stating that doubtless the Fellow Craft ceremony was known and practised in the old Lodge at Lincoln, though not noted in the records, is because the degree is mentioned in the minutes of several other Lodges of the same decade. Now it is for Bro. Speth to produce even a single minute of any Lodge dated during the period under consideration that refers to more than the one single ceremony of initiation, and the opposition to his opinions will collapse.

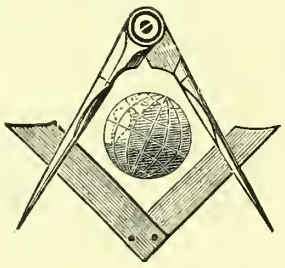
The entry of 1702 in the records of the old Lodge at Haughfoot, Scotland, is certainly very curious, but it does not suggest to me anything beyond the ordinary ceremony of the time. Bro. Speth's remarks about the Incorporations of Scotland are quite correct, and, therefore, any esoteric working by the Masons would be impossible at any such assemblies; but even when the "Lodge Journeymen" separated from the Masters of Edinburgh, the members do not appear to have worked any other ceremony than that connected with the giving of the "Mason Word," which they were empowered by legal authority to do

Let me assure Bro. Speth that all his kind expressions are most warmly reciprocated by me, and that our divergence of opinion will only serve to increase the respect and fraternal affection we cherish for each other.

Since the meeting in Lodge, Bros. Riley, Lane, and Macbean have forwarded their contributions to the discussion. Bro. Riley misunderstands my remarks on the "Old Charges" in respect to their silence as to distinct or separate degrees. I simply refer to the absence of any records that such were ever worked anterior to the last century, not that the secrets were never given in the minutes. To expect the latter would be to pay a very poor compliment to our ancient brethren. From the third decade of the last century announcements of "Masters' Lodges" being held, as well as that the Fellow Craft ceremony was worked, can often be met with in the minutes. My opinion is that the reason we do not find similar entries in the records of previous centuries, is because such degrees were not then known. This conclusion may be wrong, but so far, neither the discussion nor Bro. Riley's fraternal communication have disproved or weakened my position in any way. I still feel obliged to differ most firmly from some of my dearest friends who believe that the Master's degree was an integral part of the Craft before the formation of the Premier Grand Lodge, and I hope that this, the latest attempt to elucidate the matter, will soon lead to further discoveries and supply us with more data on the subject.

I am very pleased that Bros. John Lane and Edward Macbean so strongly support the main points of my paper, especially as they have, each in his own way, done their utmost to arrive at a decision on the subject, based upon reliable evidence, without prejudice and solely for the love of truth, just as those have done who differ from us; and, moreover, they have both added to the importance of this discussion by their several interesting communications.

The present friendly talk on the matter (which bristles with difficulties and knotty points), proves that each can hold his own and speak out frankly, without in the slightest hurting the feelings of other members, or in any degree lessening the harmony of the Lodge, which has been unbroken from its advent to now.—W. J. Hughan.



To the Right Hon.ble the Lord Paisley

Right Worshipful Grand Master

We the underwritten members of the ancient society of Free-masons, having a desire to be formd into a Lodge at the Swan and Rummer, or elsewhere in Finch Lane, do humbly request your Lordship that you will be pleased to constitute us according to due form, or direct your Deputy so to do, at such time, and as soon as your Lordship shall think convenient. And we beg, If your Lordship pleases, to have Mr Martin Ô Connor for our Master

London 31 January 1725

Tho Macknorth
Charles Waller
Nath.l Cureton
Geo Robinson
R.d Shergold
R.d Murphy
M.r O Connor

Let the prayer of this petition be granted, and let Brother Martin Ô Connor, or any others of the petitioners, attend my Deputy, whom I hereby order to constitute these Brethren into a regular lodge, when he shall think fit, and as soon as conveniently can be

Paisley Grand Master

Pursuant to the Grand Master's grant, and by his order I intend to constitute this lodge the 2d day of February next

J. T. Desaguliers Deputy G.M.

The Deputy Grand Mast.r met accordingly & constituted the Lodge & M.r Timothy O Conner, M.r John Verden were admitted Brothers & Joseph Atherton a Drawer was admitted a Member to attend this Lodge.

(2)

London Feb. 16 1725 6

We whose names are hereunto subscribed, do agree to meet at the lodge duely constituted at the Swan & Rummer in Finch Lane, on the second and last Wednesdays in every month, and do now agree to pay twelve shillings each, to defray the expences at our said lodge, for six months to commence from our next meeting,

| Subscribers names. | Sums. |
|---|---|
| Martin O Connor Mr | 12 0 |
| Richard Shergold [illegible] | 12 |
| Saml: Berrington [illegible] | 12 |
| Broughton Wright [illegible] | 12 |
| E Burton | 12 |
| [illegible] | 12 |
| Chs: Waller | 12 |
| Nath: Curtis | 12 0 |
| Geo: Robinson | 12 |
| Edward Morris | 12 |
| John Vernon | 12 |
| Willm: Hambley | 12 |
| John Tomkinson | 12 |
| Joseph Hare | 12 |
| Fletcher Reily | |
| Henry Loubier | |
| [illegible] | |
| L: Mendes Da Costa | |
| J Style. | |
| Jacob Dias | |
| Wm Barton | |
| Nathia Corsellis | |
| Jacob Alvares [illegible] | |

| Subscribers names | Sums |
|---|---|
| Richd Gwegby [illegible] | 12 |
| Winwood Monat | 12 0 |
| J Worby | 12 |
| Kingsale | 12 |
| Wm Bashford | 12 |
| [illegible] | 12 |
| Christ Page | 12 |
| Thos Robe [illegible] | |
| James Oates | |
| Tho: Marston | |
| Peter Thompson | |
| Alex Cook | |
| John Lewis Loubier | |
| [illegible] | 12 |
| [illegible] | |
| John Smith | |
| [illegible] | |
| Rob: Wilkins. | |
| [illegible] | |
| John Smith | |

March y^e 31^st 1729 (63)

At a pãticular Lodge held for passing of Masters, ~~it was agreed~~ ~~that Brothers John Emlin, & Alex. Geabe~~

Present

Mr Martin O Connor Junr Grand-Warden
Mr. Samuel Derrington Master
Mr Wm Nelthorpe } Wardens
Mr. Stephen Aynsworth }
Captain Peter Charlop
Mr Richard Shergold
Captain Robert Hogdon
Mr. James Oates
Mr. Wm Tomkinson
Captain Richard Quann.
Captain James Cummerford.
Mr. Joseph Hare
Mr. John Vernon.

The Masters Lodge was formed, and the following Brethren were admitted Masters viz.t

Brother Nelthorp
Brother Aynsworth
Brother Quann
Brother Cummerford.
Brother Tomkinson
Brother Hare

April 29 1727 ——— (30)

Present

W^m Mar^l^ O Connor Master
W^m Sam^l^ Berington Lent Ward^n^
W^m Rich^d^ Shepgold. Just Ward^n^
W^m Broughton Wright
W^m James Oates
Capt Ignatius Molloy ——
W^m Robt Hogdon
W^m Rich^d^ Murphy.
Jn^o^ Dixon Hamond Esq^r^
Edw^d^ Burton Esq^r^ } paid } Were admitted Masters
W^m John Vernon
Capt Ignatius Molloy

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(64)

And Brother John Emilie having been Recommended as a worthy and good Mason he was passed Master at the same time. and [redacted]

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(65)

A Debate arising concerning the Charge to be paid by every Brother upon his being admitted a Master Mason in this Lodge, It was

Resolved nemine contradiente That no Brother for the future be so admitted for a less expence than Ten Shillings & Six pence. ———

Adjourned to the 2^d^ ——

Wednesday in April [redacted]

# NOTES ON "FREE AND FREEMASON."

## YOWTE BRETHREN.

I SHOULD like to make a suggestion as to the "Yowte Brethren" of the Exeter Tailors. Seeing that in Devonshire we speak of "*out*-Parishioners" meaning people who do not reside in the Parish, I should think it very likely that "Yowte" or ? "out" Brethren may mean Brethren of the Guild who were not resident in the City of Exeter, this would account for their being assessed at a less rate of payment than others who were.—C. G. Browne.

## DERIVATION OF TRADE NAMES.

Bro. Conder seems to have fallen into a fallacy in finding an analogy between "carving" and "carver," and "freemasonry" and "freemason." In the former case both words are *verbals*, in the latter neither. If he had thought of the German termination "ei" he would, I think, have escaped this error. Freimaurerei bears the same relation to Freimaurer as Freemason*ry* to Freemason (perhaps a form mason*er* might yet be found) and this suggests other forms as *Tapestry*, *Drapery*, *Archery*, *Fishery*, *Napery*, *Ironmongery* and a host of other similarily formed words, where the "y" or "ry" ending does not denote a trade, but the class of things with which the artisan or trader deals, and so is naturally derived from the name of the trader.—(Rev.) C. G. Browne.

## FREE FISHERMEN OF FAVERSHAM.

I send you the Faversham Oyster Company's Act, the preamble to which will, I think, give all the information you need as to the "Free" Fishermen of Faversham. Persons are admitted to "the liberties, privileges and *Freedom*" of the Company at Water Courts holden in and for the Manor of Faversham, and take an oath to be true tenant to the Lord of the Manor for these fishing grounds held of him, to do their services, pay their rent according to the custom of the Manor, observe the customary laws and such laws as are made or shall hereafter be made by the tenants, and pay such fines and amerciments as shall be by the Jury imposed on them.—Francis F. Giraud.

The Act so kindly sent to me by Bro. Giraud is entitled "An Act for granting certain powers to the *Faversham* Oyster Fishery Company," and is dated the 4th June, 1840. The preamble states: "Whereas there is and hath been Time out of Mind a considerable Oyster Fishery in the Manor and Hundred of Faversham in the County of Kent, and the Arms of the Sea near thereunto, situate within the Bounds and Limits following: . . . and whereas there is and from Time out of Mind hath been a certain Company in the nature of a prescriptive Corporation, called or known by the Name of 'The Company or Fraternity of Free Fishermen and Dredgermen of the Manor and Hundred of Faversham in the County of Kent'; and the Freemen or Members of the said Company have bred, laid, dredged for, &c., &c."

It seems to me that the points to be here noted are that it was a "prescriptive Corporation," which I believe means that it was not known to be chartered in any way, this being its first charter, and that although it was at that time known as the Fraternity or Free Fishermen and Dredgermen, there is nothing to show how long that particular title had existed. It must have been very old of course, but there is nothing to show us when or why the prefix "Free" was first used. If not used until after 1375, it may have been in imitation of the then well know Freemasons, as I suggested in my paper with respect to other instances of a like nature: or because they were not incorporated by any charter, as I have suggested might be the reason with the London Lightermen and Carmen: or because they were free to dredge for oysters in certain limits and all other fishermen were precluded from so doing: or finally, simply because they were Freemen of the Company of Dredgermen, but this last alternative I hold to be the least probable, because it would be, as I have shown, quite unsupported by other instances in early times.—G. W. Speth.

## ON THE MEANING OF FREE IN FREEMASON.

The following letter to me from our distinguished Bro. Begemann was probably not intended for publication, but merely that I personally might known the doctor's thoughts on the subject which I had been treating. Although it brings forward no arguments with which I was not already acquainted, and which I had not before my mind when writing my paper, yet it so ably summarises all that could be said in favour of the derivation

of Freemason from Maçon de franche pierre, that I feel it ought to be given in full, so that our readers may have both sides of the question presented to them, and thus be better able to form their own conclusions.—G. W. Speth.

Charlottenberg, May 16th, 1897.

My Dear Speth,

Vol. x., part i., of *Ars Quatuor Coronatorum* reached me this morning, and I read at once your able essay on the word "Freemason" with great pleasure, and I learned a great deal from it; nevertheless I can only say, you are not right; I think it even quite impossible that you ever could be able to strengthen your suggestion by actual evidence. I agree quite with Bros. Conder and Rylands, that from the first known use of the word it signifies, there cannot be any doubt of it, a higher class of masons, down to the 18th century, and you are very bold in assuming this meaning to be a secondary or derived one, as there is not a single item of evidence to support your opinion. On the other side there are a great many evidences of fact, that cannot be made to agree with your suggestion. Remember only, that as early as 1212, "sculptores *lapidum liberorum* are mentioned, and the "mestre mason de *franche pere*" of 1359, as well as the "*franche* pere" and "*grosse* pere" of 1360 are matters of fact, that is to say, there was a difference between "freestone" and "rough stone" from the earliest time of English masonry, and when in 1459 the statutes of the realm make, for the first time, a difference between "freemasons" and "rough masons," it is clear enough that this difference was already known in 1359 and 1360, when we are informed by the same Statutes, that there was a difference between masons "de franche pere" et "de grosse pere," and since, as a fact, the English word "free mason" occurs as early as 1375, there cannot be any doubt that the "mestre mason *de franche pere*" of 1359, was a "master mason *working in freestone*" like the "sculptores *lapidum liberorum*" of 1212. Now you take offence at the very form of the word and are of opinion, that to derive freemason from the above expression, "mason of freestone" must have become in the course of time "freestone-mason," that then by change of accent this developed into "free-stonemason," and that finally the "stone" was dropped altogether, and thus we should arrive at "freemason." This course of development does not seem to be necessary, but as there was an opposition between "free stone" and "rough stone," therefore likewise between "free-stone masons" and "rough-stone masons," the habit might easily arise to distinguish them purely as "free masons" and "rough masons," meaning "free *stone* masons" and "rough *stone* masons," mason being generally known as a *cutter of stone* or *hewer of stone*. The derivation of the word "mason" from the Greek word "μάσσω" by Bro. Klein is impossible, as an old French "ç" never is "s" or "ss." Besides a "cæmentarius" was properly a stone-cutter, as is known well enough, and the meaning of the "cement" of to-day is of a much later date. That the English word "masson" is from the French "maceon," the German "Metz" in the word "Steinmetz," is beyond all doubt. Therefore a "mason" has at all times been a stone cutter or stone hewer, nothing else, and therefrom it is quite clear, that in former times every stone cutter, be it of free stone or of rough stone, was called a "mason," and that our old documents speak of "masons" or "true masons" only, because a "*rough* mason" was no doubt also of a higher class of workmen than a "layer" or the like, for he had also to work on "mould stones," whilst a "layer" or "setter" was of a lower class. Now, in my opinion, the word "*rough* mason" in the course of time lost something of its proper meaning, as stone-cutting, since the beginning of the decay of Gothic architecture, ceased more and more to form an essential part of original "masonry," the so-called Augustan style being much more simple in the "art of masonry," that is in using hewn stones of higher artificial value. From this time, in my opinion, the word "free mason" denoted especially the higher class of proper masons, that is to say, real stone cutters. So, for instance, in Oxford in 1610—1613 (*cf.* Gould, iii., p. 155) "the *masons who worked the stone* for building are called Free masons, or Freestone masons, while the rest are merely called labourers," (this being moreover valuable evidence, that as late as 1610—1613 in Oxford "*Free* masons" and "*Freestone* masons" were identical; and the statues over the entrance to the hall and chapel of Wadham College was cut by one of the Freemasons.

Already in 1490 (even in 1435, *vide* Rylands) we meet with the expression "pro suo bono et diligenti servicio in *arte sua de ffremasonry*" (*cf.* Gould, iii., p. 154, note 2), and it is clear that this name was already well known at that time, as also in 1536 it is said: "Master of all their works *commonly called freemasonry*" (Gould, *ibidem*), wherefrom it is evident, that the name of "freemasonry" had been in common use for a long time. In my opinion, it is as old as the name of "freemason"; I am even inclined to believe, that the term "free masonry" instead of "freestone masonry" preceded the term "free mason" instead of "freestone mason," for there cannot be any doubt that the word "freemasonry" was *not derived* from the word "freemason," but both of them have been formed by composition, so that "free mason" is "free + mason," and "free masonry" is "free +

masonry." Certainly the word "masonry" is much older than the word "free mason," therefore a "free masonry" could be formed just as easily and early as a "free mason," and as, in my opinion that is founded on the evidence of fact, both of them are meant as "freestone masonry" and "freestone mason," I imagined a "freestone masonry" could more easily be transformed into a "free masonry" than a "freestone mason" into a "free mason," the more easily as "masonry" was considered to be one of the "free sciences" according to the Cooke MS., as you have pointed out yourself, though I should not like to lay much stress on this coincidence. Certainly as there was a "free masonry" already in 1435, it is to be concluded, that the "freemasons" of 1375 worked their "free masonry" as well as the word "freemason" of 1490 and 1536, that is to say the word "free masonry" is at least as old as the word "free mason," and in my personal opinion, it is older. There are very few instances of the word "freemasonry" discovered until now in the 15th century (1435 and 1490), Gould even did not yet know the instance of 1435 afforded by Rylands, and it is quite natural that the name of the workman was oftener employed than the name of his workmanship, especially in writings that enumerate the workmen and their wages. It is mere chance that we know the two instances of the word "freemasonry" of 1435 and 1490, but it is likewise mere chance that we do *not* know an instance of the word in about 1375 or earlier, and it is no less mere chance that we know the instances of the word "freemason" of 1375 and 1396 ("lathomos vocatos ffre maceons"). The "*franc* mason" of 1444-5 is no doubt simply translated from the English "*free* mason," therein I quite agree with you, but the same Statute mentions also a "rough mason" (according to Gould ii., p. 362, note 4); I am sorry not to know the French reading thereof, probably "mason de grosse pere."[1] We learn from this Statute that as early as 1444-5 a "frank mason" had a better payment than a "rough mason," that in consequence thereof he must have been of a higher quality, and it is quite evident that the difference was not based on any *freedom* of the "frank mason," but only on his higher qualification or greater skill in workmanship, that is say, a "free mason" or "mason of free stone" was meant to be more skilful than a "rough mason" or "mason of rough stone," just as the "mestre mason de franche pere" of 1350 had a better payment than other masons ("autre mason"). From all this evidence I think it quite impossible to refer the word "free" to some freedom or other, and there is no evidence at all that might empower us to say, that the word "Freemason" did *become* synonymous with a superior class of masons, as you are inclined to believe; the fact, that a freemason usually worked in freestone is *not* "merely a curious coincidence which has led many of us astray for a long series of years," but it is the very reason why this kind of masonry was called "free masonry" and the class of masons was styled "free masons."

I feel obliged to tell you my opinion at once, in order to let you know, that in this point of historical view I cannot agree with you, as *all* real evidence supports the "free-stone mason" and no evidence gives colour to your supposed mason of some sundry freedom. With best wishes, yours fraternally, Dr. W. Begemann.

[1] Curiously enough, although the Statute is in Norman French, the special words alluded to by Dr. Begemann are in English. Thus:—"Un maister tiler ou sclaiter, un rough mason et mesne carpenter, et autres artificers concernauntz edification iijd. per le Jour ovesqe mangier et boier . . . ."—

G. W. Speth.

## NOTES AND QUERIES.

**PRICHARD'S Masonry Dissected.**—It may be of some slight interest to make a note of the fact that this book was reprinted in October and November 1730 in the *Northampton Mercury*. Bro. A. W. Adams has forwarded me a copy made by him from that journal, Vol. xi., No. xxviii., Monday, November 2nd, 1730, which begins at the "Fellow Craft's Degree," and goes on to the end. It is entitled "The Conclusion of the History of Freemasonry, which was begun in our last."—G. W. Speth.

**Two Pamphlets.**—The following cuttings from the advertisements in the *Western Flying Post of Sherborne and Yeovil Mercury and General Advertiser*, may be worth quoting as a curiosity.

> April 18, 1768. This day is published—MASONRY—The Turnpike Road to Happiness in this Life and eternal Happiness hereafter. Printed for S. Bladon in Paternoster Row and sold by R. Goadby in Sherborne etc.
>
> May 2, 1768. This day is published—The Second Edition of MASONRY, the Way to Hell. A Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a State of Damnation. Printed for Robinson and Roberts, 25 Paternoster Row and sold by R. Goadby in Sherborne etc.

To judge by his selection of literary ware, worthy Mr. Goadby must have rivalled a well-known statesman in the possession of an open mind.—W. Hammond.

**Note on the word Mason.**—It is rather a shock to find the suggestion seriously put forward that the word Mason has anything to do with the Greek verb μάσσω, the accent of which I regret to see Bro. Klein omits. But surely it is not safe to neglect what so great a scholar as Professor Skeat has to say on the derivation of this word. It came into English through the Norman-French from the Low Latin word *macio* or *matio* or *mattio* (there are perhaps half-a-dozen different spellings). As is well-known French substantives are formed from the Low Latin accusative case, *i.e.*, Maçon is a corruption of *Mationem*. Now where did *matio* come from? It came from Germany, it was introduced into the Low Latin of Gaul by the Franks; the Middle High German for a Mason was *mezzo*, (*cf.* the modern *Steinmetz*); the Middle High German "to hew" is *meizen*, the Old High German is *meizan*, and if I had an old English glossary by me I daresay I could find a similar verb in it, and *meissel* is German for a chisel. A Mason then is a man who hews stone.—W. B. Wildman.

**Note on Bro. John A. Cockburn's Paper on the letter G.**—The letter Gamma as a Symbol for a numeral represents 3 not 4; the Pythagorean Tetractys was the number 4, and it represented the source of all things, *cf.* Liddell and Scot's Greek Lexicon *sub verbo*. What authority is there for saying that the Greek Capital Symbol for Gamma is "the emblem in all ages the most revered by our Craft, the true Masonic square"? It is true that this is the form of the Symbol which we find in printed Greek books now-a-days, but it is only one out of several forms.

In the Egyptian Hieroglyhics, the Symbol for the sound G is a cup; in the hieratic alphabet it is a stroke at an angle of about 45° with the horizon attached to the upper end of which is an oval, *i.e.*, the oval is all that is left of the cup and the stroke all that is left of the handle In the Phœnician alphabet the shape of the Symbol is still more debased, it is the letter Gimel. In the so-called Greek Kadmean alphabet, when the writing was from right to left, the Symbol Gamma was written as in Phœnician; but in the left-to-right writing it was reversed, so . In Greek inscriptions the two strokes forming the letter (*i.e.*, all that is left of the original *cup* Symbol) are carved at various angles to each other; the form of the square, when the two lines form an angle of 90°, is only one out of many.

The history of the Latin Symbol G is known to all philologers, and I need not go into it; suffice it to say, that it is simply the Symbol for Gamma with a little stroke at the end of one of the arms, *e.g.* It is easier to carve straight lines than curves and to write curves than straight lines, hence in writing we get the curved form of the G instead of the angular.

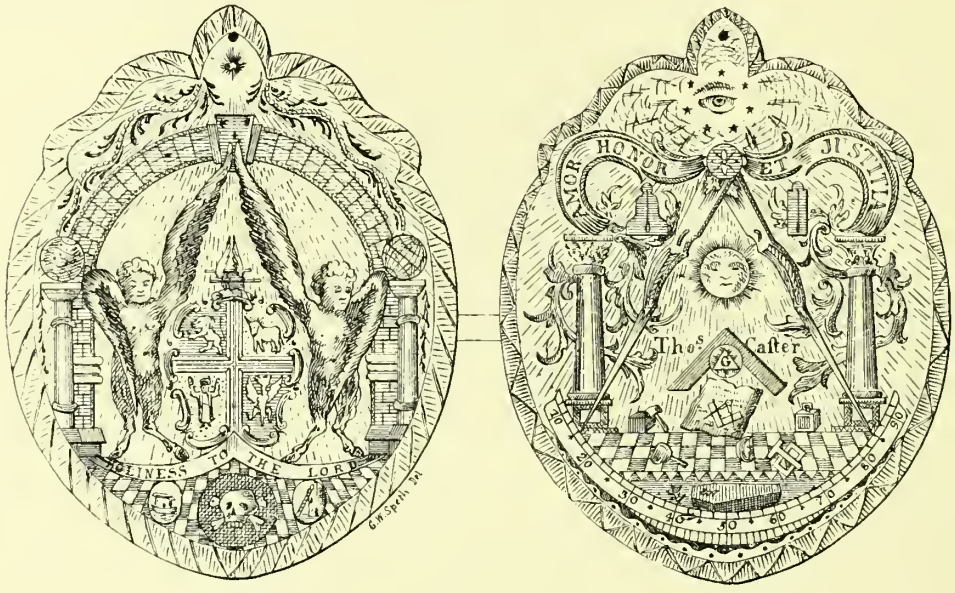
On the whole question Maunde Thompson's Greek and Latin Palæography may be profitably consulted. It is of course true that the Greek Gamma being the Symbol for a sacred and lucky number would be venerated by the Pythagoreans as well as by other people, but it was the Symbol for 3 not 4, and 3 is not a square number.—W. B. Wildman.

**Australian Blacks and Freemasonry.**—More than one narrative has been given to show that the Australian aborigines have known something of Freemasonry. How they came to that knowledge is a great mystery. John McDouall Stuart, the intrepid Australian explorer, when camped at Kekwick Ponds, beyond Central Mount Stuart, on his fourth expedition into the interior of this continent was visited by three natives. One of them, an aged man, surprised Stuart by giving him a Masonic sign. The explorer looked steadily at the untutored savage, who repeated it, and so did his two black brethren. Stuart returned the sign, and the natives seemed much pleased. The natives in this region appeared to have features resembling those of the Malay. Past Master J. R. Gurner of Adelaide some time ago related how that in 1882 Bro. Bedford and party, when engaged on survey work in north west Queensland were attacked by natives, and how that Bro. Bedford had just covered a powerful black fellow with his rifle when their eyes met and the aboriginal distinctly gave a sign of a Master Mason. The native repeated the sign several times in quick succession, with the result that he was allowed to flee unhurt. Again, here, though the tribe was entirely distinct from that of central Australia the Malay influence was understood to prevail. There is yet another account to the effect that a medical man who journeyed further into the Australian bush than he had previously ventured was captured by a native tribe who condemned him to death and would have carried the sentence into execution had not the doctor made use of certain Masonic signs, which were apparently recognised by the chief, and had he not complied with the conditions to marry a lubra. In each of these cases, the tribes were absolutely distinct, their happy hunting grounds being separated by thousands of miles of territory, at least as far as two of the tribes were concerned, and they had never previously seen white men. The account which I shall briefly outline has not yet been published, or indeed been told to many Masons. It is taken from the diary of a brother Mason, who was a member of the Tietkins expedition to central Australia, many years ago. The country explored was much further west than the Stuart route. The members of the expedition were accompanied a good part of this journey by certain blacks, semi-civilized, among their number being Ningman, chief of the then Fowler's Bay tribe. One afternoon as the expedition was proceeding on its course, a small party of blacks made its appearance in the distance. They were camped on a hill top and were beckoning to the natives with the expedition. The black boy accompanying the explorers was too frightened to approach and hid himself in the trees. The inference was that the blacks ahead were determined to fight. Ningman, however, stripped himself of his clothing, and armed with a womera went forth to meet the gallant savage, the leader of the blacks, whom he had never seen before. The other warrior advanced as if for battle, but as they approached the scene was changed. One saluted the other and the other acknowledged the salutation, they dropped their native weapons and went through a performance, which my informant describes as closely resembling the five points of fellowship. And what at the outset looked like hostility, gave way to an expression of friendship and the blacks on both sides thereafter associated with each other. The expedition represented the first whites who visited this desolate region of the far interior. My informant was not a Mason when he witnessed the scene just described, but the extraordinary conduct of these aboriginals impressed him so much that he carefully noted it in his diary, and the scene vividly returned to his recollection on the occasion of his taking the third degree some years afterwards. I was raised with our brother, the same evening, and I distinctly remember his remarking at the conclusion of the ceremony that he had seen some years before certain of the signs which had been communicated to us by the Worshipful Master.—Fred. Johns, P.M. Commercial Lodge, No. 39, S.A.C.

**The Word Mason.**—(Page 23) Bro. Klein's derivation of the word Mason from the Greek seems to me somewhat far-fetched. I have faith in our old MSS. as representing a Society transmitted to us through Roman times, and during a period when these documents inform us (as Bro. Klein himself proves) the word was not used. It therefore appears to me that we must seek the word in some later Saxon and Frank equivalent. *Acta Latamorum* (vol. II., p. 243) gives such a word—"Maça, par, socius, consors, conjux, a peer, an equal, a companion, a mate. *V.* Somneri, Dictionarium Saxonico—Latino—Anglicum, in fol. Oxon, 1689." This signification of *Fellow* is precisely what our MSS. require. Lessing would apparently derive Massa, a table, from such Companionage or Fellowship. Builders were (say 1000 A.D.) Masons because they were then in Society or Fellowship.

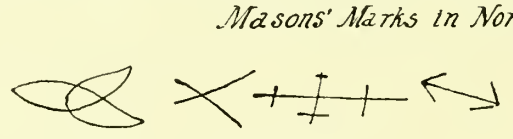
It will be seen that the meaning assigned above to the Saxon word Maça or Massa, applies equally well either to the laying of stones, or their junction in a Mass, as to the Fellowship created by their Constitutions as builders. I take it that we can only seek the origin of Mason in the Saxon, or the cognate dialects, and that afterwards the philologist may seek its origin in the Latin or Greek, if not primarily Teutonic.—John Yarker.

**An Antients' Jewel.**—The silver jewel of which a drawing is annexed, is in the possession of Bro. G. C. Caster, of Peterborough, and belonged to his grandfather. There are features which render it more than usually interesting, especially the correct drawing of the Athol G.L. Arms below the Arch and the Keystone. It will be noticed that the central cross is distinctly composed of four mason's squares. The jewel is in a very fine state of preservation.—G. W. Speth.

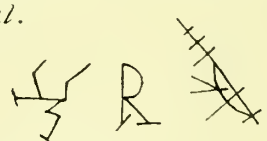



**Masons' Marks on Norman Work in Norwich Cathedral Nave.**—I enclose some tracings which have been given to me by the Dean of Norwich. I hope they may be thought worthy of reproduction in *A.Q.C.*, because as you will see, we are able to date them positively as between 1096 and 1119, which I take it is very early. There are fourteen bays reckoned from the west end to the central tower of the cathedral. The 12th, 13th, and 14th are in part supposed to have been built by Bishop Herbert de Losinga, 1096—1119. In the *Registrum Primum*, Herbert is stated to have completed the church as far as the altar of St. William, which was on the west side of the present screen. It is in these three bays, according to Sub-Sacrist Spencer, the masons' marks shown in his drawing are found. Their date is as above.—Hamon le Strange.

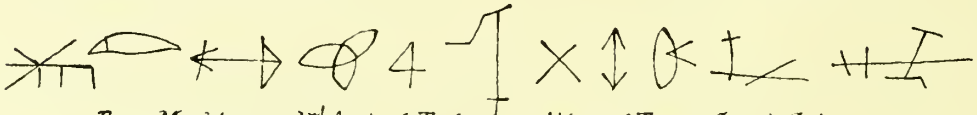
*Masons' Marks in Norwich Cathedral.*



*On Triforium Arch, 12th Bay, N. Side*



*On Arch, 13th Bay, N. Side.*



*From Moulding on 3rd Arch of Triforium, West of Tower, South Side*

**Prince Edwin of the Craft Legend, a Benedictine.**—Under the above title a curious communication is made to the *Zirkelcorrespondenz* or organ of the National Grand Lodge in Berlin, by Bro. Robert Baume. Having quoted the well known passages in the old MS. Constitutions of the Craft relating to the obtaining by Prince Edwin of a charter from his father Athelstan on behalf of the Masons, he continues:—

"On no character or epoch does the craft-legend expatiate at such length as when treating of Edwin, who is sometimes described as the son, sometimes as the brother, and at others as the nephew of King Athelstan. In the course of centuries, Masonic tradition has lost certainty as to the relationship. Indeed, everything related by the MS. Constitutions about Prince Edwin belongs to the province of legend. The same may be said of the usual statement that he had rendered himself suspected of treason against Athelstan, and was

therefore, by order of the king, consigned to the sea in a leaky boat and there perished. . . . This tale of the tragic fate of Edwin rests on the statement of one chronicler only. . . . . and this account has never been either disproved or substantiated.

"The modern Masonic student who feels convinced that the origin of the Charges and customs of Freemasonry are to be looked for in the cloisters of the Benedictines, and painfully wades through the voluminous literature of the order, may find an unexpected support in *Annales Ordinis S. Benedicti*, by J. Mabillon (Paris, 1703, vi tomi [to 1156], vol. iii, p. 474), under the year 944: 'Hi vero transmisso oceano in Angliam appulsi, ab Athelstano rege benigne accepti sunt, concesso eis monasterio ad Balneos dicto, ubi ipsius regis frater Edwinus pridem eruptus e naufragio honorifice susceptus fuerat.' Which may be translated: 'These (monks) who came over sea (out of France) into England, were graciously received by King Athelstan and granted the monastery ad Balneos (Bath?), where the king's brother Edwin, who had previously been saved from shipwreck, was honourably accepted into the order.' Monks do not speak of a reception but of a susception. Prince Edwin was therefore a monk before 944.

"Any doubt as to the reference being to the Prince Edwin of the Craft-legend is, by the very words, quite inadmissible. The fact recorded in the monastic records, that Edwin had been received into the order of the Benedictines is unassailable. Masons maintain that their Charges and regulations, manners and customs, were received by them from this Prince Edwin, now proved to be a Benedictine monk. We are face to face with a positive assertion of English craft-lore, which is marvellously supported by the annals of the Benedictine monks. And as a matter of fact, the forms of the English craft must have witnessed a new epoch when masonry thus found itself wedded to the cloister. The origin and primitive foundation of the Masonry which we now know, must obviously be deduced from this circumstance."

It must not be assumed that I attach any great importance to the above excerpt because I bring it to the notice of our readers. The legend of the Atheling Edwin and his brother King Athelstan has been dealt with by the late Prof. Edward Freeman in his *Historical Essays*, 1st series, and he shows that there is no historical authority for it. All that the *English Chronicle*, the only contemporary authority, tells us is, that Edwin was drowned at sea in 933. All the rest is in the nature of a "yarn" which has grown up, and Freeman shows how it may have gradually evolved. But the drowning of Edwin in 933 may be, and is usually accepted as, fact. That he should therefore have been saved from shipwreck and become a monk in 944 rests so far only on the authority of Mabillon. He is the great historian of the Benedictine Order, it is difficult to conjecture where he obtained his information. Before accepting his version, it would be necessary to very searchingly examine his sources of inspiration.

On the other hand, it has often been maintained that our ritual in many respects is surprisingly like the Benedictine, and if we could safely assume the truth of the Craft legend respecting Edwin's patronage, and also of the subsequent admittance of that Prince into the Benedictine Order, a seductively plausible chain of reasoning is opened up to us. Possibly some brother having access to Mabillon may be able to trace his authority for this special asscrtion.—G. W. Speth.

**Arms of the Free Masons,—Laurence Dermot,—Rabbi Jehuda Leon.**—Among the valuable papers printed in the recently published *Transactions* of the Jewish Historical Society of England (vol. II., 1894-5) is one by Mr. Lucien Wolf, which is very interesting to Freemasons. It is entitled Anglo-Jewish Coats of Arms. Mr. Wolf, who has paid considerable attention to the subject, has brought together much that is both curious and interesting. Among other illustrations will be found a portrait inscribed, Effigies viri doctissimi et clarissimi Jacobi Yehudæ Leonis autoris Structuræ templi Salomonici facti anno 1641, as well as an excellent (reduced) facsimile in colours of the painted panel in my possession bearing the arms of the Freemasons as borne by the "Antients." Dermott, it will be remembered, states that he found this design among the papers of Jehuda Leon; Mr. Wolf remarks—"the story that the original was found among Templo's papers and that he was the author of it is, in my opinion, very well grounded." Leon was called Templo, on account of his model of the Temple of Jerusalem; and again, "it is exceedingly likely that he was the author of the coat attributed to him by Dermott." In this I am quite in agreement with Mr. Wolf, also that the panel in my possession is not the original design, but a later copy, and I would add, probably painted for and hung up in a Lodge. Mr. Wolf's question, whether Templo's design is preserved at the Grand Lodge of England? can be answered at once. It is not. Of the collection referred to by Dermott, I have never been able to find even a trace, it is to be hoped that someone else will be more successful.—

W. H. Rylands.

**Gibbon the Historian.**—Bro. W. Fraser Rae, P.M. No. 2, has called my attention to the following extracts from a recently published work, entitled "Historic Studies in Vaud, Berne, and Savoy, from Roman times to Voltaire, Roussean and Gibbon, by General Meredith Read," for many years United States Minister at Athens, and Consul-General at Paris during the Franco-German War, who died shortly before the publication of his work.

"M. de Bochat was a fervent Freemason, and I found in la Grotte [the house in which Gibbon lived at Lausanne] a fragment of a discourse by him in defence of that body. George Deyverdun and Gibbon followed in the footsteps of their illustrious predecessor, both being earnest Masons. The Masonic body in Switzerland was then under the direction of the English Masonic authorities, and had no political affiliations."—Vol 2, p. 297.

"The Gibbon manuscripts at Sheffield Place are preserved in a large tin box, on the under side of the lid of which are two black silhouettes of Gibbon engaged in taking snuff and in taking tea. The first document which I noticed lying on the top of the others was Gibbon's diploma as a Master Mason."—Vol. 2, p. 367.—E. J. Barron.

## OBITUARY.

IT is with great regret that we announce the death of:—

Bro. **Thomas R. Arter**, of Moseley, well known in Warwickshire and Worcestershire, in both of which Provinces he held high office, and almost as well known in London, on account of the great interest he took in the central charities, to which he had served no less than twenty-eight stewardships. Bro. Arter, who succumbed to an operation while under the influence of chloroform last April, joined our Correspondence Circle in March, 1889.

Bro. **John Haigh**, of Somerville, Massachusetts, in August 1896, one of our earliest members, having joined the Circle in November 1887.

Bro. **George Beveridge**, of Kimberley, who joined us in 1889, and was found dead in his room from syncope, on the morning of the 14th May.

Bro. **H. B. Chamberlin**, killed by an accident in cycling on the 16th May, at Egham. Our deceased Brother joined the Correspondence Circle in May, 1892, was a regular attendant and often introduced American visitors to our meetings, being himself a prominent member of the American colony in London. He will be remembered as the princely donor to the University of Denver of a sumptuously built and furnished observatory.

Bro. **Anthony Eugene Stocker,** M.D., of Philadelphia, U.S.A., on the 23rd May, aged 75. Bro. Stocker distinguished himself in the American Civil War as an army surgeon on several occasions, and at the battle of City Cross Roads was seriously wounded. He was also one of our earliest members, having joined the Correspondence Circle in May, 1888.

Bro. **Henry Stevens**, of Ashburton, Devon, on the 31st July. Bro. Stevens joined our Circle in January, 1889.

Sir **Norman William Drummond Pringle,** seventh baronet, who died in London on July 21st, was born at Edinburgh on April 17th, 1837, and entered the Army as Ensign in the 38th Foot—now the first battalion, South Staffordshire Regiment—on September 10th, 1858. He became Lieutenant-Colonel in 1882, Colonel in 1885 and retired from the Army on the pension of his rank in 1888. Sir Norman served through the Egyptian War of 1882, commanding the outposts during the reconnaissance from Alexandria, and receiving the medal and Khedive's Star. In 1885 he was with the Soudan Frontier Field Force, being commandant of the base at Wady Halfa, and in 1886 took part in the operations on the Upper Nile. Sir Norman was initiated (October 18th, 1880), passed and raised in the Moira Lodge, No. 92. After which, being stationed with his regiment at Malta, he was admitted to the Royal Arch, the Mark, and the Rose Croix degrees, in 1881. He was the W.M. of his mother Lodge in 1890, and at the time of his lamented disease, I.P.Z., and Scribe E. of the Moira Chapter. As an exponent of the ritual, both in Lodge and Chapter, he probably had no superior. He was a ready and incisive speaker, and perhaps never so eloquent as when obliged to address his brethren or companions on the spur of the occasion. Among the ancestors of the deceased—direct or collateral—may be mentioned Walter Pringle, Advocate, who together with the Right Hon.

William Murray and Sir John Harper, was admitted and received as a Fellow Craft in the Lodge of Edinburgh, on June 24th, 1670.

The second baronet, Sir John (nephew of Walter) Pringle, was elected Master of the Lodge of Kelso in June, and again in December, 1702. A later Walter Pringle, the next brother of Sir John, and also Robert Pringle, their nephew, were raised to the Scottish Bench by the titles of Lords Newhall and Edgefield respectively.

John, the fourth son of the second baronet, was Physician-General to the allied army in Germany. He was afterwards created a baronet, and served for many years as President of the Royal Society. At his death, without issue, his nephew, Sir James Pringle, of Stitchill, the fourth holder of the original title, also succeeded to his uncle's baronetcy, according to the terms of the patent.

To the Haughfoot Lodge (now extinct), the Pringle family seems to have been what the Meins were to the Melrose Lodge—the very head and front of the Society. At a meeting on St. John's day (in Winter), 1707, there were four Pringles present out of a total of fifteen. One of these was John Hop-Pringle, a former Master, of Torsonce. There were two races of Pringles or Hop-Pringles. The Pringles of Torsonce were the head of one race, and on the failure of direct issue, the estate ultimately came to Sir James Pringle, of Stitchill, the fourth baronet.

Sir James Pringle served for many years in the Army. He held the office of King's Master of Works for Scotland, and represented Berwickshire in four Parliaments. At his death in 1809, his two surviving sons, John and Norman (father of the deceased baronet) inherited Stitchil and Torsonce respectively, but these estates have now passed out of this family.

Sir Norman Pringle joined our Circle in May 1887, and was No. 78 on our numerical register. In the proceedings of the Lodge he took a deep interest, and was a frequent attendant at its meetings. His pleasing manners and genial disposition had greatly endeared him to us all, and the intelligence of his death, conveyed in this column, will cast a painful gloom over the current number of our *Transactions*.

Our deceased brother, who was a member of the Royal Body Guard of Scotland, a Fellow of the Royal Geographical Society, and a J.P. for Selkirkshire, is succeeded by his only son, Norman Robert Pringle, now the eighth baronet, a former member of the Brandon Lodge, in Manitoba, born in 1871.

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# CHRONICLE.

## ENGLAND.

**HONOURS.**—Among the brethren appointed to Grand Office at the Festival on the 28th April, we are glad to note the following members of our Correspondence Circle, viz., Sir Francis G. M. Boileau, Bart., Senior Grand Deacon; Richard Wilson, Junior Grand Deacon; and W. H. Cowper, Grand Standard Bearer.

Among the brethren granted Past Grand Rank at the Jubilee meeting of Masons at the Royal Albert Hall, on the 14th June last, were the following members of our Correspondence Circle, on whom was conferred the rank attached to their names. Grand Chaplain, Bro. Rev. C. Henton Wood of Leicester; Grand Deacons, Bros. A. H. Bowles of Guildford, and James Stiven of Madras; Assistant Grand Director of Ceremonies, Bros. J. Clayton, Ashton-under-Lyne, H. M. Rustomjee of Calcutta, and J. B. Wheelwright of Cape Town; Grand Standard Bearers, Bros. J. J. Thomas, London, and N. Tracy, Ipswich.

Two other members of our Correspondence Circle have been distinguished by H.M. the Queen on the occasion of the completion of her 60th year of sovereignty, viz., Lieut.-Col. George Montgomery Moore, C.I.E., District Grand Master of Madras, who has received the honour of Knighthood; and the Hon. Cavendish Boyle, C.M.G., of Georgetown, Demerara, who has been promoted to be Knight Commander of that Most Distinguished Order.

**The Festivals** of the three central Masonic Institutions have now taken place with the result that lists were presented at each as follows. Royal Masonic Benevolent Institution, 24th February, £18,197 19s. 3d, Royal Masonic Institution for Girls, £16,026 6s. 6d., on 12th May, and Royal Masonic Institution for Boys, 30th June, £15,031 6s. 6d. Beyond this, Grand Lodge granted to each of these Charities at the June Communication, the sum of 2,000 guineas, and a like amount to the Prince of Wales' Hospital Fund, whilst the sale of tickets for the meeting of the 14th June at the Albert Hall produced £7,025 11s., of which half goes to the Hospital Fund and the other half is divided between the three Charities.

**Lecture.**—The Lodge of Hengist, No. 195, Bournemouth, had the pleasure of listening to Bro. W. J. Hughan on the 3rd June, the address being entitled "A Glance at the Masonic Fraternity in Great Britain and Ireland during the last three centuries."

## MEXICO

Bro. Richard E. Chism has issued another pamphlet on the question of the Gran Dieta, entitled "Freemasonry or Humbuggery." The Gran Dieta seems to be making headway, having been recently recognised by the G.L. of Iowa, but the Grand Diet of German Masons has postponed consideration of its recognition to next year. Bro. Chism states however that it is practically moribund, an opinion which Bro. Parvin, the veteran G. Sec. of Iowa, who has lately returned from Mexico, strenuously contests.

## SOUTH AFRICA

**Netherlands Constitution.**—On 18th June, 1897, in the Temple of the Lodge "de Goede Hoop," Cape Town, R.W. Bro. C. E. Lewis was installed as Deputy Grand Master (equivalent to an English Dist. G.M.) of the Netherlands for South Africa, in the place of R.W. Bro. the Rev. D. P. Faure, who has resigned his office in consequence of ill-health, the ceremony taking place in a large and representative gathering of craftsmen. R.W. Bro. Lewis, M.A., who is Professor of Classics and History at the South African College, was initiated in the Lodge "de Goede Hoop" on 12th August, 1891, became Deputy Orator the following year and Orator in 1893, and filled the Chair of his mother Lodge from St. John's Day, 1894 to 1897. He was elected Prov. G.J.W. in 1894, and appointed acting Prov. G.M. in October, 1895, being confirmed in the latter office ten months later. He is at present Chairman of the Masonic Education Fund of South Africa and a member of the Cape District General Masonic Board of Benevolence, and after a short but active Masonic career succeeds to the highest position in South Africa under the G.E. of the Netherlands, his appointment meeting with the hearty approbation of those over whom he will have to bear rule. He has been a member of the Correspondence Circle since 1892.

## AUSTRALASIA

**Queensland.**—We take the following from *Masonry* of May 11th:—"At the regular meeting of the Aubigny Lodge, No. 826, S.C., held at the Masonic Hall, Cabarlah, Queensland, on the 10th April, Wor. Bro. James Spiers, P.M., of Towoomba, had the pleasure of initiating his twin sons, James and Harry (Lewises), into the mysteries and privileges of the Craft. It is not an unusual occurrence to hear of a father initiating his son, but for a father to initiate two sons, twins, and under the age of 21 years, upon the same night, is, I think, a Masonic event worthy of record. Should the two newly initiated brethren evince the same zeal for the good of Freemasonry, as their worthy and respected father they will indeed become an ornament to the Society to which they have been admitted."

The Bro. Spiers, above-mentioned, is our energetic local secretary for the Colony of Queensland, and we heartily congratulate him on the event. It is fairly comparible with a ceremony which took place some two years back, when one of our oldest Correspondence Members, Bro. C. B. Barnes initiated on one evening his three sons in the Royal Athelstan Lodge No. 19, all of whom immediately joined our Circle, and have since regularly attended our meetings.

The first 3 numbers of a new Masonic paper called the *Gavel*, have reached us from Sydney. It bids fair to become an interesting organ of the Craft.

Josiah H. Drummond

# MASONIC CELEBRITIES.

## NO. VII.—HON. JOSIAH H. DRUMMOND.

BY BRO. R. F. GOULD.

"Who is expert in any arte
dooth beare a maister's name:
Then he who cheefe is in an art,
dooth well deserve the same."
*The Schoole of Fancie* (1582).

THE distinguished Brother whose portrait[1] forms the latest addition to my gallery of "Old Masters," is descended from Alexander Drummond who, with his two sons and two daughters, and other Presbyterians of Scottish origin, emigrated from the North of Ireland and settled in Georgetown and Arrowsic, near the mouth of the Kennebec River, in 1729. The eldest son, Patrick, married as his second wife Susannah, daughter of the Rev. Robert Rutherford, the first Presbyterian minister who settled in Maine, and the pastor of the colonists in the mother country. John Drummond, eldest son of Patrick and Susannah had two sons, of whom the youngest, John, settled in Winslow, near Fort Halifax, on the eastern bank of the Kennebec, where he married Damaris, daughter of Colonel Josiah Heyden, a veteran of the War of Independence, who had cleared one of the first farms occupied in that locality. The eldest son of John Drummond the second was Clark, who married Cynthia Blackwell, and of these parents Josiah Heyden Drummond was born at Winslow, on the 30th August, 1827.

Manifesting from a very early age an extraordinary aptitude for mathematical studies, the youth was sent in the first instance to Vassalborough Academy, and afterwards to Waterville College—now Colby University—where he matriculated in 1842, and from which he graduated in 1846.

During the two years of his preparatory course he officiated as assistant teacher of mathematics in the Academy, and in his College course he gained a high reputation for proficiency in the same branch of learning. This tendency never forsook him in more mature life, and mathematical studies have uniformly been continued as a mode of relaxation from professional duties.

At the commencement of his senior year in College, the Principal of China Academy suddenly resigned, and at a few days notice Mr. Drummond assumed the vacant office, the functions of which he discharged with conspicuous ability for the period of six months. After this he returned to College, but subsequently to his graduation he again became the Principal of the former establishment, and remained in that position for a year and a half, when he resigned it in order to take charge of the Vassalborough Academy, of which he was the head for the next twelve months.

Exchanging—like his illustrious compeer of subsequent years, the late Albert Pike—the educational for the legal profession, Mr. Drummond commenced the study of the law in December, 1848, in the office of Boutelle and Noyes at Waterville, and was admitted to the Bar of Kennebec County in October, 1850. Shortly afterwards he made a professional visit to California where he was also admitted to practice at the Bar.

Returning to Waterville in the summer of 1851, he began practice in the office of his old instructors, both of whom then retired from legal pursuits, and handed over their business and connection to Mr. Drummond. Some litigated cases constituted a portion of the legacy bequeathed by his late preceptors, and these he argued in due course before the Courts. His mathematical training and untiring industry resulted in his taking at once a very high standing amongst his fellow practitioners. The law business to which he succeeded was diligently conducted at Waterville until 1860, in which year he sought a wider field for his professional labours, by removing to Portland, the capital of the State.

Several of his classmates at College were afterwards associated with him both in the forum and the Craft, and the words of an almost forgotten dramatist[1] of a former century will, no doubt, illustrate very clearly what they must have thought of his work:—

"Parts are so fitted into parts, as do
Shew thou hadst wit and mathematics too."

While resident at Waterville, Mr. Drummond took an active part in political affairs. By birth and education he was associated with the Democratic Party, though at the same time intensely antagonistic to the extension of slavery beyond its then existing limits. His first vote at the polls was given in favour of General Cass for the Presidency. In 1849 he

[1] William Cartwright, 1611-43.

was a member of the (Democratic) State Convention, and voted, like all his associates save one, for the "Wilmot Proviso" resolutions which were adopted by it. With many misgivings, he finally acquiesced in the compromise measures of 1850 and 1852, advocating and voting for the election of General Franklin Pierce.

When the Kansas-Nebraska question became a phase of the national politics, he announced that whenever his party, as such, should abandon the doctrine of the non-extension of slavery, he would act with it no longer. He was a member of the State Convention of 1855, and when the platform of political doctrines was adopted, at once left that body, declaring that he could not follow the party in the path it had chosen. A family bereavement prevented his taking an active part in the ensuing canvass; but in the year following he rendered most efficient service in perfecting the organization of the Republican Party, spending nearly eight weeks "on the stump," and speaking twice and often three times in the day.

In 1856, during his absence from home, and without his knowledge, he was nominated as a candidate for the legislature, and elected to the Lower House by more than a two-thirds vote. There he served as Chairman of the Committee on Railroads. The "war of the gauges" was at its height. As leader of the "broad-gauge" interest he took a prominent part in the debates, and thereby attained a very influential position. He was re-elected in 1857 and chosen Speaker, in which position he made a record of ability that has never been surpassed and, in the opinion of many persons well qualified to judge, has never been equalled in the State.

In 1859, he was elected by the Republicans a Senator for the Kennebec District and served as Chairman of the Judiciary and several other important Committees. During the session the Attorney-General died. Numerous gentlemen were suggested for the vacant post. Mr. Drummond was first named on the day before the caucus, but his consent to become a candidate was not given until within twenty-four hours of its meeting. On the second ballot he received all the votes but three. He was elected at once, but did not accept the office until the close of the session. Re-elected in 1861, 1862, and 1863, he absolutely declined further election in 1864, in consequence of the interference of the official with his regular professional duties. The same reason induced him to avoid political life, though he was accustomed to "take the stump" in all contested elections, and a further exception to his general rule occurred in the fall of 1868, when he consented to fill a vacancy in the State Legislature, and on being elected a Representative was nominated by acclamation for the Speakership, and chosen as a matter of course by the Republicans.

For several years Mr. Drummond acted as Solicitor to the City of Portland, and as a lawyer he has no superior in the State of Maine. Cases argued by him will be found distributed over some fifty volumes of the Law Reports, and in many of these very grave issues were involved. He gained considerable reputation by the argument of a case—"State *v.* Noyes"[1] wherein one of the points for decision was the extent to which the State might exercise police power. This was in 1859, and Mr. Drummond succeeded in establishing that the convenience of the public can only be promoted by the State in the exercise of the "right of Eminent Domain," which involves compensation to those injured by its exercise.

Much of his practice has lain in railway cases, and throughout the whole of his professional life he has been extensively retained as standing counsel to important railway Corporations. He has also enjoyed a large practice before Committees of the Legislature, or at what we should call in this country, the Parliamentary Bar. Among the many important causes in which he has appeared in that capacity was the Railroad Tax Act of 1881, in which by his argument before a special Committee—made up of two standing Committees—he succeeded in convincing those who were originally opposed to his views, and secured an unanimous report in favour of the Bill, which was passed by both branches of the Legislature, without amendment, and by overwhelming majorities.

Since 1876, Mr. Drummond has been the standing counsel of a large Life Assurance Company, of which he is also one of the directors. In the discharge of his duties he has devoted much time and labour to securing important legislation, and to perfecting the forms of insurance contract, in order that the rights of a policy-holder, as between himself and his associates might be justly fixed and preserved.

Such is the list of Mr. Drummond's civil offices. It would have been longer had he cared to make it so. His name has been prominently mentioned as a candidate for the positions of Governor and United States Senator, and there is little doubt that he would have received the nominations had he been desirous of obtaining them. But at one time there were personal reasons which deterred him from seeking distinction in public life, and

[1] 46 *Maine Reports*, 349.

of late years he has also declined all such honours, though a Chair on the Supreme Bench of the State might have been his had he cared to accept it.

Mr. Drummond was married on the 10th of December, 1850, to Elzada Rollins, daughter of Benjamin Wadleigh Bean. The union has been blessed with four children, of whom three were daughters, and the son, Josiah Heyden Drummond, the younger, who graduated from Colby University in 1877, and was admitted to the Bar of Cumberland County in the autumn of 1879, is now his father's partner in the firm of "Drummond and Drummond," Counsellors-at-Law. The sudden death, in March last, of their youngest daughter ("Margie"), a lady of singularly sweet disposition and rare unselfishness, has been the first (and only) bereavement which Mr. and Mrs. Drummond have had to sustain in their immediate family.

But while extensively known as an eminent lawyer and citizen, the subject of the present sketch is even more widely celebrated through his long and intimate association with Freemasonry.

Our *Brother* was initiated, passed, and raised in Waterville Lodge, No. 33, on three successive Wednesday evenings, the first ceremony of all occurring on New Year's Day, 1849. "Whether we made suitable proficiency or not," he remarks in later years, when criticizing the decision of a Grand Master not to shorten the time between the degrees, "our greatest difficulty ever since in giving the work has been to avoid giving it as we then learned it."[1] In 1856 and 1857 he filled the chair of his Mother Lodge, and has continued a member of it to the present day. From 1858 to 1860 he served as Deputy, and from the latter year to 1863, as Grand Master, of the Grand Lodge of Maine.

For two years he presided over the Grand Chapter and Grand Commandery, and for one year over the Grand Council, of Maine. In 1871, he was elected from the floor to the leading office in the General Grand Chapter, and in 1880 to that of the General Grand Council, of the United States. Each of these positions he retained for three years. On the establishment of a Provincial Grand Lodge of the Royal Order of Scotland, in the U.S.A., he was appointed "Deputy," under the illustrious Albert Pike, at whose death he succeeded to the Provincial Grand Mastership.

The degrees of the Ancient and Accepted Scottish Rite were conferred upon him in 1859 and 1862. In the latter year he received the 33°, and was elected Lieutenant Grand Commander of the Supreme Council (Northern Jurisdiction) of the United States. This compliment was repeated in 1863, and again in 1866. In the following year, on the amalgamation of the two Supreme Councils (N.J.) he was elected Grand Commander of the United Body, and re-elected in 1870, 1873, and 1876, but declined further service in 1879.

The services of our distinguished brother in these spheres of labour were indeed very arduous and protracted, yet they have been surpassed by others which he has rendered in the capacity of Chairman of the Committees on Masonic Jurisprudence and Foreign Correspondence in the various Grand Bodies of his native State. In his own Grand Lodge (succeeding the late Bro. Cyril Pearl) he has performed, since 1865, the duty of reviewing the Proceedings of other Grand Lodges, and his report thereon for 1896, embracing all events of note in the current history of sixty-six of the Masonic Powers (fifty-six of which are in North America), extends to no less than two hundred and seventy-four printed pages. A similar labour has also devolved upon him, continuously from 1866, in the case of the Grand Chapter; from 1865 to 1894 in that of the Grand Council; and for a smaller period —apparently about nine years—in connection with the Grand Commandery, of which Stephen Berry has been the Reporter since 1876. The review of Royal Arch Masonry presented by Bro. Drummond in 1895, was the *one hundredth report* which he had made to Grand Bodies in Maine.

In these reports, each of which makes a volume of fair size, octavo, and an addition of *four* must now be made to the *century* accomplished in 1895, questions extending over the whole range of Masonic law, usage, and polity are examined and discussed. The work performed by Past Grand Master Drummond in this field of labour has brought him a world-wide reputation. As a commentator upon the Jurisprudence of the Craft, he has no rival. His annual Reports are extensively quoted, and generally accepted as decisive on points of Masonic Law, throughout the American Continent. Yet, as the writer somewhat plaintively puts on record, and doubtless the description given of one of these reviews would equally apply to the remainder,—"It," the Report of 1869, "has been written after the labours of the day of the most exacting of professions have been ended. As it has come from the pen, so it has gone to the printer. It was impossible to rewrite or even revise it."

Nevertheless, by the reviewers under the other American Grand Lodges, the first position with respect to the ability of his Reports and the influence of his opinions has been freely conceded to him. Of this a few examples will be given:—

[1] *Proc. G.L. Maine*, xi. 137.

"Our old and valued friend, Bro. J. H. Drummond, whose name in Masonic circles is a tower of strength, and a household word all over this broad land of ours, as well as beyond the seas. We do no violence to any other writer's reputation, when we say that Bro. Drummond stands at the head of the list of Foreign Correspondents."[1]

"The Report on Correspondence, by Past Grand Master Josiah H. Drummond, stands as usual the first report of the year for its many-sided excellence."[2]

"In our opinion, the one great advantage which [Bro. Drummond] possesses over nearly all other reporters is, a mind thoroughly trained by the study and practice of the law—his experience in the legal profession. This enables him, when his premises are sound, to almost invariably deduce correct conclusions."[3]

"We can only say, as we have so often advised young Masons who have asked us how and where to study Masonic Jurisprudence, 'read anything you can find in the Maine Proceedings written by Josiah H. Drummond.'"[4]

The tributes of respect paid by members of the Corps of Reporters to the ability of the *doyen* of the Guild, might be multiplied *ad infinitum*, but a strict compliance with the rule so well laid down by the greatest of ancient philosophers,

"*Frustra fit per plura, quod fieri potest per pauciora*,"

"When fewer may serve the turn, more is in vain," will enable me to devote a little space to the description of certain characteristics of American Masonry, without which the sketch I am attempting, of the labours of Josiah Heyden Drummond as a writer, a critic, and a reviewer, would be incomplete.

The number of Grand Lodges in the United States is 50, and in Canada 7, each State or Territory in the former, and each Province in the latter, possessing its own separate Masonic Jurisdiction.

The permanent members of the Grand Lodges are usually but not invariably the Past Grand and Deputy Grand Masters, and Past Grand Wardens. The Lodges in most cases send up representatives, but in some instances delegates, and in Indiana the system of representation is by districts instead of by Lodges. In Texas, Maryland, and possibly a few other jurisdictions, Past Masters are admitted to membership. The work of the Grand Lodges (while in session) is mainly transacted by Committees, of which the number varies greatly. There are 17 Standing Committees in New York, 13 in Illinois, and 12 in Maine.

Most of the Grand Lodges hold an Annual Meeting which lasts about three days, but a few have Quarterly Communications as in this country. During the intervals between the meetings, the Grand Masters are the depositaries of authority, and their decisions carry with them (in many jurisdictions) the force of law. They are supposed to possess many privileges which are inherent to their office, and among them is that of making Masons at sight. In Pennsylvania the Grand and Past Grand Masters are Right Worshipful. In Massachusetts, the Grand Master alone is Most Worshipful, and the Past Grand Masters are Right Worshipful. But in all the other jurisdictions the Past Grand Masters as well as the Grand Master, are Most Worshipful.

A majority of the Grand Lodges require *per capita* payments from Constituent Lodges, varying in different jurisdictions from 20 cents to $3.50. Eighteen allow mileage (one way) to Grand Officers and Representatives, 4 cents to 20 cents per mile. Eight, instead of fixed mileage allow actual expences, or actual fare. Twenty report *per diem* of Grand Officers and Representatives at from $1.50 to $5, and three pay actual expenses.[5]

Life membership is permissible, but whether under all the Grand Lodges I cannot say. In a solitary jurisdiction—Virginia—dual membership is allowed. In another—Oregon—there is no law in relation to it, but it does not prevail. By 41 Grand Lodges it is prohibited.[6]

Lodges transact their ordinary business in the Third Degree, and persons who are admitted into Masonry do not become eligible for membership until they have attained the rank of M.M. Candidates are balloted for (in many jurisdictions) prior to each degree. They must have no maim or defect, a requirement which is usually known as the doctrine of Physical Perfection. If, however, a candidate is rejected, he can (or could) apply for initiation nowhere else, at least in a great majority of the jurisdictions,[7] which custom has received the title of Perpetual Jurisdiction. The doctrine is still maintained very tenaciously by a large number of the Grand Lodges, but several have partially abandoned it, for example Maine, which now permits a rejected candidate to regain his freedom of action, after an interval of five years.[8]

[1] J. W. Staton (P.G.M), *Proc. G.L. Kentucky*, 1891. [2] Joseph Robbins (P.G.M), *Proc. G.L. Ill.*, 1892.
[3] W. H. Upton (S.G.W), *Proc. G.L. Wash.*, 1895. [4] M. M. Miller (P.G.M), *Proc. G.L. Kansas*, 1897.
[5] *Proc. G.L. Ill.*, 1894. [6] *Proc. G.L. Maine*, xi. 378, xiii. 435. [7] *Proc. G.L. Conn.*, 1880.
[8] *Proc. G.L. Maine*, xiii. 127.

Among the "Masonic Offences" for which brethren are liable to be tried by their Lodges—and it should be carefully borne in mind that a considerable portion of the time of the Grand Lodges, when in session, is devoted to reviewing the proceedings of these inferior tribunals—are (under varying conditions), profanity, non-payment of debts, drunkenness, non-affiliation, non-payment of dues, and saloon-keeping.[1]

Non, or un-affiliation, as it is indifferently described, is closely allied to non-payment of dues, and it is sad to think that for no other cause than an inability to keep up his Lodge subscription, a "poor and distressed Mason" may, under the savage Code of one or more of the American Grand Lodges, be summarily expelled from the Society. In Maine, however, there is a wise provision of law, that a Mason rejected for membership in a Lodge may "register" with the Grand Lodge, and as long as he pays a fixed sum annually in lieu of dues, be relieved from the disabilities of a non-affiliate.[2]

The number of Masons in the United States and Canada has been estimated at 781,670, which is inclusive, I imagine of 18,381 who were suspended for non-payment of dues (or un-Masonic conduct) in the year ending 1896. The Royal Arch Masons amount to 200,167; the Knights Templar to 111,892; and the Royal and Select Masters to 40,596. The number of Knights Templar in England is said to be 3,300, in Ireland 1,300, in Scotland 525, and in Australia 70, making a grand total of Knights Templar in the world, 117,095. Of these, the contingent furnished by the United States alone (deducting the *quota* of Canada, 1,368) is 110,596, which shows to what dimensions the Order of the Temple has extended in America.[3]

According to Bro. Theodore S. Parvin, the number of Masons in England, Scotland, Ireland, and the British Colonies (exclusive of Canada) may be put down at about 215,000,[4] but there are no official statistics to fall back upon, and in my own judgment, the figures given are on the side of excess.

In a number of the jurisdictions a Lodge cannot be opened in the absence of the Master and Wardens. When the Master is absent, where the above rule is in force, the Senior Warden, and in the absence of both, the Junior Warden, presides; for which reason, in Virginia, it is customary and I believe obligatory, that each Warden should pass the chair. There is no restriction, so far at least as I am aware, with respect to the length of time a brother may occupy the Chair. The late Bro. Hornor (P.G.M.), of Louisiana, who was a frequent attendant at our meetings, served continuously (or nearly so) as Master of his Lodge for more than a quarter of a century.

In most of the States which make up the American Union, there are Grand Chapters, Grand Commanderies (of Knights Templar) and Grand Councils (of Royal and Select Masters), in addition to Grand Lodges. All of these exist in Maine, and over each of them Bro. Drummond has presided. The reports on correspondence for everyone of these Grand Bodies were for a long time prepared by his skilful hand, but the duty of reviewing the Proceedings of the Grand Commanderies in other States he relinquished many years ago to Bro. Stephen Berry. His labours, however, in the Grand Council, only ceased in 1894, with the presentation of *his thirtieth Annual Report*, from the notices of which I extract the following:—

"To every Cryptic Mason the retirement of Bro. Drummond is a direct loss, but to us of the 'Guild' it is a positive bereavement. His wide scholarship, breadth of thought, deep and thorough knowledge of Masonic law, history, and philosophy, placed him in proud pre-eminence. The prodigious labour this man has performed is something almost incredible, and with him in his honourable and well-earned retirement will go this fraternal affection and Goodwill of Cryptic Masons of the world."[5]

"Whithersoever we have turned our footsteps in search of Masonic light and knowledge, there have we beheld our worthy Comp. Dummond, a landmark among thegreatest, his name a synonym for Masonic knowlege, and his fame is perpetuated by the monument of love, which his long years of faithful service has reared in the hearts of his brethren. The fraternity as a whole will put on sackcloth and ashes, and the voice of mourning will be heard in the land."[6]

It is a comforting reflection, however, that our distinguished brother has not retired from active service in the Reportorial Corps of the Royal Arch, and his review for 1896, making up the grand tally of one hundred reports to Masonic Governing Bodies in Maine, was most pleasantly greeted by a fellow-worker in a passage which is worth extracting:—

"All Hail, Centennial Drummond! If these one hundred reports could be compiled and bound in one volume, what an immense amount of Masonic law and information would

[1] *Kentucky Book of Constitutions*, 1893.
[2] *Proc. G.L. Maine*, xv. 69.
[3] *Proc. G.L., G. Chap., and G. Com. Maine; G. Com. Maryland; G. Council, Indiana*, 1896.
[4] *Proc. G.L. Iowa*, 1896.
[5] G. W. Warvelle (P.G.M), *Proc. G. Council, Ill.*, 1895.
[6] Josiah Tice, *Proc. G. Council, N.J.*, 1896.

be found therein. For a third of a century this veteran writer has been reviewing the work of Masonry in this and other lands, and it is no wonder that his writings stand out amid all others."[1]

Alas,

> "The unhappy man who once has trailed a pen
> Lives not to please himself but other men."—*Dryden.*

At the present day the reports of the Committees on Foreign Correspondence constitute an important portion of the literature of the Institution. The Chairmen of these Committees —for other members fill, for the most part, only the post of "sleeping partners"—are generally men of education and talent who, by the very occupation in which they are employed, of reading the published Proceedings of all the Grand Lodges in correspondence with their own, have become thoroughly conversant with the contemporary history of the Society, while a great many of them have carried their studies into its previous history.[2]

Occasionally, indeed, the work is divided among the members of the Committee, but it has been well observed that, "A report on correspondence, above all documents, should be a systematic whole, which it never can be if it emanates from several minds, no matter how bright they may be respectively."[3] In all the Grand Bodies of Illinois, this committee consists of one, and the way in which it came about is thus related:—"A good many years ago, in our Grand Lodge, the writer had the honour to serve as *one* of the Committee on Correspondence. Bro. Robbins was chairman. Those familiar with Bro. Robbins' ability, can well guess how much the writer had to do in preparing the report, but, at the same time Bro. Robbins insisted upon reading it to his colleagues before signature and did so (notwithstanding our repeated statements that it was 'all right'), consuming all night to do it, and then informed us coolly that we had earned our *mileage* and *per diem*. Howbeit some of that report stuck to us, and we had learned something and also, when the time came, our Grand Lodge, Chapter, Council and Commandery made this Committee henceforth to consist of *one*."[4]

These Committees have gradually added to the bare narrations of facts their comments on Masonic law, and their criticisms on the decisions made in other jurisdictions.

"The Reviews of these studious and diligent American writers," to quote the words of Bro. Thomas S. Long, "attract the attention of Masonic students throughout the English speaking world, and receive favourable comparison with the valuable labours displayed in *Ars Quatuor Coronatorum*. Indeed, a very eminent Mason, Bro. W. Barlow, in his address before Lodge St. Alban, at Adelaide, South Australia, in speaking of the labonrs of the talented members of Lodge 2076, says: 'The defect of these *Transactions*—if it be permissible to specify one defect amid so much surpassing excellence—is the singular dearth of papers on Masonic Jurisprudence, the subject of which seems to engage so much of the highest thought among our Brethren in America, and which is of such vast importance to Freemasons, especially to those whom distance keeps out of touch with Masonic knowledge at its central source.'[5] The views of the American 'Guild' upon the innumerable topics comprising this grand subject are truly of the utmost importance to the Fraternity of the Western Hemisphere, whose 'central source' of Craft knowledge consists in these Reports rather than any other emanations. If no other subjects were discussed by the Reviewers their labours could not well be dispensed with; but all other questions engaging the intelligent Masonic mind are treated with the logical skill and graceful style that are the concomitants of critical research and ripe scholarship. That the important end in view may be properly conserved, the older and more prominent jurisdictions retain in this line of work Brethren of acknowledged learning and extended experience, and the result is that the roll is headed by such names as Drummond, and Schultz, and Singleton and Wait, while the fragant sod mantles the mortal remains of nearly half a score of equally brilliant reviewers, who within a dozen years laid down the pen in answer to the summons to eternal rest."[6]

The number of brethren who have achieved distinction as members of the Corps of Reporters is considerable, but I must, however reluctantly, be very sparing in the mention of their names, in order that room may be found in which to render even a scant measure of justice to the eminent qualities of the chief ornament of the Guild.

> "*To the past go more dead faces,*
> *Every year.*"

Among the contemporaries of our Bro. Drummond, at various stages of his long and distinguished career as Chairman of Committees on Correspondence, but have now passed away, were Findlay M. King, Anthony O'Sullivan, Horace Chase, Thomas Brown, and

[1] Jefferson S. Conover (G. Sec.), *Proc. G. Chap. Mich.*, 1897.
[2] Thomas Brown (P.G.M) *Proc. G.L. Florida*, 1867; Mackey, *Encycl.*, 177.
[3] Thomas B. Long (P.G.H.P.), Proc. G. Chap. Ind., 1893.
[4] John M. Pearson, *Proc. G. Chap. Ill.*, 1892. [5] See *A.Q.C.* v., 55. [6] *Proc. G. Chap. Ind.*, 1893.

Charles A. Fuller, most or all of whose pens ceased to be active at a period now fairly remote. Overlapping these, though alas to be included in the same melancholy category of departed worth, were Robert Morris—(Poet laureate of Freemasonry, and Founder of the "Eastern Star")—Albert G. Mackey, James B. Scott, John W. Simons, Joseph H. Hough, George H. Gouley, Thomas Corson, Theodore S. Gurney, Joseph K. Wheeler, DeWitt C. Dawkins, John H. Brown, William P. Innes, A. T. C. Pierson, George P. Connor:—

"Caustic, genial, irrascible, tender, pugnacious, generous; full of abiding life and humour, yet knowing how to touch the minor chords with a delicate hand; a cyclone, a zephyr! There was but one Connor, and we shall never look upon his like again."[1]

A. M. Wolihin, Donald M. Bain, Stephen F. Chadwick, and Richard Vaux who, in the last report presented by him to the Grand Lodge of Pennsylvania (1894), after his usual preliminary dissertation, expressed in a beautiful but at the same time most forcible style, wrote (under Maine),—"The ability of Brother Drummond is of universal recognition. His experience in itself, is phenomenal. Thus he is equipped for attack and defence. We feel the odds are against us if we differ from him, or if an effort is made to even suggest that his views are liable to correction ∴ ∴ We may be permitted to remark that our Brother, in his earnest zeal for his own views, is sometimes stringent. This we delight to know, for it is the highest evidence of a conscientious belief that he is right. Courage of conviction is a title of honour. ∴ ∴ Our dear Brother Drummond has written thirty annual reports of his Committee, and we have performed the same task for Pennsylvania ∴ ∴ May we ask our beloved Bro. Drummond to receive the avowal of our most sincere personal and fraternal esteem. We have for forty years been coadjutors in Masonic work, and it is our earnest wish that we may behold our Brother in the unfeigned love which 'casteth out fear,' and that we may both come out of the wilderness of this transitory existence in charity with each other and in holy hope."[2]

Stand to the old customs, was the motto of Richard Vaux, who, as said by Sir G. Trevelyan of Lord Macaulay, "was not fond of new lights, unless they had been kindled at the ancient beacons," but to adopt the words of Bro. Drummond,—"his errors, if he made any, were on the side of what he understood to be the landmarks of Masonry, and the ancient usages of the Craft."[3]

With hardly an exception the brethren last mentioned were known to me by correspondence, and the names I am about to proceed with of living Reporters who are all either present or past members of the Guild, will be selected in every case from those of prominent Masons in their respective States, with whose writings I am familiar, and from whom, in nearly every instance, I have received some token of regard.

I shall begin with the names of Palmer J. Pillans, Lawrence N. Greenleaf, and W. R. Singleton, each of whose reviews is widely read outside the particular jurisdiction for which it is prepared.

Of Joseph Robbins, it has been said, that he has acquired "a national reputation as a fine writer, a sound Masonic jurist, and a strong supporter of Masonic principles," and the same critic writes of his review for 1880, that "it is the most complete report we ever read, though long, its interests never flags, and in ability it has not been exceeded."[4] That "the Masonic world has only one Joseph,"[5] is a proposition to which I freely yield my assent. If, however, anyone asks me to which of his reports I give the preference, I cannot decide, but I candidly repeat what Cicero said, when he was asked which of the orations of Demosthenes he liked the best; he answered the longest—so say I of the reports of Bro. Robbins.

J. Q. A. Fellows, who as Chairman of the Committee, Grand Lodge of Louisiana, prepared the Reports in 1859 and some other years, and after a rest of more than a quarter of a century, again took up the pen (which he still happily retains) in 1887. This worthy brother was Grand Master from 1860 to 1866. During his first year, when nine soldiers in the 71st regiment New York Volunteers, severely wounded at the battle of Bull Run, were captured and taken to New Orleans, he supplied them with clothing, medical attendance, and every needful comfort in their hour of extremity; and during his last, he created a special Deputy G. Master for all the Lodge west of the Mississippi, and outside the lines of the Federal Army. This emissary entered the lines of the enemy without permission, but the General in command was a Mason and appreciated the importance of the mission. The Grand Master was seen and consulted at New Orleans, and the Deputy returning to the Confederate lines, was passed through the Federal posts without either his baggage or the Masonic documents in his charge, suffering either examination or delay.[6]

[1] Joseph Robbins, *Proc. G.L. Ill.*, 1895.

[2] Proc. G.L. Pennsylvania, 1894.

[3] *Proc. G.L. Maine*, 1895.

[4] *Proc. G.L. Maine*, ix. 71; x. 682.

[5] Matthew M. Miller, *Proc. G.L. Kansas*, 1896.

[6] *Proc. G.L. Maine*, v. 34; vi. 75.

I shall pass lightly over the names of those veteran reporters, Edward T. Schultz, Andrew H. Barkley, Albert G. Wait, Jesse B. Anthony, William M. Cunningham, and Thomas M. Matthews.

"Good wine needs no bush," and the merits of these estimable brethren are too well known to stand in need of any eulogium at my hands. The next to be mentioned are a group of Grand Secretaries, who combine with their ordinary duties, the task of reviewing the Proceedings of other jurisdictions, these are: Charles C. Stevenson, Idaho; Jefferson S. Conover, Michigan; John D. Vincil, Missouri; Cornelius Hedges, Montana; W. R. Bowen, Nebraska; Thomas M. Reed, Washington; and Christopher Diel, Utah, whose story from real life, in which Brigham Young plays the main part will show what an idea the Mormon chief had of King Solomon and how he made a pattern of the "Prince of Polygamists."

Bro. Ira M. Swartz, Master of Story Lodge, at Provo, a red-hot Mormon town, determined to build a Masonic Hall. A plot of land was selected, but lo, on examining the records, it turned out to be the property of Brigham Young, who, with about 1500 other Mormons having been expelled from Masonry by the Grand Lodge of Illinois, in 1844, was not very favourably inclined towards the Craft in general. However Bro. Swartz and a friend went to Salt Lake City, called on Brigham Young, and bought the ground for 1000 dollars, cash. The deputation considering the bargain closed were about to retire, but before they could do so, Brigham said, "Hold on Gentlemen; what do you want with that lot?" "To build a Masonic Hall on," replied Bro. Swartz. "What, a Masonic Hall on my lot," said Brigham Young, jumping on his feet, "Never can you have that lot for such a purpose, never: not if you cover it with twenty dollar gold pieces. You want to be Freemasons, and what do you know about Masonry? Nothing, Nothing. What does your Grand Master know about Masonry? What does that Dutchman down the street, your Grand Secretary [Diehl], know about Masonry? Why these fellows don't even know that King Solomon was the first Grand Master, and he had a thousand wives and I have but nineteen, and you won't let me even visit and sit in your Lodges." The brethren left and Story Lodge still remains without a Hall.[1]

It is greatly to the credit of this tiny jurisdiction, that not only the principles of the Craft, but also its archæology, are carefully studied by the Lodges and brethren. In the volume from which I have last quoted, no less than five lectures on topics of general interest (No. 4 is on "Symbols and Symbolical Teaching") the whole taking up sixty-five closely printed pages, are bound up together with the Proceedings of the Grand Lodge, and the Report on Correspondence of its indefatigable Grand Secretary, Chistopher Diehl.

Among the *Emeriti*, the first place must be reserved for Theodore S. Parvin who, for over half a century has served the people of Iowa, as a lawyer, state officer, University professor, editor, author and Grand Secretary. This venerable brother has written nineteen reports, the first in 1846, and the last in 1892, a space of forty-seven years separating the two.

In a report presented thirty years ago by Enoch T. Carson, to his *Grand Lodge*, he examined and compared the condition of Masonic literature in 1721, and 1867. The retirement or supersession of such a student and bibliographer of the Craft, is indeed, deeply to be lamented, and the more so, since his review of the Proceedings of the Knights Templar Bodies, prepared year by year for the Grand Commandery of Ohio, always, or nearly always, embraces a variety of topics, which are found equally interesting by members of the Chivalric and Capitular Orders, and Master Masons. A very remarkable theory of Templar evolution, which if well founded, has a material bearing upon the early history of the Masonry of Grand Lodges, was broached by him not so very long ago in one of these "reviews"—and in the latest that has reached me I find an excellent notice of sixteen publications on the subject of "Androgynal Freemasonry," the final words of which are at once so characteristic of the writer, and so creditable to his sagacity, that I shall not hesitate to reproduce them. He says:—"Our juvenile critics may try to brush us aside by saying that we are hoary-headed, etc. We know, however, that we are not so hoary-headed as the founders of the Masonic Order were, who so wisely provided that woman should be excluded from Masonry."[2] Henry H. Ingersoll, whose eloquent words still linger in the memories of many among us,[3] has written on the same topic, and observes:—"The 'new woman' is not wholly absent from Freemasonry. In the north west especially her voice is heard in the lodge-room—not merely as a quartette singer, but also as a solo speaker. The Eastern Star is shining forth, and the wives, sisters, and daughters of Masons, being organized into lodges, are becoming familiar with affairs that belong only unto men. It is a passing show, of course. And when the craze is over, when the epidemic ceases, we shall be, or if not we, our children will be what we were and our parents before us."[4]

[1] *Proc. G.L. Utah*, 1883.

[2] *Proc. G. Com. Ohio*, 1895.

[3] *A.Q.C.* iv., 181.

[4] *Proc. G. Chap. Tenn.*

My list of brethren who have distinguished themselves as Reporters in the wider sphere of the Craft, as distinguished from the lesser orbits of Capitular, Cryptic, and Chivalric Masonry, but are now on the retired list, will conclude with the name of Thomas B. Long, of Indiana, though his withdrawal from the task of reviewing for the benefit of his Grand Lodge, has happily left him free, like Past Grand Master Ingersoll of Tennessee, to instruct and delight all those who are privileged to read the reports he prepares for the Grand Chapter.

Among the brilliant recruits who have lately joined the Corps, are James C. W. Coxe, Iowa; Matthew M. Miller, Texas; and William H. Upton, Washington. What has been said of one (Bro. Miller) will equally hold good in each particular instance,—"He not only came into the Guild, but walked away up at once towards the head of the Column."[1]

In the last report of Bro. Miller, however, I notice with great regret, that there will be no more (let us hope for a limited period only) from his pen, and I also observe with an equal amount of surprise, that he considers it "still an open question whether the so-called women lodges of Mexico were anything more than organizations of almost identical character with the Chapters of the Eastern Star."[2]

This reminds me of a story, related somewhere by Bro. Drummond. A preacher and one of his deacons got into a controversy which threatened the harmony of the Church, seeing which, the preacher said to the deacon, "This matter must be stopped, I have made it the subject of special prayer, and deacon *you* must back down, for I *cannot*."

Clearly, Bro. Miller is in the same position as the preacher, and the story is precisely in point, so it will be well to take the hint and let him have peace, which I accordingly do, and shall wish him a speedy return to the arena in which he has so distinguished himself, even at the risk of his again figuring as an inveterate champion of the "regularity" of the Gran Dieta Simbolica.

If there are other reporters with whose writings I ought to be familiar, I claim their forgiveness. Most of the *Proceedings* of the American Grand Lodges reach me eventually, but some are a few years on the road, when alas, they have become rather ancient history. The fact that so many of my old friends among the Grand Secretaries, have in quick succession,

"*Heard God's Angel call the muster roll*"

has led no doubt in several instances to the temporary removal of my name from the mailing lists, but replying to a recent communication, Bro. Charles C. Stevenson, of Idaho, informs me—April 15th, 1897—that he was told by the late Bro. James H. Wickersham (his predecessor in the Grand Secretaryship) that I myself "had passed to the other shore," and my letter, therefore, came to him, "as a message from the unknown."

The subjects written upon by the members of the Guild necessarily range over a wide field. Moreover "few questions are settled finally. If the Reports on Correspondence of the past could be read, many would be prevented from raising questions discussed before their active Masonic life commenced. But lacking that knowledge, old questions are again raised and must be discussed for the benefit of a new generation of Masons."

"Under our present system," remarks the *Coryphæus* of the sodality, "this is inevitable; therefore it is, that we do not follow the example of some of our brethren, but continue to discuss old questions whenever we deem that the welfare of the institution requires it."[3]

In the same strain, and with his customary eloquence, Bro. Joseph Robbins observes, —"In going over the field of the year's work it will be found that some questions are like the poor—always with us; and we may add, always will be. There are certain questions that must be discussed by and for every generation of Masons, and it is not discouraging if it is found necessary to discuss them more or less every year. It is well to remember this when some one says as a matter of reproach that the reports on Masonic correspondence thresh out the same old straw year after year. It *is* the same old straw to a great extent, but every year it is in part new faces that watch the flying flails, and prentice hands that gather the wheat from the threshing-floor."[4]

*Enobardus.*— "Every time
Serves for the matter that is then born in it."
*Lepidus.*—"But small to greater matters must give way."
*Eno.*—"Not if the small come first."—*Anthony and Cleopatra*, a. ii., s. 2.

The matters that principally engage the attention of the Masonic Parliaments, held at appointed times in the various jurisdictions, are not, for the most part, of sufficient importance to enter into the present narrative. Findel, however, goes much to far when he says:—"As the Grand Lodges have published their *Proceedings*, we have a reliable source

[1] John D. Vincil (G. Sec.) *Proc. G.L. Missouri*, 1890.
[2] *Proc. G.L. Kansas*, 1897.
[3] *Proc. G.L. Maine*, xiii. 708.
[4] *Proc. G.L. Ill.*, 1890.

of information, to enable us to follow the progress of Freemasonry in the Union, but these records contain very few facts of general interest, worthy of filling the pages of a history. Jurisdiction claims, Masonic Festivals, Grand Lodge business, election of Grand Officers, complaints of non-affiiliated Masons, [allotment] of Grand Lodges funds for lecturers to procure uniformity of work, disputes on trifling matters, decisions of Grand Masters—proving their ignorance of Masonic law and principles, these words nearly exhaust all that is contained in the reports of the proceedings." He concludes with a severe sting,—"Each Grand Lodge, not always composed of the best and wisest men, does what seems good in its own eyes."[1]

These strictures are merely introduced in order that I may the better explain why it is that a large portion of the Annual *Proceedings* of any of the American Grand Lodges, presents no attraction whatever for a European reader.

The Correspondence Report, therefore, when there is one, is the feature by which the "Proceedings" of particular jurisdictions are honourably known, and distinguished from those of other Grand Lodges.

There are of course, Reviewers and Reviewers. All are not "mint-masters of language" like Drummond, Robbins, and the late Albert Pike. Nor does every Reporter venture to discuss, even after the briefest fashion, the subjects of primary importance which are so ably and exhaustively debated by leading members of the Corps. Some of these brethren, we may suppose, are determined (if the expression may be allowed), "not to play their cards until they are sure what is trumps." Nevertheless,

> "'Tis some relief, that points not clearly known,
> Without much hazard may be let alone."—*Dryden.*

Milton, in one of his prose writings, the title of which has, for the moment escaped my memory, says :—"It is incredible how cold, how dull, and how far from all fellow-feeling we are without the spur of self-concernment."

Those questions which have been most powerfully argued by the brethren whose writings are chiefly referred to in this article, will be found in general, to relate to subjects on which they have been long regarded as authorities. In many cases therefore, it will be seen, on a close examination, that the writer is not only advocating a principle, but as it were, pleading his own cause. The usual result follows,

> "For 'tis a rule that holds for ever true,
> Grant me discernment, and I grant it you."—*Cowper.*

I shall be violating no confidence, but on the contrary be only repeating what has been proclaimed, metaphorically, "from the housetop," in remarking that an inclination in the direction of "mutual admiration," may be certainly put down as forming one of the characteristics of the Guild.

Public opinion, at least so far as it may be said to exist in American Masonry, is mainly influenced by the college of reporters. Year by year the authority weilded by the abler members is augmented, in proportion as their writings are studied and perused. Also, if we even admit that there is much force in the remarks of Findel—albeit the picture he has presented of the "Proceedings" of the American Grand Lodges may have been placed in a somewhat forbidding light, it is a well established fact that Wisdom generally comes to stay, while Error is apt to be a transitory lodger.

It forms, however, no part of my present duty to describe the mass of trivialities, which engage so much of the attention of the ordinary Reporter, neither will it be permissible for me to enter at any length into the details and merits of the special controversies which agitate the minds and inspire the pens of the more renowned members of the fellowship. A few examples, indeed from either class, must be cited, but the remarks with which I shall next proceed, are merely designed to place the reader in possession of such necessary information, as may enable him to understand, and I hope appreciate at their proper worth, the specimens of Bro. Drummond's handiwork, that will shortly be presented.

The Masonic customs of the United States, differ, as I have already had occasion to observe, very materially from our own. A candidate, must in general, apply for admission to the nearest Lodge, or bring a unanimous recommendation from the Lodge nearest his residence. If, instead of doing this, he applies for and obtains the degrees in another State, or country, he is unrecognized as a Mason in the (Grand) Jurisdiction where he permanently lives. Hence, while an English brother, in good standing, let me say for example any member of our own Lodge, would be liable—under American Masonic law—to be "disciplined" (*i.e.*, tried) for a Masonic offence committed in Maine, a resident of that State who might have received the degrees in England, would under similar circumstances escape the control of such local Masonic tribunal, owing to his being, in the eye of the law, nothing

[1] *Hist. of F.*, 597.

more than at most a mere simulacrum of a Freemason. The doctrine of Exclusive, as well as that of Perpetual Jurisdiction, are both illustrated in the comparison I have just presented. These customs or laws, occupy a great deal of the time of the Grand Lodges, and an overwhelming amount of the criticism of the reviewers.

Physical Perfection, also comes in for its share of attention; but as welcome evidence that this "triviality" meets with intelligent criticism (at the hands of others than Drummond) in the United States, the following deserves a place:—"We may be a Masonic heretic, but must frankly confess that we cannot master a sober face to read or listen to the judgments rendered upon the momentous issue of a defective eye or lost finger-joint, and think that these are seriously regarded as crucial tests in the selection of workmen to whom we have little or no physical work to assign, but meet them on the threshold with the information that the preparation is in the heart, that the temples we have to build are only moral edifices. Was there ever greater incongruity of practice and profession. The ever-increasing horde of non-affiliates bears unmistakable witness that the bars are down in the wrong place. We let in candidates because of physical qualities, and keep them if they pay dues promptly. If one is poor and in need of aid and sympathy, he is too often cut adrift by suspension, without an inquiry into his condition. We very greatly need better guards at both doors, to see that none but the worthy enter, and none but the unworthy go out."[1]

What is commonly referred to by one set of writers, as the "Massachusetts New Departure," and by another as the "War of the Rites," demands a passing notice. The Grand Lodge of Massachusetts in 1882, by resolution, affirmed that certain associations including the Grand Chapter, Grand Council, and Grand Commandery of that State, together with the Supreme Councils 33°, Northern and Southern Jurisdictions and others, were Masonic bodies, and impliedly, that certain other associations were not. This left out in the cold some other (so-called) Supreme Councils 33°, the adherents of which were known as Cerneauites, thus named after Joseph Cerneau, the alleged founder of that branch or division of the Ancient and Accepted Scottish Rite.

Other Grand Lodges followed suit, and a mighty controversy ensued, the upholders of one doctrine affirming that the various Grand Lodges had full and ample authority to smite the Cerneauites hip and thigh; while by the opposite party, their policy in interfering in a struggle between the members of *any* rite superadded to real Masonry was derided, and even their power to do so was disputed.

The writers on both sides greatly distinguished themselves. Luke A. Lockwood supplied a legal argument of much power and enduring value; Richard Vaux, an eloquent and touching series of exhortations to stand by the old ways; and Joseph Robbins travelled over the entire ground covered by both, displaying a grasp of legal principles that raised him to the level of one coadjutor, and an eloquence which fully equalled, if it did not surpass that of the other. These were all Past Grand Masters, and their several addresses were designed to show that it was impolitic and irregular for the Grand Lodges of the United states to meddle or intervene in the jarring claims of Supreme Councils and of the bodies and brethren under their obedience.

The leading champion on the other side was the subject of this biography, and the part he played in this memorable controversy, while it can only be dimly outlined in the fragments I am compelled to make shift with in my selections from his "reports," will nevertheless become fairly apparent through the vigour and lucidity which breathe in every writing from his pen. The great majority of the Guild followed the same path as their chief, but while the names of many of them might be mentioned, as having written with great ability on the subject, it is not too much to say, that the foremost figure in the fight, on the side I am now alluding to, and also the fugleman of the party, was Josiah Hayden Drummond, the veteran Past Grand Master of Maine.

The Spaniards have a proverb,

"*Quien á buen Arbol se arrima,*
*buena sombra le cobija.*"

"He who leans against a fine tree is covered with a good shade." The vigorous rhetoric of Joseph Robbins brought peace and tranquility to the minds of one set of believers, while the dialectical skill of Josiah Drummond, achieved the same result—thus practically redressing the balance—on the other.

"*Wise men do not quarrel with each other,*"

to borrow in turn a proverb from the Arabic collection of Burckhardt, and of the truth of this aphorism, the more than friendly relations which have always subsisted between the great protagonists to whom I have last referred, supply a good illustration.

[1] Cornelius Hedges (G. Sec.) *Proc. G.L. Montana*, 1860.

A brother reviewing the *Proceedings* of one of the American Grand Lodges, noticed in the following terms a slip made by the Reporter. [Bro. Stevenson] "speaks of the Report on Correspondence from Maine, as coming from Bro. Joseph H. Drummond. Heretofore we have seen the reporter's name as Josiah H. Drummond. Wonder if it is really true he is identical with the Joseph H. Drummond who is printed to have once been prominent in Cerneauism? Or is there a mistake with Bro. Stevenson's printer? It is probably a mistake of this printer, as we see, in giving a list of the books in the Idaho Library, he gives us as the name of one of them, 'The Revelations of a Squaw,' which must be intended for that interesting and valuable old work with which we are all familiarly acquainted, 'The Revelations of a Square.'"[1]

After quoting the foregoing, Bro. Drummond observes:—"Of course, the 'Joseph' is an error; nor have we been prominent in Cerneauism"; nor has any one of our name; and either Bro. Bigham's memory was at fault or a very egregious blunder has been 'printed.' That we have had considerable to say about Cerneauism is very true, but we do not think Cerneauism has gained much aid and comfort from it. The statement is on a level with the "Revelations of a Squaw."[2]

In the preceding extracts, will be found, if I am not mistaken, playful allusions to the writings of Bro. Joseph Robbins, which are said to have been extensively quoted by the Cerneau faction of the A. & A.S. Rite.

Occasionally, however, we find that "the boot is on the other leg," and the manner in which Bro. Robbins has expressed himself when credited with the christian name of his great compeer will next be related. This mistake has twice occurred in the reports of Bro. Thomas T. Matthews, and on the first occasion,[3] Bro. Robbins wrote,—"We thank him for the compliment, but have grave doubts whether Bro. Drummond will let him off so easily."[4] On the second occasion, there appeared,—"The report on Correspondence is again the work of the veteran and careful reviewer, Bro. Josiah Robbins,"[5] which evoked the following:—"Call us a 'Vetcran' if you must, but we protest against being robbed of our proper patronymic, although we confess it would be a sop to our vanity to call us Josiah if we must be called anything else than Joseph. There is but one Josiah and he is the *profit* of the whole Guild."[6]

The extracts from Bro. Drummond's writings which I have deemed most worthy of reproduction in the limited space which is afforded me, will be next presented, yet there are numerous passages in his Reports, which I deeply regret to leave unnoticed. But to print these at length is not possible, and borrowing the words of a valued friend, "to summarize the many instructive paragraphs in Companion Drummond's very able papers would be to give, in the abstract, a series of correct principles, not so perfectly self-evident when standing alone as they have become with the surroundings of his forceful logic, nor so inherently beautiful as they finally appear when adorned with the touches of his graceful pen."[7]

The italics and other variations of type throughout the series of quotations, are in every case, those of Bro. Drummond himself, and the Roman Numerals used in the foot-notes refer to the respective volumes of the *Proceedings* of the Grand Lodge of Maine.[8]

The first extract I shall present is taken from the introductory remarks which precede the Report on Correspondence for 1866.

*Army Lodges.*

"This Grand Lodge has abundant reason to congratulate itself upon the position it originally took in regard to Army Lodges. Almost every Grand Lodge, which has granted dispensations for such Lodges, has acknowledged that it was an error. The *status* of the persons initiated in their Lodges is in question. By some Grand Lodges they are recognised as regular Masons; by others they are all denounced as clandestine.

It is true, as the advocates of such Lodges claim, that many good men were in our armies, and much good material for Masons; but it is equally true that there was much bad material; it does not follow that because a man becomes a soldier he will make a good Mason. It was therefore necessary to distinguish between the good and the bad. But, there is much greater danger of accepting bad material in an Army Lodge, where the candidates are not much known, than there is at the place of their residence, where they are best known."[9]

[1] Benjamin H. Bigham, *Proc. G.L. Georgia*, 1891. [2] *Proc. G.L. Maine*, xiv. 602.
[3] *Proc. G.L. Texas*, 1891. [4] *Proc. G.L. Ill.*, 1892.
[5] *Proc. G.L. Texas*, 1893. [6] *Proc. G.L. Ill.*, 1894.
[7] Thomas B Long, (P.G.H.P.), *Proc. G. Chap. Indiana*, 1896.
[8] The volumes used range from iv., 1859—63; to xvi., part i., 1896.
[9] v. 192, *cf. ib.* 215, 217, 240-43, and 254-56; vi. 109.

"In June, 1863, the State of West Virginia was recognized by the Government of the United States; and ever since has been a State *de facto*. As the tide of war flowed away from them the Masons desired to resume work. The Grand Lodge [was] organized in May, 1865. But it is said, 'the Grand Lodge of West Virginia cannot be recognized until it is recognized by the Grand Lodge of Virginia." If the Lodges in West Virginia *had a right* to form a Grand Lodge, no consent of Virginia was necessary. Whatever I *have a right to do*, I may do without the consent of anybody. If they had not *the right* to form a Grand Lodge, then, inasmuch as Virginia has never given her consent, the new Grand Lodge is illegal, its subordinates are irregular Lodges, and their members all *clandestine Masons!* There is no escaping the dilemma. The Mother Grand Lodge is interested, and is, therefore, not the proper arbiter to decide the questions of right between her and her daughter. In fact, in the absence of a supreme authority, the other Grand Lodges are the only tribunal which can decide the questions at issue.[1]

*West Virginia.*

"The Grand Master of Quebec was installed [1869] by the Senior Past Master present. The regularity of this has been questioned because its [first] Grand Master was not installed by a Grand Master, or Past Grand Master. The idea probably grew out of the 'Past Grand Masters Degree,' known in some jurisdictions. But if Quebec is irregular in this, she is in good company. The same, or a similar mode of proceeding, was adopted in forming the Grand Lodge of New Hampshire," and 18 others.[2]

*Degree of P.G.M.*

"By the usage of Grand Lodges, their territorial jurisdiction is coterminous with the boundaries of the State, Province, or Country in which one is established, although it occupies but a fraction of such territory. When the civil government divides the State into two, and create two independent States, where one existed, *by the operation of the Masonic Law above cited* the Lodges in each acquire the right to have a Grand Lodge of their own. This result comes not from the civil law *above*, but from the *joint operation of the civil and Masonic Law.*"[3]

*Territorial Jurisdiction.*

Having commented with great ability on the subject of Negro Lodges in his Reports of 1868, 1869, 1870, and 1871,[4] Bro. Drummond returns to the subject in 1876, in which year the recognition was advocated by a special Committee of the Grand Lodge of Ohio, of "The African Grand Lodge of Free and Accepted Masons" of the same State. After giving a list of the Coloured Grand Lodges, he observes:—"To recognize them as Independent Grand Lodges is the death of the doctrine of Exclusive Jurisdiction. If Ohio recognizes the African Grand Lodge, she must repeal the ban of non-intercourse with Hamburg and the Grand Orient of France, and recognize those Bodies in New York, New Jersey and Louisiana, which she has for so many years declared to be clandestine. Again, it introduces into Masonry a distinction founded upon race and colour, which is contrary to its fundamental principles. There is another difficulty, which another generation will remove; many of the members of coloured lodges are not *free born*. It is true that the Grand Lodge of England struck out '*free-born*' and inserted '*free man.*' But in America, it is a landmark that no one can be made a Mason unless he is *free born*.[5]

*Coloured Masonry.*

The Ohio proposal was subsequently thrown out, though by a side wind, and no similar action by the members of any American Grand Lodge has since occurred.[6] Some propositions, however, advanced on the general subject while the ultimate decision of the Grand Lodge of Ohio was still pending may be of interest.

"It is indisputable that whatever theory we adopt as to the origin of Masonry, that theory carries us back to the Caucasian race."

"Masonry was originally what it is mainly to-day, a Social Institution; intended for those who daily mingled together in the ordinary walks of life, in business, in pleasure, and in the family circle; into which it is not credible that anyone of the Negro, or of any other of the inferior races, could have been admitted."

The writer went on to declare, "That under no circumstances whatever ought the legality of negro Masons to be acknowledged, such acknowledgment being foreign to the original purpose of the fraternity, and introducing an element of demoralization into the Society."[7]

The preceding sentiments are closely akin to those expressed on the same topic by the late Albert Pike.[8] At the present time there are Coloured Grand Lodges in 31 States

[1] vi. 287, 289. [2] vii. 101. [3] *Ibid*, 285, *cf.* 292, 316. [4] vi. 301, 484; vii. 73, 305.
[5] ix. 133, 174, 179. [6] *Ibid*, 310, 368, 373, 403, 442, 699; xiii. 131.
[7] Daniel Sayre (G. Sec.), *Proc. G.L. Alabama*, 1876. [8] *A.Q.C.* iv., 142.

of the Union, exclusive of the "National Grand Lodge." Similar Grand Bodies—one in each country—exist in Ontario and Liberia. The Negro Masons have also bodies of all the "High Degrees," including the A. and A.S. Rite, and as well put by the friend whose remarks I am transcribing, "they are enjoying—what no Masonic body would be complete without, in these days—a first-rate Scottish Rite controversy!" It is known to a certainty that they possess our secrets and practice our rites, and one of their most prominent Past Grand Masters—a man of unquestionable veracity—has declared,—"We work all of the rituals of the [white] Grand Lodges, Grand Chapters, and Grand Commanderies of the United States."[1]

In parting with the subject I may observe, that the racial difficulty, if not entirely solved, has been nevertheless to a certain extent adjusted in New Jersey, where there exists what amounts to a Negro Lodge, on the roll of the (White) Grand Lodge of that State. It is called the "Alpha, No. 116," and is situate at Newark. The warrant was originally granted to white brethren, but the membership has now become restricted, almost, if not quite to those of African descent.[2]

*The Boston Records.*

"The records of the Grand Lodge of Massachusetts are in the handwriting of Charles Pelham from 1733 to 1750 and afterwards, and he was not Grand Secretary till about 1750. From this the conclusion is jumped at that the record for the first sixteen years was 'made up from information derived from the old members, and possibly some scattered memoranda.' From this conclusion we emphatically dissent. It was invariably the custom in those days, to enter the minutes first in a 'minute book,' and afterwards copy into the record, and frequently they were not copied for years afterwards. Nor was it customary for the Secretary to sign the records. We have the records of Portland Lodge, commencing in 1769. They are in the same handwriting for six years, though there were several Secretaries during that time. Beyond question they were copied from the original minutes; and we see no reason to doubt that the early records of the Grand Lodge of Massachusetts were also, and are, therefore, entitled to full faith and credit."[3]

*Androgynous Masonry.*

"In all that [Bro. Stephen F. Chadwick] says of the influence of women, of Masonry's making us better in our relations with her, and of our duties as Masons to her, we most fully agree. But the trouble is that the assumption of the name of Masonry, by the Societies which he defends, is a delusion calculated to deceive the very ones towards whom we are bound to act with the most scrupulous regard to truth. The prohibition of the use of halls by these Societies rests upon the general prohibition of using them for any but *masonic* purposes, and is based upon prudential considerations. To these Societies we do not object on account of their objects, but because they are *not* masonic, while that name implies, and their votaries are taught to believe, that they *are* masonic."[4]

*Lodge Refreshment.*

Quoting the following:—"There is one serious defect in the brotherhood of Masonry; it is the cold and formal restraint of association in the lodge room. Anciently it was a well observed landmark that when the work was over the brethren sat down, as it were, 'under their own vine and fig tree.' At such banquets our ancient brethren cemented friendships that the stiff formalities of our lodge rooms could never have developed";[5] he says,—anticipating (in idea) by a few years only, the step adopted with such excellent results in the *Quatuor Coronati*—"We should like to have some lodge try the experiment of having simple refreshments at each lodge meeting, to be paid for by the collection of a nominal amount from each member and visitor present."[6]

It is satisfactory to relate, that a series of resolutions advocating a return to the old custom of having refreshments at meetings of the lodges, was passed, at the instance of Bro. Drummond, by the Grand Lodge of Maine, on the 7th of May, 1896.

We are told of a Lodge in Delaware, "that held an Installation banquet, inviting members of another fraternal organization to participate, proposing to pay the expenses out of the lodge funds, which is in violation of a Grand Lodge edict. They 'whipped the devil round the stump' by reporting the Senior Warden in distress, and donating him a sum of money exactly equal to that which *he* had advanced for the banquet! Unfortunately, however, for the success of this artifice, an account of the proceedings reached the ear of the Grand Master, by whom the Charter of the Lodge was arrested, and the Master summoned to appear before the Grand Lodge.[7]

[1] W. H. Upton, *Proc. G.L. Wash.*, 1895. [2] viii. 77, 133; *Square and Compass*, Colo., vi. 17.
[3] viii. 93. [4] *Ibid*, 138. [5] Hugh McCurdy (G.M.), *Proc. G.L. Mich.*, 1874.
[6] viii. 420; xi. 464. [7] xiii. 387.

"It has been often said that a Mason, who goes to the lodge only when there are to be refreshments served, might as well stay away. We do not so believe. A half an hour spent at the table over a very simple collation, would cultivate intimacies more than a whole year of lodge meetings. An old friend of ours used to say, 'Speeches are often very interesting, *but toe-to-toe talk is what does the business.*' If we mingle the instruction of the lodge with the pleasure of social intercourse at the table, we carry out one of the original plans of Masonry."[1]

Of the "Grand Feast," which is very much the same to the brethren of the "Old Bay State," as the "Grand Festival" is to those of the English Craft, he says,—"When the meetings of the Grand Lodge are arranged as those of Massachusetts are, a banquet, *paid for by those who attend*, is a grand feature. The 'Annual Feast' in Massachusetts is one of the most valuable aids possible, in cultivating the true spirit of Masonry, and its omission would be a most serious loss to the Craft."[2]

*Masonic Jurisprudence.*

"Masonic Jurisprudence is *not* the invention of new laws, or the procuring of their enactment, but a knowledge of the ancient usages of the Craft, and of the landmarks and laws of the Institution. Our laws are in many cases the usages of the Craft for many years, and it is only by a careful study of our history, polity and customs, that knowledge of these laws is obtained. And we undertake to say, that the more thoroughly versed a Mason is in 'Masonic Jurisprudence,' the more firmly he is wedded to the old ways, and the more sternly opposed to these modern innovations, which have been adopted *in spite* of Masonic students (who are apt to be styled old fogies) and not by their procurement."[3]

*Opening a Lodge.*

"The [Arkansas] Digest provides that 'all the lodges must be opened regularly *up* at the stated meetings,' and 'at stated meetings, the lodges must be opened *up* from the E.A. degree,' and yet that 'three Master Masons may open and work in the Master's degree.' The G.M. of Arkansas held that if seven are present, they must open *up* from the first degree; if only five, from the second degree; and if less than five, they may open on the third degree, but cannot do any work or business in the other degrees. Now, in Missouri, according to Bro. Vincil, it is a fundamental law of Masonry that the lodges must be opened *down*, and the only way to get an E.A. Lodge open, is to open first a Master's, and then a Fellow Craft Lodge. In New England, we open neither '*up*' nor '*down*,' but, in compliance with immemorial usage, adopt the 'golden mean,' and open *on the level*."[4]

"In 1769, [in Maine, then forming a part of Massachusetts] and from that time down to the present, the Master opened the lodge in whichever 'step' (as it was then called) he pleased, and when the business on that step was concluded, he closed the lodge on that step, and so on as occasion might require: in some very technical lodges the minutes were read before closing on each 'step,' but generally they were not read until the Master was about to close the lodge finally."[5]

*Lodge Jurisdiction.*

"A Mason may be tried by his lodge for an offence, wherever committed. A lodge may try any Mason for an offence committed within its territory. When two lodges have jurisdiction to try a Mason for an offence, the one, which first commences proceedings, acquires exclusive jurisdiction. We have with us Albert G. Mackey, John W. Simons, Luke A. Lockwood, Henry M. Look, and George W. Chase, who give in their works on jurisprudence the law as we state it: to these we add Charles W. Moore, *the* Masonic Jurist of his day."[6]

*Vouching.*

"We think the following is the correct rule. A Mason is permitted to vouch for a brother in these three cases: 1. From having sat in Lodge with him. 2. From having privately examined him, and 3. From positive and reliable information."[7]

*Lex non Scripta.*

"If we should say that for many years it has been the law that if a man borrows money he is legally bound to pay it, and Bro. Parvin should challenge us to refer him to the volume and the page where he could find it, we could not do so, and he could truly say, 'so far in our reading, we have failed to find any such law'; still the proposition is law all the same. So in Masonry, there is a *lex non Scripta*, as well as a *lex Scripta*; law growing out of usage, as well as *enacted law*; law to be ascertained by examining history, decisions and precedents, as well as law to be found in written codes."[8]

[1] xiv. 802. [2] xvi. 202. [3] viii. 618. [4] x. 630. [5] xiii. 206.
[6] x. 374, 670. [7] xi. 453. [8] xiii. 108.

"International law has two sources; one, the express *consensus* of nations; the other, the necessities of all nations. The latter is termed by writers 'natural law'; it is not *enacted*, but grows out of the very existence of a plurality of nations; the exclusive sovereignty of a nation in its own territory is declared and held to be a natural law, and is asserted as such; the Massachusetts Grand Lodge did not undertake to *enact* that it had exclusive jurisdiction in that State, but it declared that doctrine as a natural law of Freemasonry."[1]

*International Law.*

"We long ago adopted the plan of copying useful decisions as we proceeded in our work; and as our experience showed that those not in accord with Maine law misled brethren, who have not the time nor materials to study them, we have commented on them as the occasion seemed to demand. The average Master does not care much to know what the Masonic law is somewhere else; his anxiety is to know the law that governs him."[2]

*Review of Decisions.*

"It is true that in countries in which the York Rite is not established, the Supreme Councils of the Scottish Rite have established Lodges; but it is equally true that the Grand Lodge of New York practically does not recognize them as Masonic bodies. It may be that we are in error, however, and that New York *does* recognize the *Lodges* as regular, but does not recognize the Body which created them. Either position has its difficulties, and we can see no solution to them, save that of holding that York Rite Masons cannot recognize Masons of any other Rite, or that they must recognize also, the system of government and polity of the other rite. as Masonic, though it differs from their own. We *have been* inclined to adopt the New York view, but reflection increases our doubts as to its correctness, especially as it puts outside of the pale of Masonry all the Grand Bodies of the World, outside of the United States, Great Britain and Germany, with a few exceptions."[3]

*Ancient and Accepted Rite.*

"The A. and A. Rite was founded at Charleston, in 1801. In 1802, the founders issued a circular, in which they say: 'The Sublime Masons never initiate any into the Blue degrees, without a *legal warrant obtained for that purpose* FROM A SYMBOLIC GRAND LODGE. From this Supreme Council, formed at Charleston in 1801, has sprung, directly or indirectly, every Supreme Council in the world."[4]

No "Supreme Council in an English-speaking country, *has ever chartered a Lodge or conferred one of the first three degrees.* In the Latin nations, where the French Rite is worked, they have attached it to the A.A. Rite and confer the degrees under the authority of the Supreme Council; but this is an innovation not justified by the first organization under the Constitutions of 1786, from which organization all the others in the world have sprung."[5]

"There are certain principles of right and justice which are held to be binding on all nations, and a nation that does not recognize them is held to be without the pale of nations. These principles are held to grow out of the very existence of a plurality of nations, and are not matters of treaty. So we maintain that there is equally a natural Masonic law growing out of the existence of a plurality of Grand Lodges, binding, not on account of agreement, but on account of natural obligation. We hold that the Massachusetts Grand Lodge in 1782 was not making a new law, but merely declaring the law growing out of the existence of a plurality of Grand Lodges—a law binding on *all* Grand Lodges; and any Grand Lodge which will not be governed by it, is as much outside of the pale of regular Grand Lodges, as the Barbary States formerly were outside the pale of nations, because they refused to heed the law of nations."[6]

*Exclusive Jurisdiction.*

"We are sorry to see that, while [John W. Simons] apparently believes in the law of Exclusive Jurisdiction, as applicable to *new* as well as *old* Grand Lodges, he thinks it unwise to insist upon it, for fear of a general disruption of relations between the Masonic Powers of the old world and those of the new. If it is not insisted upon, there will be disruption *among ourselves*, and that is worse."[7]

"The British Grand Lodges recognize concurrent jurisdiction in British territory. The American doctrine of exclusive jurisdiction is *nominally* not recognized by the Grand Lodges of England, Ireland, and Scotland; but while *nominally* repudiating the doctrine, the Grand Lodge of each of these countries actually insists upon it *in its own case*, while denying it to others! As to the Dependencies of the British Crown, all these Grand Lodges recognize the doctrine of concurrent jurisdiction *among themselves*, but exclusive as to all the rest of the world, thus really maintaining the American doctrine. It is a question to which we have given much thought, and upon which we have not as yet come to a definite

[1] *Ibid*, 147. [2] xvi. 27. [3] viii. 670. [4] x. 423.
[5] xi. 131. [6] ix. 104. [7] x. 423.

conclusion, whether in such a country a Grand Lodge may not be recognized as legal, but without *exclusive* jurisdiction."[1]

"When the Grand Lodge of Manitoba chartered a Lodge at Gibraltar, the Grand Lodge of England made a howl, in comparison with which all the sputterings of American Grand Lodges in relation to invasions of Jurisdiction sunk into insignificance—and the charter was withdrawn."[2]

*Grand Masters' Prerogatives.*

"Our own views are that a Grand Master should never attempt to set aside the positive law of his Grand Lodge; but we are forced to admit that in the olden time the Grand Master did possess that power. Of course this power was not given to him by any regulation, as if it was, it could be taken away by another. The prerogative must antedate the regulations, and not depend upon them, or it cannot exist or have existed. Let it be remembered that during the seventeenth century it was law in England that the Sovereign had the power to dispense with any law in particular cases; it was held that this was a prerogative inherent in the crown, which could not be taken away. To be sure, James II. lost his crown in 1689, in consequence of pushing this prerogative beyond bounds. Still the existence of the prerogative was fully admitted. The popular idea invested Sovereigns with this prerogative. Naturally, the same idea would prevail as to the Grand Master of Masons, an office which existed before the Grand Lodge system was adopted."[3]

"In Masonry the landmarks are superior to the 'Constitution,' and the 'Constitution must be read in their light, and has no other effect than it may have without infringing on the landmarks. It is, then, a question of history whether, *by the landmarks*, or original system of Masonic government, the Grand Master has the power to dispense with the written law in special cases. We have only to say that we cannot see how an unprejudiced man can read Masonic history in connection with the contemporaneous history of Great Britain and the United States, without coming to the conclusion that this prerogative was a part of the Original Plan of Masonry."[4]

"In relation to the existence of Grand Masters before 1717, the Grand Lodge of England, at a time within less than ten years after 1717, expressly and solemnly so declared, and we deem that evidence wholly conclusive, and that the attempts of recent writers to overthrow the force of that declaration have utterly failed in their objects."[5]

*Traditional Rights of a Grand High Priest.*

"Are the powers of a Grand High Priest precisely parallel to those of Grand Master; are their prerogatives alike within their respective spheres? In the days when the R.A. degree was controlled by Blue Lodge, did not the Grand Master have the right to make a Mason on sight, and did not that mean the conference of the secrets of the Second Tabernacle? Then, when the entire control and supervision of the R.A. degree was placed in chapters, did not all things appertaining to it pass to the new jurisdiction? The office of a Grand High Priest may have been of subsequent establishment—just as the office of a Grand Master, as now existing, came after the day of the establishment of lodges of masons. If a Grand Master can make a Mason on sight, why cannot a Grand High Priest make him a Royal Arch Mason on sight likewise?"[6]

Reviewing the above, he says,—"In our judgment this point, which [Comp. Duncan] makes, is well taken, and very many Companions err in undertaking to test Masonic questions by actual history instead of by traditional history. If we should follow the test of actual history, how much ritual of the third degree would there be left?"[7]

*General Assemblies.*

"Before 1717, the Craft used to meet in General Assembly and elect their Grand Master; in 1717, it was determined to form the Craft into permanent Lodges, and that the Masters and Wardens of those Lodges should be the representatives of the Craft, and act for them in General Assembly. Then the *representative* system was adopted, and, instead of the whole Craft's meeting in General Assembly, their representatives met in Grand Lodge. Before 1723, there were no *printed* and few *written* documents relating to Masonry. The Laws, as well as the rituals, were handed down by oral tradition and the usages of the Craft. In 1720, there were *Ancient* Charges and *Old* Regulations; and, even under the severe test of the civil law, the statements of Anderson endorsed by the Grand Lodge are conclusive; and the conclusions of so-called 'antiquarians' of modern days, based upon *their* inability to find *written* evidence, have not a feather's weight."

[1] xi. 122. [2] xii. 164, see further xi. 348; xiii. 147; xv. 219.
[3] ix. 120, *cf.*; x. 423. [4] xiii. 550. [5] xiv. 75, 105; see 595 *et seqq.*, and *A.Q.C.* v., 220.
[6] Herman C. Duncan (P.G.H.P), *Proc. G. Chap., Louisiana*, 1896.
[7] *Proc. G. Chap., Maine*, ix. 306.

"We hold that it is historically true that General Assemblies of Masons with the Grand Master at their head, were held prior to 1717: that at that time the system was changed and the Grand Lodge system adopted, the Grand Lodge taking the place of the General Assembly, and becoming the possessor of all Masonic powers, except those vested by the usage of the Craft in the Grand Master."[1]

"This subject has assumed proportions of immense magnitude. *Fully one-third of the masons, or of those who once were masons, in the United States, are either unaffiliated, or deprived of Masonic rights for non-payment of dues!* The object of drastic measures is to *compel* masons to affiliate: the effort is to make it so much for their *personal mercenary interest* to be members, that they will be, although they have no desire to be. When we compare laws of this character with the form of petition for initiation; it makes us sick at heart. We require them to be 'uninfluenced by mercenary motives' in order to get in, but once in, we undertake to keep them in by appealing in the strongest terms to mercenary motives. One thing is certain, the increase in dimissions and suspensions in 'hard times' is proof positive that many masons determine for themselves that they are not able to go on, whatever other people may think: a mason, who pays his dues promptly in flush times, will keep on doing so in hard times unless compelled to be in arrears for want of means to live, and in addition pay dues. In spite of all the lofty talk and ridicule by those who make payment of dues the greatest Masonic virtue, and failure to pay them the most heinous masonic offence, we believe very many good masons are put out of the fraternity simply because they cannot pay their dues and do justice to those dependent upon them."[2]

*Non Payment of Dues.*

"The Grand Orient system is like this: let the Grand Lodge, Grand Chapter, Grand Council and Grand Commandery for an organization in which each of these Grand bodies should be a section with exclusive power over its own degrees; let this organization adopt laws for its government in certain particulars; and we have a Grand Orient. The system was a French invention, and has since been adopted by other Latin nations. The Grand Commander is not ordinarily *ex officio* Grand Master of the *Grand Lodge*, but is Grand Master of the *Grand Orient*. The latter is composed of the representatives of the sections, as the Bodies forming the system are called: they choose their own officers, but the Grand Commander is the Grand Master of the United Body."[3]

*Grand Orients.*

"After a good deal of consideration, we have come to the conclusion that *any* candidate made in a regular lodge is a regular mason, no matter whether, in his making, the Constitution was violated or not. The case of Mrs. Aldworth is a signal illustration of the view that Brethren in former times took of this question. When we consider what makes a mason, we must conclude that our proposition is correct. But this does not conflict with the law of many States, that one who goes out of his State and obtains the degrees shall not be recognized as a mason in his State, without the express consent of the Grand Master or the Grand Lodge. I may object to the admission of a visitor into my lodge, but that does not affect or deny his regularity as a mason."[4]

*Mrs. Aldworth.*

"The number of persons of absolutely perfect body is so small, that the question, where did our ancient brethren draw the line, is one upon which we would like to hear from some of the perfectionists.[5] We submit a question; after quoting from the Ancient Charges: 'No Master should take an Apprentice . . . . unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art of serving his Master's Lord, and of being made a brother and then a Fellow Craft in due time.' Do the words following 'perfect youth,' modify the term 'perfect'? Do they not mean that he must have no such defect as will render him incapable, etc., and do they not imply that though he may have some defect, yet it does not render him incapable, etc., he is eligible? We have often suggested this to the 'perfectionists,' and though we have called, yet 'they answered not again.'"[6]

*Physical Perfection.*

"There is one serious question in relation to the recognition of [the Grand Lodge of Spain.] Nearly all the lodges of its obedience were chartered under the Grand Orient System, and according to views recently promulgated are, therefore, not regular lodges. Your committee cannot assent to these views. We hold, further, that the question is no longer an open one. For over a century the

*Latin Free-Masonry.*

[1] ix. 160; xi. 48, 360; xii. 87; xiii. 106, 420, 780.
[2] ix. 178, 423, 443; x. 487; xiv. 976; *Proc. G. Chap.*, ix. 84.
[3] ix. 676; x. 191.
[4] x. 88.
[5] xiii. 143.
[6] xvi. 77, see *Proc. G. Chap.*, xi. 108, 128, 292.

Masonic world has recognized the Masons of the Grand Orient system as regular Masons, and their lodges as lawful lodges. Lodges of this origin have been created in this country and are in existence to-day, and their regularlity has never been questioned."[1]

A lodge created by a Supreme Council in a country where, by the Masonic law there prevailing, it may be done, is just as lawful a lodge, and its masons as regular masons, as any to be found in Illinois or Maine."[2]

*Public Installations.*

"It has been the usage in Maine and Massachusetts to instal officers in public from a time whereof the memory of man runs not to the contrary. In fact, it is certain that in this country the general usage is the *same*. The doctrine that public installations are improper, is the rare exception, prevailing, so far as we can ascertain, in Pennsylvania and Virginia, and probably in West Virginia."[3]

*Massachusetts New Departure.*

"We hold that the Grand Lodge has the full power to determine what the members of its obedience *may practice as Masonry;* to forbid their practising, *as Masonry*, any rites which it deems injurious to the harmony and welfare of the Craft; and to 'intervene' whenever it finds it necessary to protect the Institution. We hold further, that it has the power to prohibit its members from joining, or in any manner supporting, in its jurisdiction, any, or all, of the organisations claiming to be of the Ancient and Accepted Scottish Rite, or any 'High Rites' by whatever name they may be called; and that if in its judgment, such a course is necessary in order to preserve harmony, *it is its duty to do so.* We hold that the Grand Lodge *owes no duty* to any of them, except so far as it has voluntarily placed itself under obligations to them. It may put one under the ban and not the others, and if it does, the one has no ground of complaint merely because all are not used alike. If it finds that by prohibiting a part, dissension will not happen because there are not parties to make one, no one can justly complain simply because the other is not prohibited. It is bound to maintain, in good faith, all the obligations to any of them, that it has voluntarily assumed. Practically the situation is this. The Grand Lodge has been in the same relation for many years with one organisation of the Scottish Rite as it has with the Grand Chapter; it has asked and received the assistance of that organisation in various Masonic words; the two have gone along together harmoniously. Then comes another and similar organisation, and with it comes disputes and dissensions; whether they are the fault of the old party or the new one, matters not, and, morcover, it is not in the power of the Grand Lodge to decide; the only fact it knows, or cares to know, is that the existence of the *two* parties surely produces discord, and endangers the prosperity of the Craft, and one or both must go to the wall. If it says that it owes no duty whatever to the new party, but is under obligation to the old party, and, therefore, puts the new one under ban, who shall gainsay its right? Or even if for any other cause, sufficient in its judgment, it chooses to put the new one under ban, and at the same time continues its friendly relations with the other, who has any *Masonic* cause of complaint? This is what the Grand Lodges have done."[4]

*Visitors and Lodge Charter.*

"In his review of Maine he[5] takes exception to a visitor's asking to see the charter. If clandestine Lodges existed in Georgia, he might not deem it an absurdity. We are bound to take care not to enter such a Lodge. A stranger, who wishes to visit a Lodge, is under the same duty to ascertain *certainly* that it is a regular Lodge, as the Lodge is to ascertain *certainly* that he is a regular mason. We have visited Lodges in which it was the universal custom for the committee, who examined visitors, to take the Charter with them, and exhibit it to him as the necessary evidence of their authority to examine him masonically."[6]

*Members of Grand Lodge.*

"Over a hundred years' experience has demonstrated the abundant wisdom of combining a comparatively small permanent membership with the continually changing membership of Lodge officers. This system, combining a permanent membership with modified representation by officers who soon give place to others, which it has so long received the sanction of the Craft, seems to us one of the strongest safe-guards of the Institution—avoiding the despotism liable to result from unchanging authority on one hand, as well as the errors necessarily resulting from want of experience and knowledge on the other."[7]

"During the past twenty-five years more than one Lodge has died from this cause. The '*causa causans*,' however, was because the 'required sum' to purchase a life member-

[1] x. 809. See the remarks of Albert Pike in *Off. Bull.* S.J., x. 165, and Appendix 1—54.
[2] xvi. 90. [3] xi. 145, 170, *cf.* xii. 535.
[4] xiv. 88, *cf.* xi. 388, 667, 707; xii. 63, 77, 132, 533; xiii. 735; and *A.Q.C.* iv., 131.
[5] J. Emmett Blackshear, *Proc. G.L. Georgia*, 1883. [6] xi. 666. [7] xii. 409.

ship was made too small. We think that the amount should be graded according to age (say five years in a class), and based upon not exceeding four per cent. interest. With judicious care in investments, and prudence in expenditure, a system of life-membership makes a strong Lodge. In some Lodges, life-membership is acquired by the regular payment of dues for a given number of years.[1]

*Life Membership.*

"The doctrine formerly was quite universal that when a candidate petitioned to a Lodge, it was not a petition for mere admission *to that Lodge*, but for admission into *the fraternity*, through the agency of the Lodge, to which were committed the power and duty of determining whether the candidate was worthy of admission *to the fraternity*, and its decision was a *judgment* of the fraternity fixing the *status* of the candidate, not with respect to that Lodge alone but to the whole Craft. If accepted, he was found worthy; if rejected, he was found unworthy, and that judgment was that *of the whole craft*, and the *status* thus fixed followed him everywhere. The usage of Masonry also was that the same Lodge, which pronounced the judgment, must act upon the candidate's petition for a reversal. This came to be called (improperly, however, when we speak with precise accuracy), Perpetual Jurisdiction.

*Perpetual Jurisdiction.*

But a question arises, when a rejected candidate moves into another jurisdiction, and generally so far away that the members of the rejecting Lodge cease to have any opportunity of observing him, or of knowing anything about him, while the brethren where he lives know all about him. The law of Masonry everywhere recognises that a candidate, unfit for Masonry at one time, may thereafter become fit, or that a fit candidate may be improperly rejected. We hold that the Lodge, among whose members the candidate has passed the years immediately preceding his second application, are, or can become, the best judges of his fitness at that time. For that reason, we hold that after a reasonable time [which Maine fixes at five years], the Lodge of his residence should have jurisdiction over him."[2]

A proposal of the Grand Lodge of Mississippi to establish uniform rules among the Grand Lodges in relation to jurisdiction over rejected candidates formed the subject of a Report, presented by Bro. Drummond for the Committee on Masonic Jurisprudence, in the Grand Lodge of Maine on the 5th of May, 1896. This shows,—"That formerly the overwhelming preponderance of opinion, usage and law was, that the rejected candidate could only apply to the rejecting lodge or to some other with its consent, while some held that he could apply only to the rejecting lodge.

*Mississipi Proposition.*

"While several of the Grand Lodges have modified the old law, and the younger Grand Lodges have adopted a limitation of time, all the Grand Lodges, *without a single exception*, place a rejected candidate under a disability for a longer or shorter time, *which only the rejecting Lodge can remove*, DURING THAT TIME, when it can be removed at all."[3]

"He says there are no landmarks; and why? Because no two men agree as to what they are, and no enumeration of them has been made. Is there no sand on the sea-shore, because no one can tell us how many grains there are? Are there no principles of common law, because those principles cannot be enumerated, and becausc no two men will agree as to what those principles are? Did it never occur to Bro. Parvin that much of our common law originated in the long continued customs of the people."[4]

*Landmarks.*

"The Masonic law has always been, that belief in God carries with it belief in a Book of the Law, without the presence of which no Lodge can be held. Theoretically it may be true that a Mahommedon Lodge could use only the Koran; but that is of no consequence; the necessity is that there shall be a Book of the law—the *divine* law. The religion, therefore, in which the Old Charge holds that all men agree, is the belief in God, the Father *and Ruler*, and in a book of *His* law, *as such Ruler*, although it does not theoretically require belief in the same book."[5]

*The Sacred Volume.*

"When 'Landmarks' are held to be synonymous with 'fundamental principles,' we think it about time to call a halt and consider the meaning of words. A 'landmark' is something set, and an 'ancient landmark' is one which has remained a long time. On the other hand 'fundamental principles' are, like truth, from everlasting to everlasting. Landmarks are of *human* origin, and 'fundamental principles' are God's law. Belief in God is not a landmark of Freemasonry; it is a *divine* law; but the law, that only those, who

*Landmarks v. Fundamental Principles.*

[1] xii. 756, 869 (valuable statistics); xii. 235.
[2] xiii. 127; xv. 58, 133, 352.
[3] xvi. 43-56.
[4] xiii. 418.
[5] *Ibid*, 758.

believe in God, *can be made Masons, is* a Masonic landmark. The founders of the Institution 'set' that landmark, and it has never been removed. If 'landmarks' are anything else than laws of the Craft, either originally expressly adopted or growing out of immemorial usage, the term is a misnomer, and its use ought to cease."[1]

"He[2] cannot see the distinction we make between fundamental principles and landmarks. The stone did not become a landmark till it was set up as such. The fundamental principle did not become a Masonic landmark till it was 'set up"; there are many stones that are not landmarks; and there are many 'fundamental principles' that are not Masonic landmarks; only those that are 'set up' actually, or by adoption, are landmarks in either case. Belief in God is an abstract principle; but the necessity for belief in God in order to become or remain a Mason is a law of the Craft of so ancient an origin that it has become a landmark."[3]

*Saloon-keeping.*

"Very many holds that saloon-keeping is, in the highest degree, subversive of public morals, while many others hold the reverse. We do not propose to discuss it, nor state our view of the quite general *consensus* of opinion. The fact is patent that the dispute exists, and the question is, 'What tribunal shall decide it?' The very statement of the question suggests the only answer—'The Grand Lodge,' the supreme tribunal for the decision of *all* Masonic questions. If, therefore, the Grand Lodge decides and declares that saloon-keeping is immoral or subversive of public morals, there is an end of it, and every Mason of its allegiance is bound by the decision and declaration."[4]

"He[5] maintains, with overwhelming force, the Edicts of the Grand Lodge against the Saloon. He holds that the business is immoral, and hence, that no Mason can engage in it. It follows that if a Mason does engage in it he commits a Masonic offence. Of course, if his premises are correct, his conclusions are inevitable, and yet we notice that none of his opponents attack his arguments on the alleged ground that Saloon keeping is not immoral. Upon that point they must meet him, or his argument remains unanswered."[6]

*The Past Master's Degree.*

"The history of Royal Arch Masonry is, that originally the Royal Arch degree was conferred only on *Past Masters of Lodges*; as their number was small, the cultivators of that degree assumed to confer a degree which they called the Past Master's degree; whether it was the same ceremony that was used at the installation of a Master or not is of no consequence,"[7]

*The Ancients.*

"Laurence Dermott" gave his own organization the title of 'Ancient,' and such was the persistence of himself and his adherents, that they succeeded in being known by that title and fixing upon the older and regular body the title of 'Moderns' so effectually, that some of them applied that title to themselves.[8] There is no doubt the 'Ancients' introduced changes into the ritual existing at the time of their organization, claiming that those, from whom they seceded, had departed from the old system, so that after their system was introduced into this country, there were two modes of working; as the two parties assimilated in this country and in each jurisdiction one mode was adopted, that mode embraced more or less the peculiarities of both systems, and thereby diversities arose, which the labours of Webb but partially removed; so that if two jurisdictions have now the precise rituals which they had a century or so ago, it does not follow that the two are the same."[9]

*Quorum for Third Degree.*

"In Utah *three* make a Master Mason's Lodge. The change was carried by a *coup*—not exactly a *coup de main*, however. One Lodge under the *seven* rule, consisting of only eleven members, widely scattered, but earnest and zealous masons, was often prevented from holding its regular meetings for want of the seventh member; they applied to the Grand Lodge for relief: the debate was long, earnest and even excited. Finally, a Methodist minister, member of the Lodge referred to, made an earnest speech in favour of the change, and in closing described the condition of his Lodge thus: 'You can and you can't; you shall and you shan't: you be damned if you do and you be damned if you don't?' Before the opponents could rally, the amendment had been adopted, and has been the law ever since."[10]

*The Royal Arch.*

"Under the constitution of the General Grand Chapter and the laws of the State Grand Chapters made in accordance therewith, one not possessing all the degrees preceding the Royal Arch cannot be admitted into an American Chapter, until he has been instructed and obligated in those degrees, which every chapter is authorised to do at once."[11]

[1] xiv. 990.
[2] J.Q.A. Fellows (P.G.M.), *Proc. G.L. Louisiana*, 1895.
[3] xv. 419.
[4] xiii. 423.
[5] Andrew H. Barkley (P.G.M.) *Proc. G.L. Miss.*, 1893.
[6] xiv. 872.
[7] xiii. 451.
[8] *Ibid*, 835.
[9] xiv. 411.
[10] xiii. 861.
[11] *Proc. G. Chap.*, ix. 361.

"The question of jurisdiction is threatening the friendly relations of Grand Lodges; the question of the *status* of non-affiliates is threatening the violation, if not the overturn of the Ancient Landmarks; and the question of Masonic relief is threatening one of the fundamental principles of the Institution and the turning it into a mutual insurance company."[1]

*Rocks ahead.*

"Every Master Mason knows that he is under obligation to relieve a distressed worthy brother to the extent of his ability (of which he is the sole judge), and having done that, his duty is performed. According to the 'original plan of Masonry,' this is Masonic charity, so far as the relief of the distressed is concerned. The duty is an *individual* duty. The 'original plan' never contemplated 'organised charity;' that is 'a plant of more modern growth; just so far as it departs from being merely an *aid to the individual Mason* in the performance of his duty, it *departs from* '*the* original plan of Masonry.'

*Wisconsin Relief Proposition.*

"We, therefore, utterly dissent from the conclusion thus stated in the circular:

'It is not disputed that the relief of a distressed brother is a duty, devolving upon the individual mason, or upon the Lodge. *It naturally follows, then, that the brother has a claim for relief and that claim must be upon the Lodge.*'

There are three elements in the proposition that your committee regard as violations of fundamental Masonic principles: 1.—That a Mason, by maintaining membership in a Lodge, *purchases* the right to relief; 2.—That a Mason is entitled to relief, limited only by his necessities, without regard to the ability of those giving the relief; 3.—That Masons are not members of a great fraternity whose duties and obligations are the same *to every other member*; but that Masons in every Grand Lodge Jurisdiction are an association by themselves, whom, and whom only, they are under obligation to relieve when in distress. . . . . As a scheme to encourage and cultivate *selfishness*, to harden the sensibilities, and to discourage the exercise of charity and brotherly love, it is of great promise; and, therefore, can have no place within the scope of Masonic principle or Masonic practice."[2]

Besides his hundred and more reports on correspondence, our Brother has performed very extensive and long sustained work as Chairman of the Committees on Jurisprudence in the Grand Lodge, Chapter, Council, and Commandery of his State.

Indeed, as early as the first year of his Grand Mastership, he particularly distinguished himself as a powerful Masonic writer by a letter addressed to the Grand Master of England, protesting, though vainly, against the practice being permitted of candidates, who were rejected in Maine, crossing the border line, and receiving the degrees in New Brunswick. The point chiefly pressed by the Grand Master of Maine seems however, not to have been placed before the Grand Lodge of England with sufficient plainness, as it was understood by that body that when a resident in Maine went to live elsewhere, the Grand Lodge of that State claimed the right to follow and continue jurisdiction over him; whereas, the pith of the complaint was, that in the town (now city) of Calais, (Maine), persons rejected by the Lodge there could and did cross the river, receive the degrees, and still continue as residents in Maine. But it is satisfactory to know that the action taken by Grand Master Drummond, which was cordially endorsed in all the other American Jurisdictions, broke up the practice, and not less so, that it should (as supposed) have cost Union Lodge its existence, from inability to continue working without the support of candidates from across the New Brunswick line.

The "Maine Masonic Text Book" also attests the incessant activity of the Grand Master of 1860—63. A fourth edition was published in 1894, and the Grand Master of that year said of it in his address,—"I cannot too strongly urge upon the lodges and officers the importance, yes, the *necessity*, of having this work for familiar use."[3] Bro. Drummond is also the author of the "History of Portland Lodge, No. 1," the senior lodge in the State.

His "Historical and Bibliographical Memoranda," afterwards published in book form, made their first appearance in the *New England Freemason*, a magazine conducted with remarkable ability by Bro. Sereno D. Nickerson, P.G.M., and present Grand Secretary of Massachusetts, but which after a short and exceptionally brilliant career, came to an end in 1875. In these "Memoranda" the organization is described of all, or nearly all, the Grand Bodies, National (Masonic) Bodies, Conventions, and Supreme Councils existing at any time in North America, together with a summary of the *Proceedings* issued by each. Full particulars, too, are given of most of the Masonic periodicals which either exist, or have lived their span and died, in all quarters of the globe.

He also wrote (1889) by way of supplement to the American edition of my own *History of Freemasonry*, the "History of Symbolic and Royal Arch Masonry in the United

[1] xv. 449. [2] xvi. 67-70. [3] xv. 28.

States" (250 pp.); and was the author likewise of the chapters on "Masonic Jurisprudence" (16 pp.), and the "Ancient and Accepted Scottish Rite" (32 pp.) in the "History of Freemasonry and Concordant Orders," published in 1891. Of the Cryptic degrees he prepared a "History" in 1875. But it still remains in MS., as I learn from the excellent little work of Bro. J. Ross Robertson, on the same subject, printed in 1888.[1]

Many "Orations" have been delivered by him, and among the finest of all, were his addresses at Belfast (Maine), on the 4th of July, 1879, and in commemoration of the 75th Anniversary of the Grand Lodge of Maine, on the 8th of May, 1895.

It is, however, by his reports on Correspondence that his name and fame will be most widely perpetuated.

"Here's Nestor,—
Instructed by the antiquary times,
He must, he is, he cannot be but wise."—
*Troilus and Cressida.*

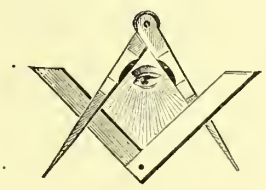
It is, perhaps, desirable to state, that the passages taken from the writings of Bro. Drummond, have been selected in all cases from their intrinsic merits (at least in my own judgment) as specimens of his critical and general ability, familiarity with Masonic law and history, command of language, and incisive style. On a great number, indeed, perhaps a majority of the leading questions of the hour, Masonic students of the Old and New Worlds are at variance. But, as we are well reminded by a late Regius Professor of Modern History:—"There are few lessons more necessary for men to learn than these,—that there are few questions on which as much may not be said on one side as the other; that there are none at all on which all the good are on one side, all the bad on the other, or all the wise on one and all the fools on the other; that intolerance is no prerogative of heterodoxy, nor tolerance the inseparable accompaniment of the conscious possession of truth, a condition which might of all others the best afford to be tolerant, the most merciful and pitiful of error; to learn that simple assertion however reiterated can never make proof."[2]

'Tis with our judgments as our watches, none
Go just alike, yet each believes his own."—*Pope.*

Our brother's personality is of no uncertain quality. He is a very kind-hearted man, and when his sympathies are appealed to is one of those who find it difficult to say no, often to their own detriment. If a young lawyer appeals to him for counsel in some legal problem, though ever so deeply immersed in his own work, he will not only cheerfully respond, but will also give his time ungrudgingly to a full consideration of the matter in hand. Of course he has his enemies, no positive man like the Veteran Reporter of Maine could be without them; yet none refuse a tribute of admiration and respect for his ability, and few withhold their esteem for his genial disposition and courteous manners.

I shall now conclude with one more quotation from the most distinguished Mason in the New World, which deserves to be inscribed in letters of gold, and committed to memory by all studious craftsmen in the Old one:—"As long as Masonry exists there will be Apprentices and Masters, Learners and Teachers. The fact, that more light is to be gained only by study is impressed upon the Mason at every step he takes. The Novitiate is seeking after Truth, and he is nowhere taught that he will ever learn *all* Truth in this life. The study of the principles of Masonry, its symbolism, and the laws which govern us in our Masonic relations, is a life-work—and when the end of life comes, our study is just begun. The experience of every one is, that the more he studies Masonry, the more he loves its study. Let us then direct our efforts to understand and practice Masonry, *as it is*, and not waste them *in seeking to improve it.*"[3]

[1] *The Cryptic Rite*, 24. [2] Stubbs, *Lectures on Mediæval and Modern History*, 20. [3] xiii., 888.



# HOW FREDERICK THE GREAT OF PRUSSIA BECAME A FREEMASON.[1]

BY BRO. A. J. W. CERF, M.A.,

*Trinity College Lodge No. 357, I.C.*

FREDERICK the Great stands out so bold a figure in the historical panorama of the last century, that his connection with Freemasonry must always be an object of interest to the members of the Craft. Various versions of the circumstances that led to his initiation are current, and the most generally accepted is skilfully summarised from the pages of the German *Handbuch* in the article on Frederick the Great in *Kenning's Cyclopædia*. Some new light has recently been cast on the matter by Herr von Gottschall, whose narrative we reproduce in an English dress, for the benefit of the readers of *Ars Quatuor Coronatorum*.

During a journey which King Frederick William I. made in Holland, the conversation at dinner turned on Freemasonry. The latter was not to the King's taste and he expressed himself contemptuously on the subject. Then Count von der Lippe-Bückeburg, himself a Mason, defended the Order with ardour and eloquence. Of course, he did not succeed in converting the King, but his words awakened in the Crown Prince a lively desire to become better acquainted with Freemasonry and to be initiated into the Order. It was agreed that the initiation should take place during the home journey at Brunswick, and that at the time when the fair was held there, because in the influx of numerous strangers the arrival of Freemasons might be more easily concealed. Count Lippe invited six members of the Lodge of Hamburg to perform the solemn act, among the latter was the well known Bro. Bielfeld.

On their arrival in Brunswick, the first danger came from the excise. The travellers had with them all the implements and instruments appertaining to a Lodge. If the official had shown himself obstinate and had insisted on their opening the big trunk, nothing would have been left to them but to pass themselves off as alchymists or quacks. A ducat, however, made it clear to the official that he had to deal with persons of rank who could not possibly purpose defrauding the revenue. Nevertheless Frederick William might easily have heard of his son's reception into the Order and have treated the brethren with scant respect. Therefore the greatest caution was required. The Prince fixed the night between the 14th and 15th of August, 1738, for the solemnity, which was to take place in Kron's Hotel, in which the Freemasons had all put up, and where they had a large room at their disposal which was excellently suited for the purpose. There was only one inconvenience in it, at the side near the entrance was another room only divided from it by a wooden partition. This room was inhabited by a Hanoverian nobleman, who might hear everything and betray the secret. However some of the gentlemen were acquainted with him and knew that he was addicted to drink. They availed themselves of this weakness. After dinner, one after the other entered his room and managed so well that he fell sound asleep and would not have wakened if a cannon had been fired off in the adjoining apartment. Meanwhile the luggage had been unpacked, a serving brother, valet of one of the gentlemen, kept guard with drawn sword. Soon after midnight the Prince stole in, accompanied by Captain von Wartensleben, who, likewise, wished to be received. The Prince requested that at his initiation not one of the usual strict observances should be dispensed with in his favour, and that he should be considered as an ordinary person. This was done. He was received according to the rules. Bielfeld delivered an address with which the Prince showed himself greatly pleased. Bielfeld, on his part, could not admire enough the demeanour of the Prince, the fearlessness, the steadiness, the polite manners which he showed in the most trying moments.

[1] Translated from *Deutsche Originalcharactere des achtzehnten Jahrhunderts*, by Rudolf von Gottschall, *Gartenlaube*, year 1897, iv.

## FRIDAY, 1st OCTOBER, 1897.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. C. Kupferschmidt, A.G.Sec.G.C., W.M.; Sydney T. Klein, J.W.; G. W. Speth, P.A.G.D.C., Sec.; T. B. Whytehead, P.G.S.B., S.D. as S.W.; E. Conder, jun., J.D.; Rev. J. W. Horsley as S.D.; R. F. Gould, P.G.D., D.C.; Dr. W. Wynn Westcott, W. M. Bywater, P.G.S.B., and G. L. Shackles. Also the following members of the Correspondence Circle:—Bros. C. O. Uhlig, J. W. Henley, Dr. T. Charters White as I.G., E. C. Stimson, J. H. Retallack-Moloney, J. Joel, R. Palmer-Thomas, W. W. Mangles, W. S. Boteler, Col. J. Mead, W. F. Stuttaford, E. G. Austen, Leonard Boor, P.Dep.G.M., New Zealand; W. Thorne, R. A. B. Preston, H. Gervis, J. J. Thomas, P.G.St.B.; C. H. Barnes, W. H. Colman, J. J. Davies, F. E. Hamel, F. W. Levander, R. Manuel, J. H. Milton, G. P. G. Hills, J. F. Ferguson, W. J. Armitage, T. L. Miller, J. T. Sweet, Rev. E. S. Shelton, A. J. Cannon, O. Heinemann, C. G. Hokanson, A. Digby-Green, R. S. Ellis, Pitt Becker, Col. C. H. T. Marshall, P. G. Edwards, J. Moysey, E. Glaeser, W. T. Nicholes, W. E. Thornton, G. S. Collins, J. L. Bennett, J. W. Aplin, A. Cohn, J. Goldstein, T. C. Edmonds, H. E. Mullins, W. Briggs, H. P. Hay, J. W. Barnes, T. Cohu, J. C. Stanley, R. A. Gowan, Capt. G. B. Preston, F. F. Giraud, C. B. Barnes, C. H. Bestow, Rev. C. E. Wright, F. W. Mitchell, J. G. Pocock, J. P. Leith, P.G.D., Dr. F. J. Allan, F. J. Rebman, L. Danielsson, G. Pidduck, G. Martin and W. H. Toyé. Also the following visitors:—Bros. Capt. A. S. Palmer, Perseverance Lodge, No. 1165, Hong Kong; G. R. Baker, Crichton Lodge, No. 1641; H. F. Talbot, Cleveland Lodge, Chicago; T. Charlesworth, Sir Walter Scott Lodge No. 2513; Aug. Larren, Cama Lodge No. 2505; M. M. Taylor, City of Westminster Lodge No. 1563; E. Hollandt, Pilgrim Lodge No. 238; J. M. Rohlehr, Mount Olive Lodge No. 383; and A. W. Izard, Isaac Newton University Lodge No. 859.

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Bro. Hamon Le Strange was, on ballot, duly elected to the membership of the Lodge.

Bro. G. L. Shackles, who had been elected at the last meeting, was presented to the W.M., who welcomed him in the name of the members and congratulated him on his election.

Three Lodges and forty-six brethren were elected to the membership of the Correspondence Circle.

The Secretary having announced that Bro. C. Purdon Clarke, *C.I.E.*, S.W., had written to say that he anticipated such a busy year in his public position as to preclude his paying due attention to the duties of the Chair, if elected thereto by the brethren, and that he therefore hoped they would pass him over for this year, Bro. Sydney T. Klein, *F.R.A.S.*, J.W., was elected W.M. for the year ensuing, Bro. Sir Walter Besant was re-elected Treasurer, and Bro. J. W. Freeman, Tyler.

Bro. G. Martin exhibited an armorial achievement in oils on canvas, about two feet square, consisting of a shield, mantled, divided quarterly, bearing the arms of the City Companies of Bricklayers, Masons, Plaisterers and Paviours, surmounted by the crest of the Bricklayers, which had been in the house of his wife's grandfather "from time immemorial."

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Bro. G. L. SHACKLES then read a paper on Masonic Medals, illustrated by nearly 150 lantern slides which were thrown on the screen by the oxy-hydrogen light.

# "MASONIC MEDALS,"

## ILLUSTRATED BY 150 LANTERN SLIDES,

### BY BRO. GEO. L. SHACKLES, P.P.S.G.D. & P.P.G.Reg. of N. & E. Yorks.

BRETHREN,—I propose to address you this evening on a subject, viz., Masonic Numismatics—about which very little is known in England, there being only three collections of any size in our country; one belonging to the Grand Lodge, another in the Museum of the Provincial Grand Lodge of Worcestershire, and my own.

But few members of the Fraternity in this country are aware of the numbers of Masonic Medals that have been struck during the last 150 years by Lodges of Freemasons or by individual members of the Craft, nor of the interest taken in the subject by European and American collectors—many of whom have large and valuable cabinets.

Masonic Medals may be divided into two classes:—

First.—Those that may be properly described as Medals. For these two dies—one called the obverse and the other the reverse are engraved, and placed in a case when molten metal is poured between them, and when the metal is cold the medal is taken out and it is then trimmed and completed, in which case the medal is said to be cast; or the dies are hardened and a soft disc of metal is placed between them under great pressure when it takes the impression of the dies, and the medal is then said to have been struck.

The Second Class are Engraved Medals.—These are simply discs of metal which are engraved or incussed. They can be supplied at a few hours' notice by any engraver or silversmith, and, therefore, historically or archæologically are valueless. Many of these are Mark Tokens, and issued by Mark Masters' Lodges for purposes which are well known. Some have the letters H.T.W.S.S.T.K.S. engraved in a circle with the owner's private "Mark" within; and it will at once be seen that there is no particular interest attaching to this class in a Masonic collection.

There is also a Third Division comprising what are often (though erroneously) styled Medals, but which should properly be described as Masonic Jewels. Our Centenary Jewels are a fair specimen of these. Some are partly struck in a die, and subsequently engraved or chased and enamelled. This class is so well known that further description is needless.

I have excluded both engraved Medals and Jewels from my collection—Engraved Medals on account of their possessing no historical or archæological interest, and Jewels on account of their expense.

Before showing you specimens on the screen, I should like to say a word or two on numismatic bibliography. There have been but few books published on the subject. The first is a German work entitled "Numotheca Numismatica Latomorum"; by Ernst Zacharias, and is now rare. It was issued at Dresden in eight parts, the first of which appeared on September 13th, 1840, and the eighth and last on January 29th, 1846. Each part contained engravings of six medals, with full descriptions, and some reference generally to the occasion on which they were struck. A translation of many of these descriptions, with copies of the engravings, appeared in the columns of the "American Freemason" of October 15th, 1855, and following numbers, and they were substantially reprinted in the "Quarterly Review of Freemasonry," and in twelve articles in the "New York Despatch," with comments on the significance of the symbols used on the Medals by Dr. Robert Morris, the eminent American Masonic Poet Laureate, who, you may remember, was the author of that beautiful Masonic Poem, "We meet upon the Level and we part upon the Square." The second work is also German, and far more elaborate than that of Zacharias, though with only one illustration, and was prepared by the late Dr. I. F. L. Theodore Merzdorf, of Oldenburg, Germany, in which city it was published in 1858. He was Librarian to the Grand Duke of Oldenburg which gave him great facilities for consulting authorities. The volume contains, with the introduction, 181 pages, an engraving of two very rare Medals, and description of 334 others.

Merzdorf's work is a full and, in most cases, a very accurate list of the Medals which had been struck and issued up to the time of its publication in 1851; so complete and systematically arranged is it that it is referred to for descriptions in almost every case where these medals are offered for sale on the Continent. The next work on the subject is "Hughan's Masonic Register," published in 1878, which doubtless most of you have seen. It describes about thirty Medals and Jewels, most of which are centenary ones.

By far the best book on this subject however is an American one. It is called "The Medals of the Masonic Fraternity," described and illustrated by William T. R. Marvin, and consists of a quarto volume of nearly 350 pages, enumerating over 700 medals, and has sixteen plates giving illustrations. It was published at Boston, in Philadelphia, in 1880, but is now out of print. Marvin, has for some years been at work on a Supplement to this work, which will bring it up to date. This, however, is not yet published, and it will be some time before it is in the hands of the public.

The last work to which I wish to draw your attention is Lane's "Centenary Warrants and Jewels." In this work Bro. John Lane, of Torquay, illustrates forty-eight Special Centenary Medals and Jewels now allowed by Grand Lodge to be worn by the members of certain Lodges which claimed such distinction prior to 1865. In 1867 the Authorities at Grand Lodge adopted the present authorised regulation pattern with which you will all be familiar.

We will now return to the first class of Medals I have mentioned, viz., Masonic Medals struck in a die. These may be again subdivided into two classes, under one or other of which all of them will find a place. The first includes those struck in honour of some distinguished member of the Fraternity or of some event of interest to the Brotherhood. A large proportion of Medals in the German Collections and some in the French, properly come under this head. The second embraces Medals struck by various Masonic bodies and also "Members' Jewels," as they are called in America—"Lodge Tokens" being the name given them in Germany,—and to this class I should assign most of the French Medals, some of the English (of which the number is exceedingly small), and many American Specimens. These are usually struck from a die belonging to the Lodge, and are worn as a badge of membership by brethren on the communications of their own, or when visiting a sister

Lodge. Many of these Lodge Jewels have an obverse struck in a die, while the reverse is plain, or has the owner's name and date of admission to membership engraved upon it.

Of the number of Masonic Medals which have been struck there are various estimates. Such attempts can do nothing more than approximate the number. I have in my own collection many not mentioned by any previous writer, and which have escaped the careful researches of such collectors as Merzdorf and Marvin. A very few years ago one was found in the British Museum which had hitherto been quite unknown: others I have heard of, but never seen; and still there are many more which I have found mentioned in Catalogues of Coin Sales with the comment, "Omitted by Merzdorf and Marvin," but with no description, except perhaps a mention of the places where they were struck, that have evaded all my attempts to investigate their origin. There is occasionally an account of the laying some corner stone of a Masonic Temple which mentions a Medal; for instance, in the year 1868, on the 24th June, the corner stone of the Grand Masonic Temple in Philadelphia was laid with appropiate Masonic Ceremonies. Among the articles deposited in it were an English copper Masonic Half-penny Token, struck in 1790; also a silver Medal of Past Grand Master Peter Williamson, the thirty-fourth Grand Master and Treasurer of the Pennsylvania Grand Lodge, and a gold and silver Masonic Medal of which we have no information whatever, and whether engraved or struck for the occasion we cannot tell. This is one of the many cases which I might cite where efforts have been made to identify Masonic Medals which have met with no success, and the same difficulty has been experienced by Thory, Marvin, and others whom I have already named.

The mere list of authorities consulted by Merzdorf occupies ten pages of his Catalogue, and he assures his readers that he has carefully examined at least as many more in the hope of finding something—even if it be of only trifling value—to give him a clue to other Medals. The New Masonic Medals which are constantly appearing, and the references to older ones I have alluded to, show how hopeless a task he would undertake who should attempt to describe all that have been issued to the present date.

The collections of Masonic Medals are but few. One of the best in America was that formerly belonging to the Lodge Pythagoras, a German Lodge under the authority of the Grand Lodge of Hamburg, holding its meetings in Brooklyn; this has, however, unfortunately been dispersed within the last few years. The late Dr. Lewis, of Boston, had a good collection, and I am informed Professor Anton, a late President of the American Numismatic and Archæological Society of New York, had a considerable number of specimens. At the present time General Laurence and the Grand Lodge of Iowa in America own magnificent collections, the former having over 600 distinct specimens.

The first cabinet of Masonic Medals was commenced by the Lodge "Eintracht" at Vienna, about the year 1784. Other collections were subsequently made at Rostock, Leipsic, Hamburg and the Hague.

In England, as I have said before, there are but three collections of any size, viz., one made by Bro. George Taylor, the late Provincial Grand Secretary of Worcestershire, and now the property of the Provincial Grand Lodge; another in the Grand Lodge Museum; and a third in the acquisition of which by labours spread over many years, I esteem myself to be exceptionally fortunate, as it has led to my election as a full member of this Lodge. As before stated, I have limited my own collection almost exclusively to Medals struck in a die. At present it consists of between 800 and 900 specimens, and is, I believe, the largest in the world.

In order to make the lecture as interesting as the subject will admit of, I have made lantern slides of the Medals I wish to bring before you, and propose to throw them on to the screen and describe the peculiarities and points of interest in them. This has been no easy task.

Some time ago I was informed by experts that it was impossible to photograph silver Medals satisfactorily without making moulds of them. From these moulds casts in plaster of Paris would have to be made which could be tinted in some nonactinic colour. The casts would then have to be photographed, so that to get a lantern slide four distinct processes must have been gone through, viz., the mould, the cast, the negative, and then the slide. This would have been an almost impossible task with the limited time at my command, and certainly would not repay the trouble and expense involved. In addition, the process of making the mould would, with some Medals, spoil what is technically called "the bloom," on them and most likely tend to tarnish the remainder. I therefore instituted a series of experiments with the view of photographing the Medals direct, and after many failures I succeeded in getting fair negatives from which I have made lantern slides. In some of those which I shall show you, the contrasts are rather too strong, arising from the exceedingly fine polish on the Medal, which has reflected the light locally to a higher pitch than I could have desired.

We will now start with the English series.

The first was struck by the Royal Alfred Lodge, Oxford. The bust in profile to the left is intended for Alfred the Great, the founder of the University of Oxford. The legend reads, "Dominus illuminatio mea" (The Lord my Light).

The arms on the reverse are those of the University and the Masons' Arms displayed quarterly, but the tinctures or colours are not indicated.

The Masons' Arms require a passing notice. Those of the "Society of Freemasons" given in Burke's "Armoury" are described "Sable on a Chevron between three Castles Argent, a pair of compasses extended chevronwise. 'Crest'—a dove, proper on a sphere. 'Supporters'—two beavers, proper." He mentions no motto. The compasses are shown as the principal device on the shield; the castles exhibit the work of stone-masons; while the beavers (which are not shown on the specimen before you) are selected to serve as supporters—one on each side of the shield—because they are operative builders and emblems of industry.

Some Masons who have not studied Heraldry designate the Chevron as a square, but this is incorrect. The Chevron is a regular and usual charge on many coats of arms. Styling it a square, to make it chime in with their Masonic notions, makes it ridiculous, or, as it is technically termed, "canting" heraldry.

The revival of the Grand Lodge of England in its present form occurred, as you well know, in 1717. How early the Grand Lodge adopted armorial bearings is not known, for the records previous to June 24th, 1723, are not in existence, but there is reason to believe it was during the Grand Mastership of John, Duke of Montague, or that of the Duke of Wharton in 1721 or 1722. The Arms of the Grand Lodge of England, as used on a seal in 1733 and 1734, correspond very closely with those give by Burke; the crest, however, is a dove on a helmet, there being no sphere. How early the sphere was used I have not been able to ascertain.

For a period of nearly half a century from the time of the meeting of the four old Lodges in the famous Apple-Tree Tavern, when the Grand Lodge of England is said to have been revived, the field appears to have been sable (black). Towards the close of the last century this colour was changed to gules (red), and in all the later engravings of the Arms, where any attempt to represent the colour has been made, the lines used are perpendicular, denoting gules. The inference, therefore, is that these Arms were assumed at some early period of the existence of Grand Lodge, and the variation made at a subsequent date from sable, as given by Burke, to gules was an intentional "difference," using that word in its heraldic sense.

A few years later Laurence Dermot, the Grand Secretary to the "Antients" or rival Grand Lodge and afterwards Deputy Grand Master, published his "Ahiman Rezon," and in a later edition in 1764 he mentions contemptuously the "Modern" Masons, charging them with an unlawful assumption "of the Arms of the Operatives or Stone Masons."

Dermot's knowledge of heraldry was evidently of the most meagre description, and his blazon of the Grand Lodge Arms only serves to show that he was the veriest tyro in the science.

When the Union between the "Antient" and "Modern" Masons was effected in December, 1813, the old seals were broken up and a new one was made, as provided by Article IX. of the Articles of Union. The Arms assumed by the present Grand Lodge were formed by impaling the Arms of the "Moderns" on the dexter with those of the "Antients" on the sinister side. The crest and supporters were those of the "Antients," with their motto in Hebrew over the Ark of the Covenant, and upon a riband below, the words "Audi Vide Tace" instead of "Relief and Truth," which had been used for so many years by the "Moderns." These coats of arms have been the bases from which the Arms of nearly all Grand Lodges which use armorial bearings have been derived.

The Lecturer then showed on the screen obverse and reverse of about 130 Medals, English, Scotch, Irish, French, Belgian, Swiss, German, Swedish, and of other countries, giving a short explanation of their points of interest, especially of the historic events connected with many of them. In conclusion, he said:—

Brethren, I trust that the few remarks I have been permitted to address to you and the slides I have exhibited, have not wearied you but rather that they may stimulate others to take a deeper interest in this branch of Numismatics. Should they do so, I shall feel amply repaid for the trouble I have taken in preparing this paper. I am confident that if any of you should be induced to study Masonic Numismatics, you will find that you have selected a most delightful branch of archæological research, you will, however, not only have to make yourselves thoroughly acquainted with the history of Masonry in the British Isles, but it will be incumbent on you to study the annals of the Craft in all other Jurisdictions and to become an extensive reader of general European

literature, notably in the department of History and Biography. All of which, indeed, I may observe in conclusion, you will find alike engrossing, amusing and instructive.

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Bro. R. F. Gould rose to propose a very hearty vote of thanks to Bro. Shackles for the intensely interesting lecture which he had delivered. The subject chosen was one of which Bro. Shackles was a master, and of which comparatively few Masons knew anything. He, (Bro. Gould), was sure that the brethren had enjoyed the information so charmingly placed at their disposal, and could not fail to admire the skill of their brother in producing such excellent photographs of an unusally difficult nature.

Bro. Sydney T. Klein seconded the motion, which was put by the W.M. in a few words expressive of his own personal enjoyment of the evening's entertainment. The vote was carried by acclamation and suitably acknowledged by Bro. Shackles.

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## NOTES AND QUERIES.

**The Kirkwall Scroll.**—As regards some of the words which our Secretary was unable to decypher, I think the "Hegee as her Hejah," is simply a corrupted version of the Hebrew "Ehjeh asher ehjeh" of Exodus iii, 14, "I am that I am," which occurs twice in the English portion of the same cryptogram.

The inscription between the Seraphim is "Holiness to the Lord." Some of the signs, as the l,r,e,s, are very like to one another, but there can be no doubt that this is the correct interpretation.—Emile Adrianyi.

At the top of the scroll is a word which looks like a succession of bad sevens. Lately a French Masonic apron has passed through my hands, having the Hebrew Tetragrammaton embroidered on it. Owing to the difficulty of working the Hebrew characters in silk, the letters also bore a general resemblance to the figure 7. Acting on this hint, I have re-examined the top cryptogram of the scroll, and there can be no doubt that it also is intended for Jehovah in Hebrew characters.—G. W. Speth.

**Australian Blacks and Freemasonry.**—Referring to the note, p. 159, I noticed an interesting reference to the same curious fact by our Bro. the Bishop of Marlborough, in the account of a meeting of Bishopsgate Lodge, No. 2396, reported in *The Freemason* of May 1st, which I thought worth cutting out at the time and now enclose, since it seems to refer to another occasion than any of those noted by Bro F. Johns.—Gordon P. G. Hills.

"The Bishop of Marlborough also replied. He said he would conclude with a story which was true, and it illustrated the usefulness of the Craft. In 1863 he was attending, at Bath, the Congress of the British Association for the Advancement of Science—it was a remarkable congress; they had Lyle for the Chairman, and there were also there, Murchison, Burton, Livingstone, Speke, and men of that sort. In the Geographical section a paper was read by a Brother Mason, who made this statement: He was with a party of explorers (his name was Graham, they would find all this in the Transactions of the British Association), and they tried to pass from the extreme south of Australia to the north. At that time it was a very difficult problem whether they would ever be able to pass; it had been tried twice and failed. A third time he found himself in about the centre of Australia, and they were about to return; their carriers were nearly dying for want of water; there was no forage, no food; and just as they were about to return, they came upon a small band of Aborigines, perfectly naked, perfectly savage, no word known to them to convey the notion that the party wanted bread. This tribe passed Masonic signs and words, and became the faithful servants of Graham's party. It was owing to the assistance of that tribe they obtained roots and water, and got to the northern shores of Australia. These Aboriginal tribes, who knew nothing of civilisation, through Freemasonry rendered this great service to Graham. He thought this should open out to Masons a few reflections they might usefully dwell upon. Conceive the mystery, the antiquity, the usefulness of an institution of this sort. It was strange how in the very centre of Australia, with its peculiar relation to the rest of the world, such a thing could have possibly existed; but it did, and the consequence was that these Europeans assisted by these Aboriginal Australian Masons were able to achieve a very difficult task, and were saved from certain destruction.

**A New History of Free-Masonary.**—To-day I happened on a history (?) of Freemasonry. Is it worth a transcript? It is tolerably early. Two songs that are said to be sung, are not without merit. The whole performance is, of course, contemptible. Still, it is curious. The neophyte is asked what he sees, and he replies "two 'brass' pillars" one inscribed "nonsense" and the other "folly." I give some extracts.

My source is the *Wonderful Magazine* for Dec. 1764, Jan. 1765 (continued) and Feb. 1765 (concluded) where is "A new history of FREE-MASONARY From the first Grand Master, the Devil. . . . . .—F. Compton Price.

"Lord B—— is the person on whom this false dignity (G.M.) is now bestowed, who governs all the lodges in Great Britain. . . . . .
A man desirous of becoming a free accepted blockhead should endeavour to get acquainted with one of the sons of folly. . . . . .
How to open a lodge, and set the monkeys a chattering. . . . . .

*Master to J.D.* Pray where is the junior deacon's place in the lodge?

*Deacon's Answer.* At the back of the senior warden; or at his right hand if he permits him.

*Master.* Your business there?

*Answer.* To carry nonsense from the senior to the junior warden . . . . . . . . then they sit down, and drink promiscuously, and talk baudy, and smoak tobacco . . . . . .

"One who begs to receive part of the benefit of this right stupid lodge dedicated to St. Stultitia. . . . . .

*The Oath.* I —— A.B. of my own free will and accord and in the presence of old Nick. . . . . So help me Satan, and keep me steadfast in this my enter'd apprentice's obligation. . . . Where did you meet with the first opposition?

*Answer.* At the back of the junior warden in the South. . . . Where did you meet with the second opposition?

*Answer.* At the back of the senior warden in the west . . . . Where did you meet with the third opposition?

*Answer.* At the back of the master in the east. . . . . .

1*st Bro.* I'll letter it with you, or halve it

2*nd* „ I'll halve it with you.

1*st* „ Begin.

2*nd* „ No—you begin.

1*st* „ Block.

2*nd* „ Head.

1*st* „ Block Head, etc., etc.

**The Orange Society.**—Though we seldom credit the Orange Society with an antiquity beyond the middle of last century, it is well known that they have certain high grades much resembling the Christian degrees of Masonry, and that formerly there was a closer connection between the two Societies than exists at the present day. Very little, however, is known of the history of the Semi-Military secret Societies which have arisen and disappeared amongst the discordant elements of Ireland. In making some enquiries into the genealogy of Sir William Petty, Earl of Selburne, and Sir Edward Blakeney, Commander of the Forces, who are connected with a branch of my family through the Fully's and Kirwan's, I came across an account of the defence of the Fort of Killowen or "White House," by the Rev. Thomas Palmer, and his son-in-law Richard Orpen, agent to Sir Wm. Petty. On this occasion the Protestant colony bonded themselves together against the faction of James II., under the following oath, which is given verbatim :—

"Association.—We the undersigned do hereby, in defence of our lives and religion, associate ourselves in a body within the Fort of Killowen against the enemies of the Protestant Church, and will from time to time, to the utmost of our power behave ourselves according to all such directions as shall be given us by Thomas Palmer, and Richard Orpen for our management and safety until we are received into command of His Highness the Prince of Orange. In testimony whereof we have taken our Oaths upon the Holy Evangelists and put our hands and Seals this last day of January, 1688." (1689).

The question I have to submit hereon is this,—was this Association the origin of the Orange Society? Each discordant element seems to have had its Association. Even in the North of England, which produced the Pilgrimage of Grace, 1537, in which the leaders were recognised under pseudonyms, and the Neville rebellion, 30 years later, which may have led to Elizabeth's suspicion against the Masonic Society at York, the Catholic element recognised each other by secret tokens until modern times.—John Yarker.

**Uncomplimentary Allusion to Masons: Order of Beggars.**—Have you in the course of your reading ever lighted on the following description of our brethren of the last century ?—I quote from A. Moreton's "Secrets of the Invisible World Disclosed" (which, according to Lowndes, is by some attributed to Defoe,) 3rd ed., 1738, p. 43. . . . . "those meanest of mad Things called Free-Masons; rough Cheats, and confess'd Delusions are the fittest things to amuse them. They are like those foolish Fish that are caught in large Nets, that might get out at every Square of the Mesh, but hang by the Gills upon the mere Thread, and choose to hamper and tangle themselves, when there is no occasion for it, and are taken even in those Snares that are not laid for them." I have not, nor have I examined the 1st ed., 1727.

And is there any account of "Le très ancien et le très puissant ordre de Beggars Bennisson et Merryland, dont en 1761 le Sir Louis Chamber était le grand maitre" beyond this mention by Dulaure, Diff. Cultes, ii, 299 ?—F. W. LEVANDER.

**A Curious Historical Error.**—The publication, in vol. ix., p. 153, of my paper has secured the solution of some of the little problems referred to in it. Bro. W. J. Chetwode Crawley, LL.D., has discovered the passage from which the Annal was undoubtedly condensed. Both in substance and language the Annal and the pamphleteer's statement are almost identical, as will be seen on comparison. The sources whence the pamphleteer, in turn, drew *his* statements, remain apparently undiscovered.

In the same part, pp. 58-9 of the Transactions, is published a very kindly letter by Bro. Henry F. Berry, M.A., P.M., Lodge 367 (I.C.), who courteously dissents "from Bro. Barlow's identification of 'Mageo' with Co. Mayo."

Bro. Berry's dissent is based on passages of which the first is a note to p. 140 of "an erudite work" recently published by Bro. the Rev. Prebendary Groves "on the Roman Episcopal succession in Ireland, in Queen Elizabeth's reign." This is the note quoted:—

"Magio, mentioned by Bede (E.H. iv., c. iv.) as the place where St. Colman, when he left Britain for Ireland, founded a monastery for the English Monks on the mainland, is often supposed to have been Mayo, but Ussher maintains it to have been Nenay, otherwise called Aonachbeg or Manisternenagh, two miles east of Croom, in Co. *Limerick*." Ware, Antiq: p. 103, writes—"St. Mary, Abbey of Nenay or de Mageo, founded by O'Brian in the year 1148, and supplied with Cistercians from the Abbey of Mellifont." The other passage, relied on by Bro. Berry, is quoted from Ussher's learned work, "The Religion Professed by the Ancient Irish," and is in these words:—

"Here, in Ireland, Bishop Colman founded the Monastery of Magio, in the Township of *Limerick*, for the entertainment of the English, where they did live according to the example of the Reverend Father (as Bede writeth) under a rule and a canonical Abbot in great continency and sincerity, with the labours of their own hands."

The paramount need for historians to verify the statements which they make or copy as authentic, receives startling illustration from these supposed authorities. Just as the Irish Annalist was misled by untested statements, so Bros. Berry and Groves have been led astray by unverified assertions of the quoted authors.

As is well known to students of the Rolls Series of Publications, "Chronicles and Memorials of Great Britain and Ireland; Chartularies of St. Mary's Abbey, Dublin," vol. ii., 221, 235, there certainly was in Co. *Limerick* a Monastery called Magio or de Mageo. But who founded *it?* And what was the date of *its* foundation ?

Ware, in the quoted note, names "O'Brian" as the founder; Bro. the Rev. Prebendary Groves, basing his statement on the authority of Bede and Ussher, names "Bishop Colman." The date of the foundation by O'Brian of the Monastery in Co. Limerick is, according to the above mentioned Chronicles and Memorials, 1148 or 1151.

The Monastery in Co. *Limerick* therefore was not founded until 1148 or 1151. But Bishop Colman died A.D. 676: that is to say 472 years *before* the Monastery in Co. *Limerick* was built. A good many strange events have happened in Ireland; but, even in Co. Limerick, it is not customary for a Bishop to erect a Monastery 472 years after his own death.

As a difference of more than four centuries and a half proved to the authorities of Bro. the Rev. Prebendary Groves of no account in point of time, so, in point of space, a few hundreds of miles were insignificant. Admittedly the first Monastery built by Bishop Colman was erected in the Island of Inisboffin, off the extreme western coast of Ireland. From thence swarmed the Monks who peopled the second Monastery built by him, *wherever* —whether in Co. Limerick or in Co. Mayo—*it* was situated. Yet Ware wrote that this

Abbey was "supplied with Cistercians from the Abbey of Mellifont." Now Mellifont lies in Co. Louth, on whose eastern border the Irish Sea rolls its crested breakers. Thus the whole breadth of Ireland interposed between the real source (Inisboffin) and the fancied source (Mellifont) of the supply of dissentient Monks, but all this distance was of no consequence.

The foregoing analysis, if it does not rehabilitate the impugned conjecture, "that the 'Mageo' or 'Muigeo' of Bede is probably the Mayo of the quoted Annal," at least dethrones the claims of the substituted Monastery in Co. *Limerick*.—W. Barlow.

**The Title Worshipful Master.**—Most of us believe that the title Worshipful Master dates after 1717. I have just come across a proof that it was in use above 100 years before that time, though it is not clear to whom, or to what rank, or employment, the title was applied. Below I give particulars of the book in which I find the title used.

A | PROFITABLE In | struction of the | Perfect Ordering of Bees, with the Marveilovs Natvre, | property, and gouernement of them ; | and the necessary vses, both of their Hony and waxe, | seruing diursly as well inward as outward | causes, gathered out of the best writers. |
To which is annexed a | Treatise intituled; certaine husbandly coniectures | of dearth and plenty for euer and other matters | *also Meet for Husbandmen to Know, &c.* | By Thomas Hill, Londoner,—Imprinted at London by H.B. | 1608.

The first three leaves contain Dedication, Preface, and Contents, in ordinary type, and the Treatise commences with page 1, and is in black letter or old English. But the interesting part is the first line of the Dedication.

*To the Worshipful Master* M., | gentleman, Thomas Hill wisheth | all health and felicity.

This Dedication is in the ordinary style of address to a Patron, and the terms "worshipful Sir," and "your worship" are employed, and though no clue to the name of the patron is afforded, he is told that the treatise "is far disonant from his Studies" and concludes "Your most bounden, Thomas Hill."—John Yarker.

# REVIEWS.

**THE Lodge of Research, Leicester.**[1]—The transactions of this flourishing Lodge for the year 1896-7, make a handsome volume, and, as usual, are of a most interesting and instructive character. This is the fifth part (each of the series being complete in itself) and undoubtedly is not only the most bulky, but also the most valuable yet published, the editor, as before, being Bro. John T. Thorp, the Secretary of the Lodge and Chief Librarian of the Leicester Freemasons' Hall Library. Bro. Thorp was the first Master, 1892-3, and most appropriately was installed by the Secretary of the "Quatuor Coronati" Lodge. From 1893 Bro. Thorp has been the indefatigable Secretary, and much of the gratifying success of this Masonic literary centre for the Midlands has been due to his constant and well directed exertions on its behalf.

The present issue contains full reports of the twenty-first to the twenty-fifth meetings, inclusive, and excellent sketches or complete reproductions of the papers read thereat, all of which are important and fully up to the high standard aimed at by the founders and members. The first is by Bro. Thorp on

"Distinguished Leicestershire Freemasons of the 17th and 18th Centuries,"

and does justice to his Province from a Masonic standpoint. Sir William Wilson, initiated in the Lodge at Masons' Hall, London, in 1682, at which Elias Ashmole was present as the Senior Fellow, was born in Leicester, and is described as a builder and architect. The fourth Earl of Loudoun, Grand Master of England, 1736-7; Lord Grey, of Groby, afterwards fourth Earl of Stamford; the Hon. Robert Shirley, afterwards sixth Earl Ferrers, of the "Lodge of the Nine Muses," was Senior Grand Warden in 1747, and his brother, the fifth Earl, was Grand Master 1762 and 1763, as well as a Trustee of the Free Masons' Hall, London, and by subscription would have been entitled to receive and wear a Free Masons' Hall Medal, but died some two years prior to its being struck, while another member of the same family was Senior Grand Warden in 1764 (the Hon. Thomas Shirley). Still another was Senior Grand Warden in 1779, and became the seventh Earl Ferrers in 1787, the eighth Earl also being an enthusiastic Craftsman, and as the Hon. Washington Shirley, was initiated in the "Lodge of the Nine Muses," 1782, and became Senior Grand Warden in 1783. His Lordship was most active in the Society as Provincial Grand Master of Warwickshire from 1810, and took a prominent part in the preliminary arrangements for the *blessed Union* of December, 1813. He died in "Masonic harness" so late as 1842, and his great grandson is the present Provincial Grand Master of Leicestershire. Other remarkable Freemasons of the County, initiated last century, are Lord Rancliffe (Provincial Grand Master of three Provinces), the Rev. William Peters (Grand Portrait Painter, Deputy Provincial Grand Master, Leicester, and Provincial Grand Master Lincolnshire), and the Earl of Moira (Marquis of Hastings), who was Acting Grand Master of England 1790 to 1813, and one of the most distinguished, zealous and competent noblemen who have ever graced the Roll of the Craft. About all these worthies Bro. Thorp has much to say, and not a few facts he has gleaned will be new to most readers.

The next lecture was by Bro. G. W. Bain, of Sunderland, on

"Masonic Literature,"

and assuredly my esteemed friend has earned the right to speak authoritatively on that subject, for by extraordinary perseverance and no little expense, he has amassed a great Masonic Library and Museum, with which he is most familiar, and is always ready to place his knowledge at the service of the Fraternity. The condensed account by Bro. Thorp is tantalizingly brief, and I fear to attempt a still more difficult feat by writing a still briefer report, so my readers must rest contented with the particulars printed in the Transactions, until they have the pleasure of hearing Bro. Bain dilate on his favourite study, both eloquently and accurately. Honorary Membership of the Lodge was most fraternally offered him and gratefully accepted, much to the pleasure of us all.

The third paper was by Bro. L. Staines, S.D., 523, etc., on

"Cagliostro, the Masonic Imposter,"

and I am glad he so thoroughly sketched the main features of the career of this great imposter—"probably the greatest ever associated with Freemasonry." The fourth paper having a local flavour was entrusted to Bro. G. Neighbour, P.M., 523, etc., and referred to

[1] Transactions of the Lodge of Research, No. 2429, Leicester, for the year 1896-7. *Price* 2/-, *Post Free*, from Bro. Jno. T. Thorp, 57, Regent Road, Leicester.

"Freemasonry in the 17th (Leicestershire) Regiment of Foot,"

which must have involved considerable labour to write, as seven Lodges in all have been held under the wing of this famous Regiment. I should like an exact copy of the certificate Bro. Neighbour refers to, of the Degree of Knights of the Red Cross, which he says was worked by sanction of Lodge No. 18, *on the Registry of Pennsylvania.* There were also three Irish Lodges, two Scottish, and one English, warranted for the 17th Regiment, 1748-1824. The particulars are very interesting. The fifth lecture was read by the Rev. H. S. Biggs, B.A., P.M., 523, and S.D., 2429, and was entitled

"Masonry—Operative and Speculative."

This also I had better not dwell upon, save to state it was both opportune and valuable, and especially concerning the works by Bro. B. Langley, so little known and yet of considerable interest Masonically. The frontispiece is devoted to a plate from Langley's "Builders' Jewel" of 1746, of great suggestiveness. There are in all eighteen members of the Lodge, four honorary members, and not quite eighty in the Correspondence Circle. The latter should be considerably extended, not only in Leicestershire, but also amongst the members of the Correspondence Circle of No. 2076, the fee being only five shillings per annum, including the Transactions.

In addition to the ordinary Transactions, the present issue also contains a paper by Bro. Thorp, entitled "Extracts from the Fifty Years' Records of the John of Gaunt Lodge, Leicester, No. 523," and also another by the same zealous Brother on the "Annals of the Chapter of Fortitude, No. 279, Leicester, 1796-1896," the two being ably written and are of special value, locally and generally. The paucity of Chapter Histories makes this one of No. 279 all the more welcome, and as Bro. Thorp has done his part most thoroughly, subscribers surely should be pleased to have a work that is trustworthy, interesting and valuable for the small sum of two shillings. I congratulate my good friend and Brother on the compilation and publication of these two papers, with the Transactions of the "Lodge of Research," the typographical excellence of the trio being most marked.—W J. Hughan.

**Freemasonry in Poole.** . . . . . Compiled by Bro. Alexander C. Chapin.[2]—The present decade will be noted Masonically for the publication of numerous Histories of Lodges, some being of a most sumptuous character, and all much needed to illustrate the life of our Craft forefathers, especially of the last century. Bro. Chapin has done his part on behalf of the "Amity Lodge," No. 137, the Royal Arch Chapter and the Mark Lodge, by writing a sketch of these three organizations, by desire of the Deputy Prov. G.M. (Bro. W. E. Brymer, M.P.), to whom the work is appropriately dedicated. Bro. Albert Taylor has written a too brief introduction, and the volume is adorned with an excellent reproduction of Dunckerley's portrait by Bro. Philip Van Dyke, and also a coloured illustration of the special Centenary Jewel; the latter being familiar to those who own Bro. John Lane's "Centenary Warrants and Jewels."

Bro. Chapin has treated the numerous interesting details he has culled from the minute books and other sources in chronological order, in part, but also partly topical, so that the index afforded, being arranged alphabetically under subjects, and referred to by the years only, is not at all satisfactory, the references according to the pagination being much more useful and convenient. The author has done his utmost to bring before his readers all the important events in connection with the Lodge from its inauguration on June 5th, 1765 to date, but in my opinion has kept too rigidly to the bare narration of facts, and says too little about the Fraternity generally during the long period he so carefully details. Possibly Bro. Chapin has not delved much into Masonic history, and that will explain his overlooking the name "Spicer," for *Spencer*, Grand Secretary who signed the warrant of April 1st, 1764, which he has done well to reproduce, and also the statement that "the Union of the Antients' and Modern Masons took place in London in December [1813] *after a separation of more than a century*," the former of the two rivals only dating from 1751.

As with most Lodges of "Modern" origin, Deacons were not appointed, until 1814, and the name by which the Lodge has long been known, was not selected until some years after its origin. Of course the noted "Biscuit" souvenir receives due attention, and to those who have not heard of this curious relic and its most interesting history will be glad to read the very full account so sympathetically treated by the author. As the "Amity" is the oldest Lodge in Dorset, and for the first time, its members and brethren of the other Lodges have its eventful history ready to be placed in their hands for the initial outlay of a

[2] "Poole: W. Bro. C. J. Woodford, Stamp Office, London. W. Bros. G. Kenning & Son, 16, Great Queen Street. Price 7/6 *Nett.* (8*vo. Cloth, Pages vi. and* 142.)

few shillings, it is to be hoped that the volume will soon be subscribed for, and the author duly thanked for all the pains and patience he has bestowed on this "labour of love."

The R.A. Chapter was started in 1780 by that great and good Brother, Thomas Dunckerley, as No. 21, and so far as my researches go, it has been on every list of Chapters published from that year to now. The appendix contains several items of importance, and especially several tables which must have involved considerable time to produce, and which add much to the value of the work.—W. J. Hughan.

## OBITUARY.

IT is with great regret we have to announce the death of :—

Bro. **George Harry Piper**, of Ledbury, on the 26th August. In every walk of life Bro. Piper attained considerable eminence. Masonically he was well known throughout Herefordshire and beyond its limits, having for many years been Deputy Provincial Grand Master. He had also been for a great length of time Registrar of the County Court, and occupied his accustomed place within a fortnight of his death. Politically he was a foremost man in the county. Scientifically he was known far and wide as a geologist, and was one of the most distinguished members of the Woolhope Field Club. Until within the last two years he was an unfailing participator in our Annual Outings, and will be pleasurably remembered by his companions on those occasions for his abounding humour and geniality. Latterly the increasing infirmities of advanced age have deprived us of the pleasure of his society, but his deep interest in our Lodge never failed, or his belief in the high mission of the Craft. Bro. Piper joined our Circle in January, 1889.

Bro. **Alphonse Fortune Lamette**, of Brighton, on the 23rd September. Bro. Lamette joined our Circle in June, 1891.

Bro. the Rev. **Henry M. Maugham**, of Whitstable, on the 18th September, who joined us in March, 1894.

Bro. **Charles Frederick Hogard,** Past Grand Standard Bearer, suddenly on the 4th October. Bro. Hogard who joined us in May, 1887, being the 45th on our numerical roll, was a constant attendant at our meetings in which he took a great interest, and a large percentage of our members joined us on his advice and introduction.

Bro. **Charles Cheel,** of Godalming, on the 9th May, who joined our Circle in June, 1895.

Bro. **John Scott Allan,** of Buenos Ayres, on the 26th September. Bro. Allan was a prominent and deservedly esteemed mason in the Argentine Republic, having been three times W.M. of the Excelsior Lodge, No. 617, and at the time of his death, District Grand Treasurer. He joined our Circle in October, 1890.

Bro. **Charles Waller Dunstan,** of Atoka, Indian Territory, U.S.A., on the 6th October. Bro. Dunstan joined us in October, 1891, and was a life member from 1892.

Bro. **Walter Hopekirk,** P.A.G.Pt., of Croydon, on the 16th November. He joined our Correspondence Circle in March 1888.

# Festival of the Four Crowned Martyrs.

## MONDAY, 8th NOVEMBER, 1897.

THE Lodge met at 5 o'clock p.m. Present:– Bros. C. Kupferschmidt, A.G.S.G.C., W.M.; E. Macbean, I.P.M.; C. Purdon Clarke, S.W.; Sydney T. Klein, J.W.; G. W. Speth, P.A.G.D.C., Sec.; T. B. Whytehead, P.G.S.B., S.D.; R. F. Gould, P.G.D., D.C.; G. Greiner, Steward; General Sir Charles Warren, P.Dis.G.M. Eastern Archipelago, P.M.; W. M. Bywater, P.G.S.B., P.M.; Dr. W. Wynn Westcott, P.M.; Dr. Belgrave Minnis, P.G.St.B.; Rev. J. W. Horsley, Hamon le Strange, P.G.D.; E. J. Castle, and F. H. Goldney, P.G.D.

Also the following members of the Correspondence Circle: Bros. J. E. Le Feuvre, P.G.D.; Dr. G. Mickley, P.A.G.D.C.; H. Lovegrove, P.G.S.B.; C. E. Keyser, P.G.D.; Harry Tipper, P.A.G.Pt.; Richard Eve, P.G.Treas.; J. J. Thomas, P.G.St.B.; G. T. Amphlett, R. Blount Lewis, Rev. A. G. Lennox Robertson, T. A. Lindsay, H. D. Willox, G. B. Chapman, C. N. McIntyre North, W. A. Dingle, Dr. T. Charters White, Gordon P. G. Hills, J. Joel, E. A. T. Breed, E. J. Turnhull, Dr. F. A. Brooks, R. A. B. Preston, W. Briant, W. M. Cuckow, F. L. Gardner, General Astley Terry, Dr. J. Dysart McCaw, W. T. Botcler, Raymond Tucker, F. W. Wright, F. J. Rehman, Thomas Cohu, W. G. Poole, R. A. Gowan, J. Pceke Richards, G. Powell, Max Mendelssohn, Dr. E. H. Ezard, C. Isler, Dr. J. Pickett, E. T. Edwards, S. M. Banker, J. Lloyd Bennett, R. S. Ellis, H. Whitney, C. A. Keeson, G. Kenning, G. W. Stephens, R. Manuel, W. Tailby, John M. Mitchell, R. G. Young, W. J. Boyce, W. G. Walford, L. Danielson, G. S. Criswick, W. H. Colman, J. Robbins, Charles Tower, Brandon Dansie, E. C. Stimson, C. M. Brander, Thomas Francis, Dr. E. H. Cartwright, C. B. Barnes, M. T. Tuck, J. Passmore Edwards, H. P. FitzGerald Marriott, Milton Smith, J. C. Pocock, W. J. Gilks, J. J. Hall, G. Graveley, P. G. Edwards, F. A. Gervis, P. Heinemann, Thomas Adams, Rev. C. E. L. Wright, C. H. Bestow, W. F. Stuttaford, F. E. Hamel, C. A. Hardwick, C. Fruen, E. Glaeser, T. G. L. Miller, Dr. F. J. Allan, W. F. Stauffer, Rev. W. E. Scott-Hall, J. Hodgkin and W. Bushridge.

Also the following visitors:—Bros. Thomas Fenn, P.P.B.G.P. and P.G.W.; Dr. Ralph Gooding, P.G.D.; T. B. Wilkinson, P.Dep.G.Reg.; Sir G. D. Harris, P.G.D.; General Morris, Orion in the West Lodge No. 415; Sir Norman Pringle, Bart.; A. L. Mitchelson, Lodge No. 225, Scotland; C. Moore, No. 976, Scotland; W. G. Bourne, Tyrrell Leith Lodge No. 2162; Frederick Spicer, Royal Hampton Court Lodge No. 2183; J. W. Little, Medway Lodge No. 1678; H. E. Cousans, P.M. Ermine Lodge No. 2351; A. H. Terry, W.M. St. Sampson's Lodge No. 2598; G. M. Atkinson; A. Mendelssohn, Broxbourne Lodge No. 2353; Austin le Strange, Apollo Lodge No. 357; Ernest Collard, Beckenham Lodge No. 2047; F. H. Randall, Victory Lodge No. 1927; H. Salter, Finshury Lodge No. 861; T. Charlesworth, Sir Walter St. John Lodge No. 2513; David Macdonald, Howard Lodge of Brotherly Love, No. 56; R. Parish, Finsbury Park Lodge No. 1288; W. D. Parkhouse, P.M. Carnarvon Lodge No. 804; D. Napper, Lorne Lodge No. 1347; and the W.M. of Duke of Albany Lodge No. 1963.

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Bro. Hamon Le Strange was formally presented to, and welcomed by, the W.M. on his admission to the full membership of the Lodge.

The sum of one guinea was voted towards the endowment of a bed for Freemasons in Guy's Hospital.

Twenty-five brethren were admitted to the membership of the Correspondence Circle.

Bro. T. A. Lindsay, of Carnoustie, exhibited an old and very interesting apron, of Scottish origin, hand worked on linen, date unknown, but probably last century, which he presented to the Lodge Museum. The thanks of the Lodge were tendered to Bro. Lindsay for his valuable gift.

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Bro. Sydney T. Klein was duly installed into the Chair of the Lodge by Bro. R. F. Gould, and appointed and invested the following officers for the ensuing year, viz.:

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| I.P.M. | Bro. C. Kupferschmidt, A.G.S.G.C. |
| S.W. | ,, C. Purdon Clarke, *C.I.E.* |
| J.W. | ,, T. B. Whytehead, P.G.S.B. |
| Treas. | ,, Sir Walter Besant |
| Sec. | ,, G. W. Speth, P.A.G.D.C. |
| S.D. | ,, E. Conder, Jun. |
| J.D. | ,, John Lane, P.A.G.D.C. |
| D.C. | ,, R. F. Gould, P.G.D. |
| A.D.C. | ,, Dr. Chetwode Crawley, P.G.D. Ireland. |
| I.G. | ,, Gotthelf Greiner. |
| S.Stew. | ,, E. J. Castle, *Q.C.* |
| J.Stew. | ,, Admiral A. H. Markham, P.Dis.G.M. Malta. |
| Tyler | ,, J. W. Freeman. |

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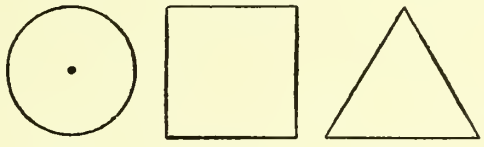
It was moved and carried by acclamation "That Bro. Cæsar Kupferschmidt, A.G.S.G.C., having completed his year of office as W.M. of the Quatuor Coronati Lodge No. 2076, the thanks of the Brethren be, and hereby are, tendered to him for his courtesy in the Chair and efficient management of the affairs of the Lodge: and that this resolution be suitably engrossed and presented to him." The illuminated copy of the resolution was then signed by the W.M. and Wardens and, together with the P.M. Jewel of the Lodge, presented to Bro. Kupferschmidt by the W.M., who addressed the recipient in very warm terms of esteem and affection.

The W.M. then delivered the following

# INSTALLATION ADDRESS.

By BRO. SYDNEY T. KLEIN, F.L.S., F.R.A.S.



WISDOM. STRENGTH. BEAUTY.

BRETHREN.—Once more the Sun, our Source of Light, Life and Energy, is found in the constellation of Libra, and the Festival of the *Quatuor Coronati Martyres* is with us, finding me, this time, placed by your kindness in the exalted position of Master of the greatest Cosmopolitan Lodge of Freemasons in the world. I assure you that I fully appreciate the high honour you have done me, and it will be my earnest endeavour to fulfil the great trust you have placed in my hands. The position now held by the Quatuor Coronati Lodge, with its representatives spread over the whole habitable globe, is one that we must all be proud of; in its ranks are to be found 280 Lodges and upwards of 2,180 individual Masons; but even this great number is not final, for every year brings the addition of many Lodges and several hundreds of fresh members to our Outer Circle. The reason for this great power of attraction for Masons is not far to seek. When that small but energetic body of Masons, with General Sir Charles Warren at their head, first inaugurated the movement in 1886, they were convinced that hidden behind the symbols and traditions of Masonry were great Truths, which by diligent and energetic work could he brought to light, and looking back now upon the eleven years during which the work has been prosecuted, we can fully realise how their highest expectations have not only been fulfilled but largely exceeded. Every year has seen many original papers of great value published and distributed to the Craft, and it is the interest evoked by these which has increased so largely, and which, if maintained, will continue to augment the long roll of subscribers to our *Transactions*; but to do this fresh ground must be opened up almost yearly, and it is in this direction, I think, that each Master as he is placed in the Chair should, not only in his Address but throughout his year of office, endeavour to help forward our work. The high qualification we require of all those who aspire to join the Inner Circle, warrants that each integral part of the Lodge proper (comprising at present 31 Brethren) is strongly attached to some particular line of thought interesting to Masonic Students, and it is natural to expect that the new W.M. should in his opening address urge the interest of those particular, we might almost say personal, subjects of research upon which his qualification and subsequent admission to the Lodge were based. Such a course must obviate any chance of our *Transactions* settling down into particular grooves, and thus becoming too technical for our varied readers.

For more than a year there has been standing in my name a promise to give a paper on "Wisdom, Strength and Beauty, a Physical and Psychological examination of Masonic Symbolism." The subject was a new one, and it was not long before I found that the promise had been too rashly given,—it was altogether too vast a theme to be treated for presentation as a whole in the restricted time allowed for reading at our Meetings; I ventured, therefore, to split it up, and laid before you lately the first instalment of the physical or operative side of the subject in a paper called "The Great Symbol." In this I was only able to touch on certain operative aspects of symbolism, but I indicated other lines which were to be kept for future consideration. Meanwhile I think this a suitable opportunity to give you a glimpse of the speculative side of my subject, which will serve not only as an introduction to my year of office, but will, I trust, open up in your minds certain channels of thought by which may be obtained a grander and truer appreciation of the significance of the title T.G.A.O.T.U. The present occasion is more of a festival than a day of *labour*, and I propose, therefore, to treat my subject rather in the form of a scientific romance than as one of our regular papers. The time at my dispcsal, however, is short, and I am obliged to confine my remarks to the subjects of *Wisdom* and *Strength*

representing Omniscience and Omnipresence. Kindly, therefore, place the speculative side of your nature at my disposal and we will attempt to understand some of the "Hidden Mysteries of Nature and Science," which it is the duty of every Mason to study; we shall find at the outset that it is only when we have fully appreciated what *Light* really is, and are able to make that wonderful messenger subservient to our will, that we can hope to fathom the depth of those mysteries.

The Lodge, we know, symbolises the Universe, and its dimensions are within the scope of our understanding; can we in turn grasp the mighty design laid out on the Tracing Board of the Great Architect, the scale on which the Universe has been built? Let us try.

We must first throw aside all preconceived ideas of magnitude and approach the subject with that true humility, which is forced to exclaim, *He who knows most knows most how little he knows.* On the very threshold of our investigation sits, as in the mystical initiation of the Rosicrucians, a great, unfathomable, awe-inspiring phantom, the terror of which must be borne without flinching if we are to pass forward to higher thoughts. I speak of the Infinities of Time and Space, the *for-ever* and the *never-ending*; and, in order to elucidate the subject I have chosen, I shall now examine these two mysteries as far as the present state of science will allow us. I shall first take the subject of Space, and I think the best method I can adopt will be to take you, in imagination, for a journey as far as is possible by means of the best instruments now in use. We will start from the sun, and moving outwards, we will rapidly mark the number and character of the worlds involved in the solar system. Let us first understand what are the dimensions of our central Luminary. The distance of the Moon from the Earth is 240,000 miles, but the dimensions of the Sun are so great that were the centre of the Sun placed where the centre of the Earth is, the surface of the Sun would not only extend as far as the Moon, but as far again on the other side, and that would give the radius only of the enormous circumference of the Sun. Let us now start outward from this vast mass. The first world we meet is the planet *Mercury*, revolving round the Sun at a distance of 36 million miles. This little world is only 3,000 miles in diameter, and completes its year in 88 of our days. Owing to the difficulty of observation very little is known as to its character. We next come upon *Venus*, at a distance of 67 million miles. She is only 400 miles smaller in diameter than our earth; her year is 225 of our days, and with the dense atmosphere with which she is surrounded, animal and vegetable life similar to that on our earth would be possible. Continuing our course, we arrive at our *Earth*, situated 93 million miles away from the Sun. Still speeding on, a further 50 million miles brings us to *Mars*, with a diameter of nearly 5,000 miles, and a year of 687 of our days. The conditions on this little globe are more like those of the earth than on any other planet, and its day is almost the same length, namely, 24 hours 39 minutes. The sight of this planet in a good instrument is most interesting. Oceans and continents are plainly visible, and the telescope shows large tracts of ice surrounding its polar regions, which increases considerably during the winter, and decreases during the summer seasons on that planet. It was only in 1877 that it was discovered that Mars was attended by two moons, one of which is only seven miles and the other six miles in diameter. The distances we now have to travel become so great that I shall not attempt to give them; you can, however, form an idea of the tremendous spaces we are traversing when you consider that each successive planet is nearly double as far from the sun as the preceding one.

We next arrive at a group of small planets entirely different from anything else we have seen. In the last century, before any of these little worlds were known, an astronomer, Professor Bode, had discovered a law which seemed to regulate the distances of the planets from the sun, except in one place where, according to law, a large world should have been; but, in spite of careful observation, none was to be found. As early as 1784 astronomers began to compute the orbit and period of this mysterious world, and for sixteen years every year was expected to add a new world to the system; but the discovery was still delayed till the year 1800, when these scientific men finally resolved that this mysterious but invisible world should be made the subject of a thorough search. They therefore each took a part of the heavens to watch night after night, and at last they were successful; but, instead of finding one planet, they found eight small bodies revolving in the same orbit in which they expected to find a large world, and, strange to say, once in each of their periods of revolution they passed through very nearly the same point. The idea immediately forced itself on the mind that these must be fragments of a large world disintegrated by some terrific catastrophe. We can hardly realise what a fearful explosive force must have been let loose to produce such a tremendous result. This point of intersection has been the focus of many of the largest telescopes from that time, until at the present day there have been found over 300 of these fragments whirling through space. These little worlds range in size from about 200 miles in diameter, down to only a few hundred yards.

Let us now continue our voyage over the next huge space and we arrive at *Jupiter*, the largest and most magnificent of the planets. This world is more than 1000 times larger than our earth, its circumference being actually greater than the distance from the Earth to the Moon. It has five moons, and its year is about twelve times as long as ours. Pursuing our journey, we next come to *Saturn*. It is nearly as large as Jupiter, and has a huge ring of planetary matter revolving round it in addition to seven moons. Further and further we go and the planets behind us are disappearing, and even the sun is dwindling down to a mere speck; still we hurry on, and at last alight on another planet, *Uranus*, about 60 times larger than our earth. We see moons in attendance, but they have scarcely any light to reflect. The sun is only a star now; but we must hasten on deeper and deeper into space. We shall again, as formerly, have to go as far beyond the last planet as that planet is from the sun. The mind cannot grasp these huge distances. Still we travel on to the last planet, *Neptune*, revolving on its lonely orbit, sunk so deep into space that though it rushes round the sun at the rate of 22,000 miles per hour, it takes 164 of our years to complete one revolution. Now let us look back from this remote point. What do we see? One planet only, Uranus, is visible to the unaided eye; the giant planets, Jupiter and Saturn, have disappeared, and the sun itself is no larger than a small star; no heat, no light; all is darkness in this solitary world. Thus far have we gone, and standing there at the enormous distance of 3,000,000,000 miles from our starting point, we can begin to comprehend the vast limits of the solar system; we can begin to understand the ways of this mighty family of planets and satellites. But let us not set up too small a standard whereby to measure the Infinity of Space. We shall find, as we go on, that this stupendous system is but an infinitesimal part of the whole universe.

Let us now look forward along the path we are to take. We are standing on the outermost part of our solar system, and there is no other planet towards which we can wing our flight; but all around are multitudes of stars, some shining with a brightness almost equal to what our sun appears to give forth at that great distance, others hardly visible, but the smallest telescope increases their number enormously, and presents to our mind the appalling phantom of immensity in all its terror standing there to withstand our next great step. How are we to continue on our journey when our very senses seem paralysed by this obstruction, and even imagination is powerless from utter loneliness? One guide only is there to help us, the guide so prized by every Mason, the messenger which flits from star to star, universe to universe: LIGHT it is which will help us to appreciate even these vast distances; we shall take its velocity as our foot rule to measure and sound these bottomless depths. Now, light travels 186,000 miles per second, or 12,000,000 miles every minute of time. It therefore takes only about four hours to traverse the huge distance between our Sun and Neptune, where we are now supposed to be standing. But to leap across the interval which separates us from the nearest fixed star, will require a period not to be reckoned by hours or by days or by months—nearly ten long years must roll away before light, travelling with its enormous velocity, can complete its journey. Let us use this to continue on our voyage. On a clear night the human eye can perceive thousands of stars in all directions, scattered without any apparent order or design; but in one locality, forming a huge ring round the heavens, there is a misty zone called the Milky Way. Let us turn a telescope with a low aperture on this, and what a sight presents itself! Instead of mist, myriads of stars are seen surrounded by nebulous haze. We put a higher aperture on, and thus pierce further and further into space; the haze is resolved into myriads more stars, and more haze comes up from the deep beyond, shewing that the visual ray was not yet strong enough to fathom the mighty distance; but let the full aperture be applied and mark the result. Mist and haze have disappeared; the telescope has pierced right through the stupendous distances, and only the vast abyss of space, boundless and unfathomable, is seen beyond. Let us pause here for a moment to think what we have done. Light, travelling with its enormous velocity, requires as a minimum average ten years to traverse the distance between our solar system and stars of the first magnitude; but the dimensions of the Milky Way are built up on such a huge scale that to traverse the whole stratum would require us to pass about 500 stars, separated from each other by this same tremendous interval; 10,000 years may therefore be computed as the time which light, travelling with its enormous velocity, would take to sweep across the whole cluster, it being borne in mind that the solar system is supposed to be located not far from the centre of this great star cluster, that the cluster comprises all stars visible arrayed in a flat zone, the edges of which, where the stratum is deepest, being the locality of the Milky Way.

Let us once more continue our journey. We have traversed a distance which even on the wings of light we could only accomplish in 10,000 years, and now stand on the outskirts of a great star cluster, in the same way, and, I hope, with the same aspirations, as when we paused a short time ago on the confines of our solar system. Behind us are myriads of shining orbs, in such countless numbers that human thought cannot even suggest a

limit, and yet each of these is a mighty globe like our sun, the centre of a planetary system, dispensing light and heat under conditions similar to what we are accustomed to here. Let us, however, turn our face away from these clusterings of mighty suns, and look steadfastly forward into the unbroken darkness, and once more brace our nerves to face that terrible phantom—Immensity. We require now the most powerful instruments that science can put into our hands; and by their aid we will again essay to make another stride towards the appreciation of our subject. In what to the unaided eye was unbroken darkness, the telescope now enables us to discern a number of luminous points of haze, and towards one of these we continue our journey. The myriads of suns in our great star clusters are soon being left far behind; they shrink together, resolve themselves into haze, until the once glorious universe of countless millions of suns has dwindled down to a mere point of haze almost invisible to the naked eye: but look forward:—The luminous cloud to which we were urging our flight has expanded, until what at one time was a mere patch of light, has now swelled into a mighty star cluster; myriads of suns burst into sight—we have reached the confines of another Milky Way as glorious and mighty as the one we have left, whose limits light would require 10,000 years to traverse; and yet in whatever direction the telescope is placed, star clusters are to be seen strewn over the whole surface of the heavens. Let us take now the utmost limit of the telescopic power in every direction. Where are we after all but in the centre of a sphere whose circumference is 65,000 times as far from us as the nearest fixed star, and beyond whose circuit infinity, boundless infinity, still stretches unfathomed as ever; we have made a step indeed, but perhaps only towards acquaintance with a new order of infinitesimals; once the distances of our solar system seemed almost infinite quantities; compare them with the intervals between the fixed stars, and they become no quantities at all. And now when the spaces between the stars are contrasted with the gulfs of dark spaces separating firmaments, they absolutely vanish below us. Can the whole firmamental creation in its turn be only a corner of some mightier scheme? But let us not go on to bewilderment:—we have passed from planet to planet, star to star, universe to universe, and still infinite space extends for ever beyond our grasp. We have gone as far towards the infinite as our sight, aided by the most powerful telescopes can hope to go. Is there no way then by which we can continue our journey further towards the appreciation of this infinity? A few years ago we should probably have denied it was possible for man to go further; but quite lately a new method of observation has been developed. This I shall take for my next stepping-stone, under the heading of Celestial Photography.

We will, as in the former instances, commence at the very bottom of the ladder and consider this question: Why is it that the further an object is withdrawn from the eye the *fainter* and *smaller* that object becomes until at last it disappears altogether from the sight? There are two quite distinct reasons for this. First, the rays from any shining point diverge from such point in all directions; hence the nearer the object the greater the number of rays which will enter the pupil of the eye; and, conversely, when the object is removed to a great distance, so small a quantity of light finds its way into the eye that it fails to excite the retina sufficiently to cause the impression of sight, and the object is invisible. Now, if you take a lens, or what is popularly called a burning-glass, and place it in the beams of the sun, you will see that it gathers all the rays falling on its surface into a bright point of light behind it; now place such a lens between your eye and a star, taking a star so far away that the eye unaided can only just see it as a glimmer of light, what happens? Why, instead of the eye receiving only a faint and almost imperceptible quantity of light, it appears now to take in the whole mass of rays which pass through the larger lens; for the lens has caused them to converge into a pencil of light sufficiently minute to enter the eye; thus the eye receives as much light as though the pupil had been enlarged to the dimensions of the lens. Thus armed, to what remoteness may we not now reach. The star might now be withdrawn so deep into space that the whole light concentrated by the lens is not more intense than the faint ray was from the star in its first position; and this mighty acquisition has been attained by the simple interposition of a piece of glass, and of course the larger the lens the further we can pierce into space. We now come back to the second part of our question: "Why does an object become apparently smaller and smaller as it is withdrawn from the eye, until it at last disappears from sight?" The reason is, that the eye is a very imperfect instrument for viewing objects at a great distance; the eye can only see an object when it is near enough to subtend a certain angle, or, in popular language, to shew itself a certain size—in fact, the eye cannot single out and appreciate *parallel* rays. Could it do this, objects would not grow smaller as they are removed. This pencil might be removed to the moon, 240,000 miles away, and would still appear to the eye the same size as it does here close to you, *but* the result would be inconvenient. You would never be able to see at one and the same time anything larger than the pupil of your eye. The beauties of the landscape would be gone, and our dearest friends would pass us unheeded and unseen; everyday life

would resolve itself into a task similar to that of attempting to read our newspaper every morning by means of a powerful microscope; we should commence by getting on to a big black blotch, and after wandering about for half an hour, we *might* then begin to find out that we were looking at the little letter *e*, but anything like reading would be quite out of the question. We may, therefore, be thankful that our eyes have the imperfection of not appreciating parallel rays. But we will now consider how this imperfection may be remedied by science. There are two ways of doing this, viz., firstly, by increasing the amount of light received, by means of telescopes of great aperture; and, secondly, by employing an artificial retina a thousand times more sensitive than the human. Now, the human retina receives the impression of what it looks at in a fraction of a second, provided, of course, that the eye is properly focussed, and *no further impression* will be made by keeping the eye fixed on that object; but in celestial photography, when the telescope is turned into a camera, the sensitive plate having received the impression in the first second, may be exposed not only for many seconds or minutes or hours, but for an aggregate of even days by re-exposure, every second of which time details on that plate new objects sunk so deep in the vast depths of space as to be immeasurably beyond the power of the human eye, even through telescopes hundreds of times more powerful than the largest instruments that science has enabled us to construct, and yet here is laid before us a faithful chart, by means of which we may once more continue our journey through space. A short exposure will show us firmaments and nebulæ just outside the range of our greatest telescopes, and every additional *second* extends our vision by such vast increases of distance that the brain reels at the thought; and yet, as we have seen, exposures of these sensitive plates may be made not only for seconds, but for thousands and even hundreds of thousands of seconds! And still there is no end, no end where the weary mind can rest and contemplate; the soul of man can only cry out that there is no limit. In spite of all its strivings and groping by aid of speculative philosophy, the finite mind of man cannot attain to infinity, or get any nearer to where the mighty sea of time breaks in noiseless waves on the dim shores of eternity. . . . . .

Let us now examine in a similar manner the second great mystery, the Infinity of Time.

With this object in view we will first consider the human sense of sight and hearing.

We will once more start at the beginning and take sound, or the vibrations which affect the drum of the human ear. Sound travels in air at about 1130 feet per second, and if the vibrating body, giving out the sound, oscillates sixteen times in one second, it follows that, spread over this 1130 feet, there will be sixteen waves, giving a length of about 70 feet to each wave. This is the lowest sound that the human ear can appreciate as a musical note. When the number of vibrations in a second sinks below sixteen, the ear no longer appreciates them as a musical sound, but hears them in separate vibrations or beats. The best instrument for illustrating this is the "Singing Syren." This comprises a tin drum with sixteen holes pierced at regular intervals round the top; underneath this top a jet of high pressure steam or air forces itself through each of the holes successively as the drum revolves. When the drum does not quite complete one revolution in a second, only fifteen puffs come to the ear in a second of time, and they are heard as *puffs*; but when the rate reaches one revolution in a second, the sound, as if by magic, changes into the lowest musical sound. The octave above this is obtained by doubling the number of puffs, namely, by revolving the drum twice in one second, and the next octave by revolving four times in a second, and so on, until at about the thirteenth octave the sound has become so high that the majority of listeners cannot hear it, and fancy it must have stopped, whereas a few will still be saying "How shrill it is." At last, at about the fourteenth octave, the vibrations have passed beyond the range of the human ear, though we have every reason to believe that many insects can hear far higher sounds. We have now only to traverse about forty octaves before we arrive at those subtle vibrations which the eye appreciates as light. Beginning with red, the effect transmitted to the brain passes to orange, yellow, green, blue, indigo and violet; only about one octave that the eye can appreciate, and all is darkness; but we can still go on a little further by the help of science. Beyond the violet we have the actinic or chemical rays, which are used in photography, and which enable us to trace the vibrations for a further half-octave. Beyond this we cannot pierce with our present knowledge; but there may be, and probably are, latent in our nature, senses which, properly developed, will be able to appreciate still more subtle vibrations, and organs which perhaps even now are being prepared for the reception of these subtle influences. Science steadily points to electricity and magnetism being a form of motion, and it may be that in these invisible rays we may some day discover the nature of those mysterious forces. We want, as it were, a special "microscope" to examine these vibrations, and a similar method to that already mentioned in Space under Celestial Photography, to enable us to traverse and examine hundreds or thousands of octaves by each second of exposure;[1] for although the path extends to infinity, we have already arrived at

[1] The further extension of this subject comes under the heading of *Beauty*, which I must not approach.

the utmost limits of our finite senses, and find that after all we can only appreciate, as it were, a few inches along the huge line of infinite extent, stretching from the Creator, the *Infinite*, down to the Created or *Finite*; and bear in mind that we have only travelled in one direction; the path we have taken extends in the opposite direction also to *Infinity*. We started with sixteen vibrations in a second, as the lowest number we human beings can appreciate as a musical sound; let us now descend by octaves. The octave below is eight vibrations in a second; the next four; then two; and then one vibration in a second. But we do not stop there. The octave below this is one vibration in two seconds, then in four seconds, eight seconds, sixteen seconds, and so on, until even the pulsation of one vibration in a million years would be appreciated at will as a musical sound, or even as one of the colours of the spectrum, by a Being whose senses were infinite, and to whom the lapse of ages, therefore, had no objective reality.

Once more we must call a halt. Our finite minds become bewildered in attempting to even glance at these infinities of *Time*. Let us change our view, and examine this subject under a different aspect.

We measure Space by miles, yards, feet and inches; we measure time by years, hours, minutes, seconds; and by these finite means we try to fathom these two marvellous infinities. With our greatest efforts of thought we find, however, that we can get relatively no distance whatever from the HERE of space and the NOW of time. It is true that the "present" as a mathematical point, appears to be hurrying and bearing us with it along the line stretching from the past to future eternity, but in reality we get no further from the one or nearer to the other. Now let us start again from the beginning.

First of all, look round this Lodge and note the different objects to be seen. Even in so small a room you do not see the objects as they really *are* at this instant, but as they *were* at a certain fixed length of time ago. Those objects which are further away are further behind in point of time than those that are nearer to you—in fact, however near you are to an object, you can never see it as it *is*, but only as it *was*. We are dealing with very minute differences here, they being based on the rate at which light travels; but they are differences which are known with a wonderful degree of accuracy, and I will now explain shortly how the rate at which light travels was first discovered.

In the year 1675 the orbit of one of the moons of Jupiter had been calculated, and a table drawn up showing the times at which the eclipses, or times of disappearance of the moon behind the body of Jupiter, should take place; it was, however, found by observations that there were great discrepancies in these tables. The eclipse always took place before the calculated time when Jupiter was nearest the earth and after the calculated time when Jupiter was furthest from the earth. The regularity of these discrepancies suggested that they were connected in some way with the variation of distance from the earth; and by a happy inspiration Römer conjectured and proved that the true cause was that light is not, as was before that time taken for granted, propagated instantaneously through space, but travels at the rate of about 186,000 miles per second.

Now let us follow our subject. The moon is 240,000 miles distant. We do not, therefore, ever see her as she *is*, but as she *was* $1\frac{1}{4}$ seconds ago. In the same way we see the sun as he was eight minutes ago, and we see Jupiter as he was nearly an hour ago. Let us go further to one of the nearest fixed stars. We see the star as it was more than ten years ago: that star may therefore have exploded or disappeared ten long years ago, and yet we still see it shining, and shall continue to see it until the long line of light has run itself out; all round us in fact, are the appearances of blazing suns as they were thousands of years ago, and by the aid of the telescope and of our sensitive plate, we catch the light which started from clusters and firmaments probably millions of years ago. Now let us take the converse of this. To anybody on the moon the earth would be seen as it was $1\frac{1}{4}$ seconds ago, and from the sun as it was eight minutes ago; and if we were at this particular moment in Jupiter, and looking back, we should see what was happening on this earth an hour ago, namely, when we were *arriving at this house*. Now let us go, in imagination, to one of the nearest fixed stars, and looking back we should see what was happening 10 years ago; and, going still further to a far-off cluster, the light would only just now be arriving there which started from the earth at the time when man first appeared, and all the events which have taken place from that remote time to the present would, as time rolled on, reach there in exactly the same succession as they have happened on this earth.

Let us now come, in imagination, towards the earth, from some far-off cluster of stars. If we traverse the distance in one year, the whole of the events from the Creation of man would appear before us, only thousands of times quicker. Make the journey in a month, a day, an hour, a second or a moment of time, and all past events, from the grandest to the most trivial, will be acted in an infinitesimal portion of time. To an Omnipresent Being, therefore, an eternity may be at will compressed into a moment, or a moment drawn out to an eternity, and to such an one time can therefore have no objective reality, and may be said to non-exist.

In conclusion, let us see whether these thoughts will not make clear some of those metaphysical enigmas which confront us whenever we see great injustice being perpetrated on the earth. Let us but turn for a solution to any point of space, and we shall find at each point, according to its remoteness, the actual deeds being enacted, whether for good or whether for evil. In fact, it may be said that throughout infinite space every event in past eternity is now and will be for ever and ever indelibly recorded. A crime committed hundreds or thousands of years ago may never have been found out; but for ever and ever there is and will be to eternity depicted in space the actual living scene from beginning to end. The criminal and his victim have alike died and turned to dust; the place and surroundings have been swept away from the present HERE; but for ever and ever the whole tragedy will be acting THERE to confront the soul of the criminal, and will to all eternity cry out for justice, unless we believe that in some after life a soul, under that beautiful attribute of Deity we call Mercy, will be given a chance of retrieving and blotting out such crimes from the future. In fact we may thus clearly understand that, *wherever we are and whatever we do, The All-Seeing Eye* is not only upon us now, but is also at this very moment looking at every event which has taken place from past Eternity. Let us go to a star sufficiently distant from the Earth and we find, just arriving there, the scenes which took place when Grand Lodge was first inaugurated 180 years ago; at another spot still more remote is only arriving now that scene, so interesting to Masonry, which took place on this globe nearly 3000 years ago when Solomon and his Master builder Hiram Abiff were laying out the foundations of that wonderful temple on Mount Moriah, and every act with minutest detail from that time will be depicted there in true succession until the stately pile has been finished and the workmen are bid to *cease labour.* Once more let us dive into space, so far this time that we reach that point where is now arriving that wondrous scene when *Matter* was first called into existence, then indeed would be spread out before us the true Tracing Board, the *materialisation* of the *Thoughts* of T.G.A.O.T.U., the design being laid out in lines and curves of LIGHT, for Light though present, is invisible to human sight until it is impinged on Matter, even as noble designs though present in the mind of an Architect, cannot be understood by his Master Masons until mapped out on a material Tracing Board.

Thus, Brethren, have I tried to give you a *glimpse* only of some of those Hidden Mysteries of Nature and Science which it is the privilege of every Master Mason to study, and although it cannot be classed as an Archæological Essay, I trust that in my endeavour to interest I have succeeded in laying certain thoughts before you, which, by explaining and emphasizing the great beauty of parts of our ritual and the prominence given therein to the Supreme Being, tend not only to show Masonry in its true colours, but also encourage us to be more earnest, when, *as the Sun sinks in the West and labour ceases, we with all reverence and humility express our gratitude to T.G.A.O.T.U.*

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At the subsequent banquet Bro. R. F. Gould proposed the health of the W.M. in the following terms:

BRETHREN,—You will be already aware from the formalities which have just been exchanged between the Wardens and myself, that the toast of the evening is about to be proposed, and I shall now ask our newly-installed Master to submit with what patience he can command, to a short account of his previous career, as a citizen of the world, as a votary of science, and as a Freemason, which it will be my pleasing task to unfold to you.

Our Brother was born in 1853, and though at a comparatively early age admitted a partner in the extensive business carried on by his late father (and at the present time by his brother and himself), in London, Cork, and Dundee, has been a great traveller in all quarters of the globe.

In 1876-7 he was in Spain, where he saw a little of the Carlist War, and a great deal of the mode of life and habits of the Gitanos, or Moorish Gipsies, many particulars of which were given to us last year, in his paper on the Law of Dakheil.

In 1877, and 1878, he was in Turkey, where he witnessed the last episode of the war with Russia—the fall of Plevna. He then went to Asia Minor, and studied the customs of the Dervishes, or Magic-men, who control the principal caravans coming down from the interior. After this he went to Southern Russia and Roumania, and has been more than once to Italy, Switzerland, Germany, and Hungary.

In 1881, and again ten years later, he paid long visits to the United States of America and Canada, and in both these countries, from the reputation he had acquired as a Fellow of the Royal Astronomical Society of this Country, was heartily welcomed at the principal Observatories.

On the last occasion he was in America, viz., in 1891, he travelled right across to the Pacific slope, visiting on his way several of the Indian Reservations, and studying the customs of the Aborigines of North America.

After this, he gladly accepted an invitation to Mount Hamilton, where, by the courtesy of Professor Holden, he enjoyed the privilege of using the great Lick telescope for more than one night. Before leaving Mount Hamilton, our Brother was elected an Honorary member of the Astronomical Society of the Pacific.

He has always been greatly interested in the Physical Sciences, and is a Fellow of the Linnean, the Astronomical, and a large number of other Societies. It was at his private house that the Natural History and Science Society for the County of Middlesex was formed, the committee of which comprised such eminent men as the late Sir Richard Owen and Professor Huxley, Sir John Lubbock, and others. The two Honorary Secretaries were Bros. S. T. Klein and W. Mattieu Williams, and among the names of members of the Council, is to be found that of Bro. William Simpson, one of the most honoured Past Masters of this Lodge.

As might naturally be expected, Bro. Klein, who was initiated in the Watford Lodge, No. 404, in 1888, soon heard of the Quatuor Coronati from Bros. Williams and Simpson, and in the following year he was admitted a member of our Inner Circle, together with our lamented Bro. Sir Benjamin Ward Richardson.

In 1893 he was appointed Steward, and has since filled all the other progressive offices in the Lodge, except that of Senior Warden, which he has not done, simply because the pressure of public duties prevented our Bro. C. Purdon Clarke from moving up as we had hoped and expected. Though as the S.W. promised to accept the Master's gavel should it be proffered him in 1898, we were all highly gratified that the Junior Warden consented to undertake the responsibilities of the Chair, a year sooner than they would have devolved upon him in his regular turn.

But I must here stop to explain, that even before his appointment to office in 1893, our present W.M. had established a strong claim on our regard. In the Summer of 1890, we had our usual excursion, and beginning with Edgware, and Canon's Park, concluded the day by enjoying the agreeable hospitality of Bro. and Mrs. Klein at Stanmore, where indeed a number of us remained the night, and so anxious was Bro. Klein to keep the brethren of the Lodge as his guests for a day or two, that the whole sleeping accommodation of the hotel at Stanmore was especially bespoken, in order to supplement the resources of his own establishment.

Our Brother has read a great many papers before learned Societies, and two of particular interest—"The Law of Dakheil, and other curious customs of the Bedowîns," and "The Great Symbol," before this Lodge. We have also had a very recent specimen of his literary dexterity, in the Inaugural Address of this evening.

Of the hidden mysteries of Nature and Science, he has given us a glimpse, and in an instructive manner—after recommending that each of us in the Quatuor Coronati Lodge should apply himself to speak or write on the subject with which he is most familiar—has reduced theory to practice, by descanting on some of the wonders revealed by the Science of Astronomy.

There is perhaps no other branch of Natural Science in which our W.M. has attained greater distinction, and it is from the methods he has acquired, it may be insensibly, as an Astronomer, that I shall venture to hope we may derive great benefit during his presidency over our Association.

It is the common habit to prefer the pretty story to the true story, and the custom of historians, by no means omitting those of Freemasonry, has been remarkably uniform in this respect. With the Astronomers, however, it is different. It is a prettier story (to borrow the words of the late Professor Freeman), to believe that the sun dances for joy on Easter day, than to believe that it obeys the laws of gravitation on all days. But he who should set forth the pretty story now would hardly win the reputation of a scientific astronomer. Yet a man may put forth things in history, particularly Masonic history, quite as far from the world of fact as the sun dancing on Easter day, and he will nevertheless get a following, who will deem it sacrilege to call his statements in question.

I therefore hope that, if in this Lodge we have neglected any of the more critical methods which are followed with so much success by the Astronomers, we may regain their use under Bro. Klein.

Brethren, the reign of our W.M. has begun very auspiciously, and it will be the general hope, as indeed, it is the general expectation, that when, a twelvemonth hence, he lays down the sceptre with which he has this evening been invested, he will be conscious of having performed the duties of his high office, with satisfaction to himself, and advantage to the Lodge—and be able to say with a contended mind, and a clear conscience,

> "Be fair or foul, or rain or shine,
> The joys I have possessed in spite of Fate are mine,
> Not heaven itself upon the past has power,
> But what has been, has been, and I have had my hour."

# NOTES AND QUERIES.

**Misconception Corrected.**—I have been made aware, from more quarters than one, that a passage in the Preface to *Fasciculus II., Cæm. Hibernica*, in which reference is made to the date of publication (October, 1895) of Bro. John Lane's exhaustive article, *The Early Lodges of Freemasons; their Constitutions and Warrants*, p. 193, vol. viii. *A.Q.C.*, has been interpreted into a desire on my part to claim for myself, as against Bro. John Lane, a priority of investigation into the scope and tenour of Early English Warrants. Such a claim would be preposterous, in the literal sense of the word. I would not have troubled myself by taking notice of it, but that I gather that the matter has so presented itself, or has been so presented, to Bro. John Lane, as to cause not unnatural surprise and chagrin to that worthy Brother, or, at least, to his friends, among whom I hope to be permitted to continue to class myself.

In such a case, my duty is plain. I cannot, indeed, withdraw an allegation I never made, or renounce an idea I never entertained. But I can do this. I can state, in the most unequivocal terms, that it is within my certain knowledge that Bro. John Lane had thoroughly investigated the subject of the Early English Warrants, and had succinctly published his conclusions, years before the progress of my investigation into Irish Warrants led me into an examination of the contemporary English Deputations.

I have taken on myself to make this statement without consulting Bro. Lane, and I am not sure he will thank me for it; the matter is so trifling in view of the solid and lasting services he has rendered to the study of our Records. But a misstatement is like a snowball: *vires acquirit eundo.* I shall not willingly allow any cloud of misapprehension to come between me and the friendship of a Brother whom we all respect as a man, and whom I hold to have no superior in his own branch of Masonic investigation.—W. J. Chetwode Crawley.

**Greek Lodges.**—It may be of some slight interest to place on record in our *Transactions* the names, spelt phonetically, of the officers of a Greek Lodge. They are:—

| | | | |
|---|---|---|---|
| Lodge, | Stoar. | Treasurer, | Tameios. |
| W.M. | Servasmios. | Secretary, | Gramatifs. |
| I.P.M. | Proin Servasmios. | Almoner, | Elaonomos. |
| S.W. | Protos Epoptis. | Orator, | Ritor. |
| J.W. | Leftero Epoptis. | Dir. of Ceremonies, | Teletarkis. |
| S.D. | Protos Thokimastis. | Steward, | Architricklinos. |
| J.D. | Lefteros Thokimastis. | Keeper of the Archives, | Archiofilax. |
| I.G. | Stegastis. | Standard Bearer, | Semaoforus. |
| Tyler, | Xefiforus. | | |

There is a Greek Lodge at Limasol working under the Grand Lodge of Greece, and it was when visiting that Lodge that I heard these names and got them correctly down for the information of those who had never heard them. The language used in our English Lodges on this Island is of course English, and we have a by-law providing a fine for using any other tongue. The Masonic Institutions in Cyprus are as follows:

St. Paul's Lodge, No. 2277, E.C., Limasol.
St. Paul's Mark Lodge, No. 455, E.C., Limasol.
Zenon Lodge, No. 18, Gr.C., Limasol.
St. Paul's R.A. Chap., No. 2277, E.C., Limasol and Larnaca.
St. George's Lodge, No. 2402, E.C., Larnaca.
St. George's Mark Lodge, No. 492, Larnaca.
St. Paul's Lodge of Instruction, Limasol.
St. George's Lodge of Instruction, Larnaca and Nicosia.

—F. O. Harvey, Larnaca.

**A Brother of Twelve Degrees A.D. 1766.**—"The Principles of Free Masonry explained, in a discourse delivered before the very Antient Lodge of Kilwinning in the Church of that place and in the year MDCCLXVI by a Brother 12°.

Glasgow, printed in the year MDCCLXVIII."

What are the Twelve Degrees alluded to in the above Title? I have referred to "Origin of the English Rite" but cannot satisfactorily identify them.—T. Francis.

**Rosy Cross.**—Can any reader of *A.Q.C.*, say what society of the Rosy Cross was in existence in 1859, and what is the subject treated of in the following work?

"The Tree of Commonwealth, by Edmunde Dudlay, written in 1509-10, now first printed for the Brotherhood of the Rosy Cross, 1859."—T. Francis.

**Lewis, the son of a Mason.**—At various times many random shots have been made in the Masonic press, with reference to the derivation and meaning of the word *lewis*; but they all fall far short of the mark. In vol. xi., 8th series of "Notes and Queries" are references to the derivation of Lewisham by two A.S. scholars which are to the following effect, "In a Charter of Ethelbert dated 862 the above place is then known as *Liofshema mearc*, the mark of the inhabitants of *Liofsham*, the home or dwelling of some person whose name began with the element *Liof* or *Leof*, *i.e.*, dear. This prefix appears to be corrupted from Leof-su, which was from Leof-suna, literally, dear son. It still survives in the family name Leveson which we all know is pronounced Lewson. The place name appears to go through some digressions, for in the seventeenth century it was written Lews'am, and was spelt phonetically as Lusam, and eventually it became through change of etymology Lewis. In Masonic language we have also another lewis to account for, namely the combination of pieces of metal, which form a dovetail; now if the urchin who assisted his father was called lewis, it is possible that this comparatively small piece of mechanism, in comparison to the weight it is capable of sustaining, as a saving of labour, may have in trade vocabulary been called a lewis—dear one."—T. Francis.

**A Poem by Sir Benjamin Ward Richardson.**—My attention has lately been called by Mr. F. C. Price to an early poetical effusion by our lamented Brother, which is so characteristic of the writer that I think his fellow Masons will be glad to possess it.—

G. W. Speth.

THE STORY OF SHAKESPEARE.

Written and read by Dr. B. W. Richardson, M.A., F.R.S., for the occasion of the Shakespeare Festival, held at The Urban Club, St. John's Gate, Clerkenwell, April 23rd, 1873. E. L. Blanchard, Esq., Pres.; W. Sawyer, Esq., Vice-Pres.

I.

When our Shakespeare was born, in the Sun was a storm,
And the blast of the tempest was lodg'd in his breast;
But the fire so kindled was tempered to form
By the strange HUMAN HEART! So 'twas that he knew best.

II.

Let his scholars grow old, and beneath the rich store
Of the learning they've gather'd sink down to their rest;
We, simpler than they, trace his magical lore
To the strange HUMAN HEART! It was that he knew best.

III.

From Nature, wherever he met her, he stole
Some secret she never before had confest;
Her treasures were his; but the tell-tale of Soul,
The strange HUMAN HEART! It was that he knew best.

IV.

From the earth to the heaven, in radiance of flame,
He wander'd and wonder'd, like one of the blest;
But the place where he rested, to leave us his name,
Was the strange HUMAN HEART! For 'twas that he knew best.

Margate:
Printed at "Keble's Gazette" Office.
1897.

☛ THIS PAGE will be reserved for advertising the wants of our own members only. The charge will be One Shilling for a line of 12 words, strictly payable in advance. As the Secretary's time is too fully occupied to permit him to act as intermediary, all replies must be addressed direct to the advertisers.

## WANTED BY

JAMES MURRAY, 118 Onslow Drive, Glasgow:— Theoretic Arithmetic, by Thomas Taylor.

G. W. BAIN, Sunderland:—Coles Constitutions, 1762; Irish Constitutions of 1744, 1768, 1771; Ahiman Rezons, London, 1787, and Dublin, 1804; R. A. Reg's prior to 1823; Pocket Companions, Dublin, 1751, Belfast 1764, Edinburgh, 1754, 1772. Good prices given if in fair condition.

Dr. DJEPERINK, Somerset West, Cape Colony:—Bulletin Supreme Council, Southern Jurisdiction, America, Vol. III., No. 1; IV., 2; V., 1. Annual Reporter, Supreme Council, Scotland, Vols. I., III., and following. All in good condition.

T. FRANCIS, Havant:—"Freemason's Quarterly Review," March, 1848, September and December, 1849, or complete vols.; also odd numbers of the "Freemason's Magazine and Mirror," for Vols. 5, 6, 7, 10, 11, 12, 14, 15, 18, 19, 20, 21, 23, 24, 25.

## FOR SALE.

Murray Lyon's "History of Mary Chapel." £3 3s.
JAMES MURRAY, 118, Onslow Drive, Glasgow.

Anderson's "Constitutions, 1738" (Frontispiece wanting), £6 16s. 6d.; "Wisdom, Strength and Beauty," 15s; Rocque's Map of 20 miles round London, 1745, £5s 5s.
C. N. MCINTYRE NORTH, 27, Old Queen Street, Q. Anne's Gate, S.W., London.

Hughan's List of Regular Lodges, 1734, 8s. 6d.; Lane's Centenary Warrants, 1891, 8s. 6d.; Freemason's Quarterly Review, 1834 to 1836, half-calf, Masonic Tooling extra, 10s.; Ditto, Nos. 1 to 6, Wrappers, 1853-54, 6s.; also quantity of odd parts. Write stating wants,
F. L. GARDNER, Normanhurst, Gunnersbury, W.

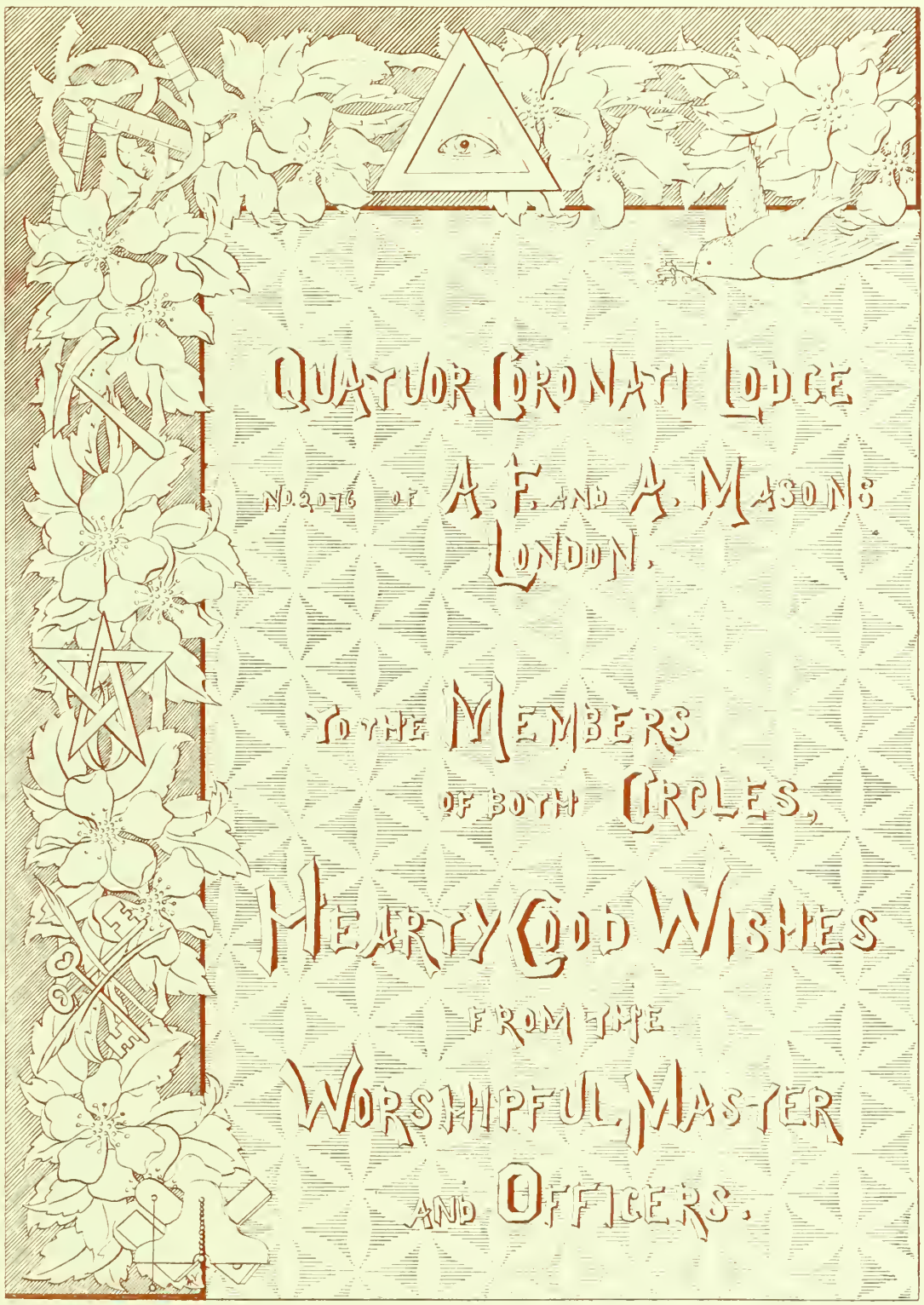
Anderson's "Constitutions," 1738, clean copy, good condition, no frontispiece, £7.
R. J. SMITH, 61, Albion Street, Leeds.

Anderson's "Constitutions, 1723," the first edition of the G.L. of England, original whole calf binding, good condition, perfect except as to frontispiece, which is wanting, but has been supplied in facsimile; £6 6s. Lane's "Centenary Warrants," 10s.; Lane's "Handbook to Lodge Lists," 10s. G. W. SPETH, Bromley, Kent.

Annuaire G. Orient de France, 1886-93, (8 vols.,) £1 12s.; Brennan, General Hist. of F., 1885, 12s. 6d.; Freemasons' Chronicle, 1875-78, 7 vols., £3; Hughan, Masonic Register, £1 15s.; Liber, B., Phototypes from St. John's Lodge, Philadelphia, 1731, £2 2s.; Oliver, History of Initiation, 1841, £1 10s.; Signs and Symbols, 1826, 12s. 6d.; Hutchinson, Spirit of Masonry, 1843, 12s. 6d.; Principles and Practice of the F. & A.M., 1786, 10s.; Pocket Companion, edit. 1759, 16s.; Commentary on Regius MS., £1; Masonic Minstrel, 1828, 5s.; Also, further works (particulars of which will be sent on application), including a large collection of Lodge Histories. R. F. GOULD, Kingfield, Woking.

*Ariſtippus Philoſophus Socraticus, naufragio cum ejectus ad Rhodienſium litus animadverſiſſet Geometrica ſchemata deſcripta, exclamavisſe ad comites ita dicitur.* Bene ſperemus, Hominum enim veſtigia video.

*Vitruv. Architect. lib. 6. Praef.*




St. John's Day in Winter, 1897.

# NOTICE.

Our printed Members-List has now become excessively bulky, and it appears to the Committee of the Lodge that it might be reduced in size without disadvantage. The long enumeration of Lodges, Chapters and Masonic Titles appended to the name of some of our members is considerably more than is required for identification. In future the following plan will be adopted.

Full names and addresses will be given as heretofore.

GRAND OFFICERS and PAST GRAND OFFICERS will be distinguished by their Grand Rank only, omitting Provincial Grand Rank and the enumeration of their several Lodges and Chapters.

PROVINCIAL and DISTRICT GRAND OFFICERS, present or past, will be distinguished by their Provincial or District Grand Rank only.

In all other cases the numbers of one Lodge and one Chapter only will be shown, followed by the letter P.M. or P.Z. if the members are entitled thereto.

Failing instructions to the contrary, the Editor will in every case show the highest Lodge or Chapter-number of the many to which the member may be entitled. Brethren who prefer to be identified with some other number than the highest are therefore requested to communicate with the Secretary before August 1898.

Margate:
Printed at "Keble's Gazette" Office,
mdcccxcvii.

# ST. JOHN'S CARD

OF THE

## Lodge Quatuor Coronati, No. 2076,

## London,

## 27th December, 1897.

Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE,
MDCCCXCVII.

## Past Masters and Founders:

* SIR CHARLES WARREN, *G.C.M.G.*, P.D.G.M., East. Archi., Past Master
* WILLIAM HARRY RYLANDS, *F.S.A., M.R.A.S.*, P.A.G.D.C., Past Master.
* ROBERT FREKE GOULD, P.G.D., Past Master.
* GEORGE WILLIAM SPETH, *F.R.Hist.S.*, P.A.G.D.C.
* SIR WALTER BESANT, *M.A., F.S.A.*
* JOHN PAUL RYLANDS, *F.S.A.*
* SISSON COOPER PRATT, Lieut Col., Past Master.
* WILLIAM JAMES HUGHAN, P.G.D

WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.
THOMAS HAYTER LEWIS, Professor, *F.S.A., R.I.B.A.*, Past Master
WILLIAM WYNN WESTCOTT, *M.B.*, Past Master.
REV. CHARLES JAMES BALL, *M.A.*, Past Master.
EDWARD MACBEAN, Past Master.
GUSTAV ADOLPH CÆSAR KUPFERSCHMIDT, A.G.S.G.C., Immediate Past Master.

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## Officers of the Lodge:

| | |
|---|---|
| Worshipful Master | SYDNEY TURNER KLEIN, *F.L.S., F.R.A.S.* |
| Senior Warden | CASPAR PURDON CLARKE, *C.I.E.* |
| Junior Warden | THOMAS BOWMAN WHYTEHEAD, P.G.S.B. |
| Treasurer | SIR WALTER BESANT, *M.A., F.S.A.* |
| Secretary | GEORGE WILLIAM SPETH, *F.R.Hist.S.* P.A.G.D.C. |
| Senior Deacon | EDWARD CONDER, Jun., *F.S.A.* |
| Junior Deacon | JOHN LANE, *F.C.A.*, P.A.G.D.C. |
| Director of Ceremonies | ROBERT FREKE GOULD, P.G.D. |
| Assistant D. of C. | WILLIAM JOHN CHETWODE CRAWLEY *LL.D., D.C.L. &c.* P.G.D., Ireland. |
| Inner Guard | GOTTHELF GREINER. |
| Steward | EDWARD JAMES CASTLE, *Q.C.* |
| Steward | Vice-Admiral ALBERT HASTINGS MARKHAM, P.D.G.M., Malta. |

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## Tyler:

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall. Great Queen Street, W.C.

* Founders.

London, December 27th, 1897.

# "Geometry which is Masonry."

BRETHREN,—Placed lately in the Chair of this great Cosmopolitan Lodge and with the spell of Yuletide stealing over us, I greet you, in my own name and that of my Officers, with every fraternal good wish for prosperity in all your undertakings and happiness in those paths of life to which T.G.A.O.T.U. has called you. May the coming year see a further extension of the fraternal ties with which we are bound to every part of the world, and may our endeavours to inculcate research and point out the paths by which Truth may be won, be crowned with continued success.

I have already urged upon you the importance of the study of "Geometry" and "The Hidden Mysteries of Nature and Science," and I have chosen for the subject of our St. John's Card the frontispiece of the great Greek edition of Euclid which was published A.D. 1703 under the auspices of Dr. Bernard, the famous Savilian Professor of Oxford and intimate friend of Ashmole. The quotation at the foot of this print is taken from the valuable work on Architecture written by Vitruvius in the first century B.C., a book which even now is used as a text book of Architecture, and without which the remains of ancient classic buildings would have been extremely difficult to understand:—The Greek philosopher Aristippus (4th century B.C.) has been ship-wrecked on an apparently desert island, but, finding certain geometrical figures drawn on the sand, he turns to his companions saying "Let us be of good cheer, for I see signs of men." What are these three figures? The one to the left is the famous problem of THE GOLDEN SECTION (*Euclid* II., xi., *vide The Great Symbol*, p. 87); the one above is the GREAT SYMBOL itself; and the third (*Euclid* xxxii.) is that which explains one of the greatest mysteries to the uneducated Operative of the Middle Ages, the proof that in *any* triangle the three interior angles must be equal to two Right Angles. If we remember that this was printed at the very time of the great Revival of Masonry, the beginning of last century, we may yet further understand why our oldest manuscripts maintained that at the head of all the Sciences stood GEOMETRY WHICH IS MASONRY. Now, Brethren, from a Geometrical aspect this year of 1897 is the first great Jubilee of Freemasonry; the whole Science of the Craft is based upon the *triangle;* a *right-angled* from the Operative, and an *equilateral* from the Speculative or Religious, points of view; that wonderful emanation from the first Grand Lodge, Anderson's *Constitutions*, refers indeed to the right angled triangle and its properties as "that amazing proposition which is the *foundation of all Masonry*." The *one* unalterable property of any triangle is that, whatever size or shape it may be, the interior angles together *must* be exactly 180°, no more and no less, and this is the only unvariable property common to *all* triangles. The great revival of Masonry took place and Grand Lodge was first instituted in A.D. 1717, and the present year, being exactly 180 years after that great inauguration, is therefore the most important anniversary that we could have in the Craft. If anything further were necessary to accentuate the importance of the fact, it would be found in the strange coincidence that, in the Speculative or Religious form of the Triangle, the *equilateral*, every angle is of 60°, and that this year is the 60 years jubilee of Her Majesty the Queen's reign, the only one long enough in History and pure enough in Moral Elevation to be coupled with that greatest of Religious Symbols.

The whole idea of celebrating anniversaries is to keep alive the memory of the *Great*, the *Good* and the *True*, to make sure that, whilst we have improved in many directions, we have not let slip that which was committed to our charge to cherish and cultivate. I think, Brethren, that you will agree with me that there are two subject which, though appreciated very highly by the framers of our Ritual, have been lost sight of in modern Masonry, namely "Geometry" and "The Hidden Mysteries of Nature and Science"; both of which tend to the knowledge of the Divine. It has, therefore, been my great desire and aim to bring these to the front during the present, which circumstances have made my, year of Office in the Chair of King Solomon.

With every fraternal good wish,

SYDNEY T. KLEIN, W.M.

# MEMBERS OF THE LODGE.

## IN THE ORDER OF THEIR SENIORITY.

1a **Warren**, Sir Charles, G.C.M.G., Major-General. *Government House, Chatham.* 245, 1417, 1832, P.M. Founder and first Worshipful Master. **Past Grand Deacon, Past District Grand Master, Eastern Archipelago.**

1b **Rylands**, William Harry, F.S.A., M.R.A.S. 37 *Great Russell Street, Bloomsbury, W.C., London.* 2, P.M. Founder and first Senior Warden. Past Master. **Past Assistant Grand Director of Ceremonies.**

1c **Gould**, Robert Freke, late 31st Regt., Barrister-at-Law. *Kingfield, Woking, Surrey.* 92, 153, 570, 743, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. **Past Grand Deacon.**

1d **Speth**, George William, F.R.Hist.S. *La Tuya, Edward Road, Bromley, Kent.* 183, P.M. Founder. Secretary. **Past Assistant Grand Director of Ceremonies.**

1e **Besant**, Sir Walter, M.A., F.S.A. *Frognel End, Hampstead, N.W., London.* 1159, P.M. Founder. Treasurer.

1f **Rylands**, John Paul, Barrister-at-Law, F.S.A. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354. Founder.

1g **Pratt**, Sisson Cooper, Lieut.-Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92. Founder. Past Master.

1h **Hughan**, William James. *Dunscore, Torquay, Devon.* 131, P.M. Founder. *P.Pr.G.Sec., P.Pr.G.W., Cornwall.* **Past Grand Warden, Iowa. Past Grand Deacon.**

9 **Bywater**, Witham Matthew. 5 *Hanover Square, W., London.* 19, P.M. Past Master. **Past Grand Sword Bearer.** Joined 7th April 1886.

10 **Whytehead**, Thomas Bowman. *Acomb House, York.* 1611, 2328, P.M., *P.Pr.G.W., North and East Yorks.* **Past Grand Sword Bearer.** Junior Warden. Joined 7th April 1886.

11 **Riley**, John Ramsden. 21 *Grey Road, Walton, Liverpool.* 387, P.M., *P.Pr.G.D.C., West Yorks.* Joined 7th April 1886.

12 **Lewis**, Thomas Hayter, F.S.A., Past Vice-President, R.I.B.A., Emeritus Professor of Architecture. 12 *Kensington Gardens Square, W., London.* 197. Past Master. Joined 3rd June 1886.

13 **Westcott**, William Wynn, M.B., Lond. 396 *Camden Road, N.W., London.* 814, P.M., *P.Pr.G.D.C., Somersetshire.* Past Master. Joined 2nd December 1886.

14 **Lane**, John, F.C.A. 2 *Bannercross Abbey Road, Torquay, Devon.* 1402, P.M., *P.Pr.G.R., Devonshire.* **Past Grand Warden, Iowa, Past Assistant Grand Director of Ceremonies.** Junior Deacon. Local Secretary for Devon. Joined 2nd June 1887.

15 **Crawley**, William John Chetwode, LL.D., D.C.L., F.R.G.S., F.G.S., F.R.H.S., Member of the Senate, Dublin University. *Ely Place, Dublin.* 357 (I.C.), P.M., *Elected Grand Secretary of the G.L. of Instruction, and Past Registrar of the Grand Chapter of Instruction, Ireland.* **Past Senior Grand Deacon, Ireland.** Assistant Director of Ceremonies. Joined 2nd June 1887.

16 **Ball**, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 21 *Upper Park Road, Hampstead, N.W., London.* 1820. Past Master. Joined 8th September 1887.

17 **Castle**, Edward James, late Royal Engineers, Barrister-at.Law, Q.C. 8 *King's Bench Walk, Temple, London.* 143, P.M. Steward. Joined 4th May 1888.

18 **Macbean**, Edward. *Fullarton House, Tollcross, Lanarkshire.* 1 (S.C.), *50* (S.C.), *600, 2029*, P.Z. *Depute Superintendent* (R.A.) *for the Lower Ward of Lanarkshire.* **Past Grand Chancellor, Scotland, Grand Representative of the Grand Chapter of Maine.** Past Master. Local Secretary for Glasgow and Vicinity. Joined 4th May 1888.

19 **Goldney**, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, P.M., *Pr.G.Treas., P.Pr.G.W., Wiltshire.* **Past Grand Deacon.** Joined 4th May 1888.

20 **Kupferschmidt**, Gustav Adolf Cæsar. 23 *Woodberry Grove, Finsbury Park, N., London.* 238, P.M. Immediate Past Master. **Assistant Grand Secretary for German Correspondence.** Joined 4th January 1889.

21 **Clarke**, Caspar Purdon, C.I.E., F.S.A. 1, *The Residencies, South Kensington Museum, S.W., London.* 1196. Senior Warden. Joined 4th January 1889.

22 **Klein**, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404. Worshipful Master. Joined 8th November 1889.

23 **Markham**, Albert Hastings, Vice Admiral, A.D.C. to the Queen, F.R.G.S. 19 *Ashburn Place, Cromwell Road, S.W., London.* 257, 1593, P.M. **District Grand Master, Grand Superintendent, Malta.** Junior Steward. Joined 24th June 1891.

24 **Ninnis**, Belgrave, M.D., Inspector General, R.N., F.R.G.S., F.S.A. *Brockenhurst, Aldrington Road, Streatham, S.W., London.* 259, 1174, 1691, P.M., *P.Dis.G.D., Malta.* **Past Grand Standard Bearer.** Joined 9th November, 1891.

25 **Malczovich**, Ladislas Aurèle de. *Belügyministerium, Budapest, Hungary.* Lodge Szent Istzvan. Member of the Council of the Order, Hungary. **Representative and Past Grand Warden, Ireland.** Local Secretary for Hungary. Joined 5th January 1894.

26 **Conder**, Edward, jun., F.S.A. *The Conigrie, Newent, Gloucestershire.* 1036, 1074, *280.* Senior Deacon. Local Secretary for Oxfordshire. Joined 5th Janury 1894.

27 **Greiner**, Gotthelf. 10 & 12 *Milton Street, Cripplegate, E.C., London.* 92, P.M. Inner Guard. Joined 24th June 1896.

28 **Horsley**, Rev. John William, M.A., Oxon, Clerk in Holy Orders, J.P. *St. Peter's Rectory, Walworth, S.E., London.* 1973. Joined 24th June 1896.

29 **Malden**, Rev. Charles Herbert, M.A., Cambridge, Clerk in Holy Orders. *Mysore, India.* 2576, *P.Dis.G.Chaplain, Madras.* Joined 24th June 1896.

30 **Shackles**, George Lawrence. *7 Land of Green Ginger, Hull.* 57, 1511, 2494, P.M., *1511*, P.Z., *P.Pr.G.D., P.Pr.G.R., North and East Yorkshire.* Local Secretary for the North and East Ridings of Yorkshire. Joined 7th May 1897.

31 **Le Strange**, Hamon. *Hunstanton Hall, Norfolk.* 10, 52, P.M., *10, 52*, P.Z., *P.P.G.W., P.Pr.G.Treas., D.Pr.G.M., Pr.G.H., Norfolk.* **Past Grand Deacon, Past Grand Sojourner, England.** Joined 1st October 1897.

# MEMBERS of the CORRESPONDENCE CIRCLE.*

## GOVERNING BODIES.

| | | | Joined. |
|---|---|---|---|
| 1 | Grand Lodge of England, Library | London | September 1887 |
| 2 | Provincial Grand Lodge of Staffordshire | Stafford | May 1889 |
| 3 | Provincial Grand Chapter of Staffordshire | Stafford | May 1890 |
| 4 | Provincial Grand Lodge of West Yorkshire, Library | Wakefield | October 1889 |
| 5 | District Grand Lodge of Gibraltar | Gibraltar | March 1889 |
| 6 | District Grand Lodge of Malta | Valetta | January 1890 |
| 7 | District Grand Lodge of Natal | Durban | June 1889 |
| 8 | District Grand Lodge of Punjab | Lahore | May 1888 |
| 9 | District Grand Lodge of Burma | Bangoon | June 1890 |
| 10 | District Grand Lodge of Madras | Madras | May 1894 |
| 11 | District Grand Lodge of the Argentine Republic | Buenos Ayres | January 1891 |
| 12 | District Grand Lodge of the Eastern Archipelago | Singapore | October 1890 |
| 13 | District Grand Lodge of Northern China | Shanghai | May 1895 |
| 14 | District Grand Lodge of Queensland (E.C.) | Brisbane | June 1895 |
| 15 | District Grand Lodge of Queensland (S.C.) | Brisbane | October 1891 |
| 16 | Grand Lodge of Iowa, Masonic Library | Cedar Rapids | October 1888 |
| 17 | Grand Lodge of Kentucky, Library | Louisville | May 1889 |
| 18 | Grand Lodge of Massachusetts | Boston | January 1890 |
| 19 | Grand Lodge of New York, Masonic Library | New York | November 1890 |
| 20 | Grand Lodge of Virginia | Richmond | January 1893 |
| 21 | Grand National Lodge of Germany, Library | Berlin | May 1887 |
| 22 | Grand Lodge of Hamburg, Library | Hamburg | May 1895 |
| 23 | Provincial Grand Lodge of Lower Saxony, Library | Hamburg | January 1894 |
| 24 | Grand Lodge of New Zealand | Wellington | November 1891 |
| 25 | Grand Lodge of South Australia | Adelaide | January 1890 |
| 26 | Grand Lodge of Victoria | Melbourne | November 1890 |
| 27 | United Grand Lodge of New South Wales | Sydney | June 1894 |
| 28 | Grand Orient of Italy | Rome | November 1891 |
| 29 | Supreme Council, Ancient and Accepted Scottish Rite, England | London | May 1838 |
| 30 | Supreme Council, Ancient and Accepted Scottish Rite, Italy | Rome | November 1891 |
| 31 | Supreme Council, Ancient and Accepted Scottish Rite, Belgium | Brussels | May 1887 |
| 32 | Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America | Washington | March, 1892 |
| 33 | Supreme Council, Ancient and Accepted Scottish Rite, Canada | Hamilton | March 1896 |
| 34 | The Grand Council of the Order of the Secret Monitor in England | London | June 1888 |

* Owing to the continually increasing length of our members-list, it has now become impossible to await the November meeting before going to press. The list has, consequently, been drawn up immediately after the October meeting, and Correspondence Members admitted in November will be found in a supplementary list. Any alterations for subsequent issues should, therefore, reach the Secretary before October of each year.

## LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND).

| | | | | | Joined. |
|---|---|---|---|---|---|
| 35 | No. | 19 | Royal Athelstan Lodge | London | January 1890 |
| 36 | ,, | 39 | St. John the Baptist Lodge | Exeter | October 1890 |
| 37 | ,, | 48 | Lodge of Industry | Gateshead, Durham | June 1895 |
| 38 | ,, | 57 | Humber Lodge | Hull | May 1889 |
| 39 | ,, | 61 | Lodge of Probity | Halifax, Yorkshire | November 1890 |
| 40 | ,, | 68 | Royal Clarence Royal Arch Chapter | Bristol | October 1891 |
| 41 | ,, | 84 | Doyle's Lodge of Fellowship | Guernsey | November 1896 |
| 42 | ,, | 107 | Philanthropic Lodge | King's Lynn, Norfolk | October 1890 |
| 43 | ,, | 117 | Salopian Lodge of Charity | Shrewsbury | January 1889 |
| 44 | ,, | 133 | Lodge of Harmony | Faversham, Kent | November 1890 |
| 45 | ,, | 150 | Lodge Perfect Unanimity | Madras | October 1893 |
| 46 | ,, | 168 | Mariners Lodge | Guernsey | May 1891 |
| 47 | ,, | 174 | Lodge of Sincerity | London | March 1894 |
| 48 | ,, | 195 | Lodge Hengist | Bournemouth | March 1891 |
| 49 | ,, | 227 | Ionic Lodge | London | June 1895 |
| 50 | ,, | 236 | York Lodge | York | October 1888 |
| 51 | ,, | 253 | Tyrian Lodge | Derby | January 1888 |
| 52 | ,, | 262 | Salopian Lodge | Shrewsbury | January 1889 |
| 53 | ,, | 278 | Lodge of Friendship | Gibraltar | October 1888 |
| 54 | ,, | 297 | Witham Lodge | Lincoln | March 1891 |
| 55 | ,, | 309 | Lodge of Harmony | Fareham, Hampshire | March 1888 |
| 56 | ,, | 331 | Phœnix Lodge of Honour and Prudence | Truro, Cornwall | November 1887 |
| 57 | ,, | 342 | Royal Sussex Lodge | Landport, Hampshire | November 1888 |
| 58 | ,, | 345 | Lodge Perseverance | Blackburn | May 1897 |
| 59 | ,, | 362 | Doric Lodge | Grantham, Lincolnshire | March 1890 |
| 60 | ,, | 374 | St. Paul's Lodge | Montreal, Canada | June 1888 |
| 61 | ,, | 387 | Airedale Lodge | Saltaire, Yorkshire | January 1891 |
| 62 | ,, | 391 | Lodge Independence with Philanthropy | Allahabad, Bengal | January 1896 |
| 63 | ,, | 393 | St. David's Lodge | Berwick-on-Tweed | October 1896 |
| 64 | ,, | 418 | Menturia Lodge | Hanley, Staffordshire | May 1889 |
| 65 | ,, | 422 | Yarborough Lodge | Gainsboro', Lincolnshire | March 1890 |
| 66 | ,, | 450 | Cornubian Lodge, "Coombe" Library | Hayle, Cornwall | November 1887 |
| 67 | ,, | 459 | Lodge Himalayan Brotherhood | Simla, Punjab | October 1892 |
| 68 | ,, | 465 | Lodge Goodwill | Bellary, Madras | October 1893 |
| 69 | ,, | 508 | Lodge Zetland in the East | Singapore | October 1890 |
| 70 | ,, | 510 | St. Martin's Lodge | Liskeard, Cornwall | March 1890 |
| 71 | ,, | 525 | Lodge Zetland | Hong Kong | October 1888 |
| 72 | ,, | 539 | St. Matthew's Lodge | Walsall, Staffordshire | January 1889 |
| 73 | ,, | 542 | Lodge of Philanthropy | Moulmein, Burma | October 1890 |
| 74 | ,, | 546 | Etruscan Lodge | Longton, Staffords | March 1893 |
| 75 | ,, | 551 | Yarborough Lodge | Ventnor, I.W. | May 1893 |
| 76 | ,, | 566 | Lodge St. Germain | Selby, Yorks | October 1893 |
| 77 | ,, | 611 | Lodge of the Marches | Ludlow, Shropshire | January 1889 |
| 78 | ,, | 614 | Lodge Star of Burma | Rangoon | June 1890 |
| 79 | ,, | 617 | Excelsior Lodge | Buenos Ayres | May 1890 |
| 80 | ,, | 622 | St. Cuthberga Lodge | Wimborne, Dorsetshire | January 1888 |
| 81 | ,, | 624 | Abbey Lodge | Burton-on-Trent | March 1889 |
| 82 | ,, | 637 | Portland Lodge | Stoke-on-Trent | October 1888 |
| 83 | ,, | 660 | Camalodunum Lodge | Malton, Yorks | March 1891 |
| 84 | ,, | 696 | St. Bartholomew Lodge | Wednesbury, Staffords | January 1889 |
| 85 | ,, | 711 | Goodwill Lodge | Port Elizabeth, South Africa | June 1887 |
| 86 | ,, | 712 | Lindsey Lodge | Louth, Lincolnshire | May 1889 |
| 87 | ,, | 726 | Staffordshire Knot Lodge | Stafford | March 1888 |
| 88 | ,, | 735 | Southern Star Lodge | Nelson, New Zealand | January 1892 |

| | | | | | Joined. |
|---|---|---|---|---|---|
| 89 | No. | 751 | Eastnor Lodge | Ledbury, Herefordshire | January 1889 |
| 90 | ,, | 767 | Union Lodge | Karachi, Sind, India | January 1894 |
| 91 | ,, | 773 | Gold Coast Lodge | Cape Coast, W. Africa | October 1890 |
| 92 | ,, | 792 | Pelham Pillar Lodge | Grimsby, Lincolnshire | May 1890 |
| 93 | ,, | 796 | North Australian Lodge | Brisbane, Queensland | January 1892 |
| 94 | ,, | 804 | Carnarvon Lodge | Havant, Hampshire | November 1887 |
| 95 | ,, | 809 | Lodge of United Good Fellowship | Wisbech, Cambridgeshire | March 1892 |
| 96 | ,, | 828 | St. John's Lodge | Grahamstown, Cape | March 1895 |
| 97 | ,, | 832 | Lodge Victoria in Burma | Rangoon | June 1890 |
| 98 | ,, | 859 | Isaac Newton University Lodge | Cambridge | May 1891 |
| 99 | ,, | 876 | Acacia Lodge | Monte Video | June 1890 |
| 100 | ,, | 877 | Royal Alfred Lodge | Jersey | January 1897 |
| 101 | ,, | 897 | Lodge of Loyalty | St. Helen's, Lancashire | November 1888 |
| 102 | ,, | 904 | Phœnix Lodge | Rotherham, Yorkshire | January 1891 |
| 103 | ,, | 932 | Lodge Leichhardt | Rockhampton, Queensland | March 1897 |
| 104 | ,, | 972 | Lodge St. Augustine | Canterbury | November 1892 |
| 105 | ,, | 988 | Lodge Wahab or Benevolent | Sialkote, Punjab | October 1897 |
| 106 | ,, | 1010 | Kingston Lodge | Hull | November 1889 |
| 107 | ,, | 1025 | Lodge Star of the South | Buenos Ayres | June 1890 |
| 108 | ,, | 1039 | St. John's Lodge | Lichfield, Staffordshire | January 1890 |
| 109 | ,, | 1056 | Metropolitan Lodge of Instruction | London | March 1894 |
| 110 | ,, | 1060 | Marmion Lodge | Tamworth, Staffordshire | May 1889 |
| 111 | ,, | 1066 | Lodge Rock of Gwalior | Jhansi, Bengal | January 1894 |
| 112 | ,, | 1152 | Lodge St. George | Singapore | October 1890 |
| 113 | ,, | 1198 | Lodge Pitt-Macdonald | Vepery, Madras | October 1893 |
| 114 | ,, | 1248 | Denison Lodge | Scarborough | November 1889 |
| 115 | ,, | 1268 | Lodge Rangoon | Rangoon | June 1890 |
| 116 | ,, | 1283 | Ryburn Lodge | Sowerby Bridge, W. Yorks. | November 1895 |
| 117 | ,, | 1285 | Lodge of Faith, Hope and Charity | Ootacamund, Madras | January 1895 |
| 118 | ,, | 1294 | St. Alban's Lodge | Grimsby, Lincolnshire | May 1890 |
| 119 | ,, | 1402 | Jordan Lodge | Torquay, Devonshire | January 1888 |
| 120 | ,, | 1415 | Campbell Lodge | Hampton Court, Middlesex | November 1891 |
| 121 | ,, | 1428 | United Service Lodge | Landport, Hampshire | January 1889 |
| 122 | ,, | 1436 | Castle Lodge | Sandgate, Kent | January 1895 |
| 123 | ,, | 1462 | Wharncliffe Lodge | Penistone, Yorkshire | March 1888 |
| 124 | ,, | 1468 | Port Alfred Lodge | Port Alfred, Cape Colony | January 1896 |
| 125 | ,, | 1469 | Meridian Lodge | Cradock, Cape Colony | June 1889 |
| 126 | ,, | 1482 | Isle of Axholme Lodge | Crowle, Lincolnshire | May 1890 |
| 127 | ,, | 1513 | Friendly Lodge | Barnsley, Yorkshire | January 1888 |
| 128 | ,, | 1521 | Wellington Lodge | Wellington, New Zealand | November 1887 |
| 129 | ,, | 1529 | Duke of Cornwall Lodge | St. Columb, Cornwall | March 1888 |
| 130 | ,, | 1544 | Mount Edgcumbe Lodge | Cambourne, Cornwall | March 1891 |
| 131 | ,, | 1546 | Charters Towers Lodge | Charters Towers, Queensland | January 1894 |
| 132 | ,, | 1554 | Mackay Lodge | Mackay, Queensland | May 1894 |
| 133 | ,, | 1596 | Townsville Lodge | Townsville, Queensland | October 1895 |
| 134 | ,, | 1611 | Eboracum Lodge, Library | York | May 1887 |
| 135 | ,, | 1621 | Castle Lodge | Bridgenorth, Shropshire | March 1889 |
| 136 | ,, | 1644 | Alma Mater Lodge | Birmingham | November 1891 |
| 137 | ,, | 1665 | Natalia Lodge | Pietermaritzburg, Natal | March 1889 |
| 138 | ,, | 1680 | Comet Lodge | Barcaldine, Queensland | June 1892 |
| 139 | ,, | 1721 | Manawater Lodge | Palmerston, New Zealand | March 1897 |
| 140 | ,, | 1747 | Transvaal Lodge | Pretoria, S.A.R. | November 1893 |
| 141 | ,, | 1778 | Southern Cross Lodge | Harrismith, Orange Free State | January 1889 |
| 142 | ,, | 1792 | Tudor Lodge | Harborne, Staffordshire | March 1889 |
| 143 | ,, | 1824 | Buffalo Lodge | East London, South Africa | May 1896 |
| 144 | ,, | 1834 | Duke of Connaught Lodge | Landport, Hampshire | October 1888 |

| | | | | | Joined. |
|---|---|---|---|---|---|
| 145 | No. | 1838 | Tudor Lodge of Rifle Volunteers | Wolverhampton, Staffordshire | January 1889 |
| 146 | „ | 1850 | Raphael Lodge | Roma, Queensland | May 1893 |
| 147 | „ | 1884 | Chine Lodge | Shanklin, Isle of Wight | March 1888 |
| 148 | „ | 1896 | Audley Lodge | Newport, Shropshire | January 1888 |
| 149 | „ | 1915 | Graystone Lodge | Whitstable, Kent | March 1889 |
| 150 | „ | 1960 | Stewart Lodge | Rawal Pindi, Punjab | May 1889 |
| 151 | „ | 1990 | Hampshire Lodge of Emulation | Portsmouth | January 1888 |
| 152 | „ | 1991 | Agricola Lodge | York | November 1887 |
| 153 | „ | 2036 | Lodge Waitohi | Picton, Marlboro', N.Z. | May 1891 |
| 154 | „ | 2046 | Robinson Lodge | Maidstone, Kent | May 1893 |
| 155 | „ | 2051 | Springsure Lodge | Springsure, Queensland | June 1895 |
| 156 | „ | 2052 | Douglas Lodge | Port Douglas, Queensland | May 1896 |
| 157 | „ | 2069 | Prudence Lodge | Leeds | November 1887 |
| 158 | „ | 2074 | St. Clair Lodge | Landport, Hampshire | January 1889 |
| 159 | „ | 2089 | Frere Lodge | Aliwal North, Cape Colony | May 1891 |
| 160 | „ | 2109 | Prince Edward Lodge | Heaton Moor, Lancashire | May 1891 |
| 161 | „ | 2113 | Lodge Umzimkulu | Umzimkulu, E. Griqualand | May 1890 |
| 162 | „ | 2119 | General Gordon Lodge | Brisbane, Queensland | March 1895 |
| 163 | „ | 2153 | Lodge of Hope | Gosport, Hampshire | November 1887 |
| 164 | „ | 2155 | Makerfield Lodge | Newton le-Willows, Lancashire | May 1889 |
| 165 | „ | 2208 | Horsa Lodge | Bournemouth, Hampshire | January 1888 |
| 166 | „ | 2225 | Lodge Perak Jubilee | Taiping, Malay Peninsula | October 1890 |
| 167 | „ | 2252 | Rocky Park Lodge | Barkly East, Cape Colony | October 1891 |
| 168 | „ | 2253 | St. Michael's Lodge | Bridgetown, Barbados | January 1894 |
| 169 | „ | 2263 | St. Leonard's Lodge | Sheffield, Yorkshire | January 1896 |
| 170 | „ | 2264 | Chough Lodge | London | May 1890 |
| 171 | „ | 2280 | Lodge of St. John | Saugor, Cent. Prov., India | November 1889 |
| 172 | „ | 2288 | Sitapur Lodge | Sitapur, India | October 1896 |
| 173 | „ | 2300 | Aorangi Lodge | Wellington, New Zealand | November 1891 |
| 174 | „ | 2314 | El Dorado Lodge | Zeerust, S.A.R. | June 1892 |
| 175 | „ | 2337 | Read Lodge | Kwala Lumpor, Selangor | May 1895 |
| 176 | „ | 2338 | Lodge Aramac | Aramac, Queensland | May 1896 |
| 177 | „ | 2342 | Easterford Lodge | Kilvedon, Essex | March 1897 |
| 178 | „ | 2356 | Lodge Pandyan | Madura, India | November 1896 |
| 179 | „ | 2365 | Winton Lodge | Winton, Queensland | October 1895 |
| 180 | „ | 2392 | Victoria Lodge | Accra, West Africa | June 1894 |
| 181 | „ | 2393 | Charleville Lodge | Charleville, Queensland | May 1895 |
| 182 | „ | 2402 | St. George's Lodge | Larnaca, Cyprus | March 1892 |
| 183 | „ | 2419 | Hope Lodge | Alloia, Queensland | March 1893 |
| 184 | „ | 2433 | Minerva Lodge | Birkenhead, Cheshire | November 1892 |
| 185 | „ | 2478 | Gold Fields Lodge | Johannesburg, S.A.R. | May 1895 |
| 186 | „ | 2481 | Jeppestown Lodge | Johannesburg, S.A.R. | May 1895 |
| 187 | „ | 2503 | Lodge Cleveland | Townsville, Queensland | March 1897 |
| 188 | „ | 2510 | Meteor Lodge | Longreach, Queensland | May 1895 |
| 189 | „ | 2532 | Lodge St. George | Vepery, Madras | January 1895 |
| 190 | „ | 2624 | Excelsior Lodge | Eton, Mackay, Queensland | January 1897 |
| 191 | „ | 2671 | Lodge Star of Agra | Agra, India | November 1895 |
| 192 | „ | | Lodge Hopeful | Brisbane, Queensland | May 1897 |

## LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

| | | | |
|---|---|---|---|
| 193 | Ark Lodge, No. X. (I.C.) | Belfast | October 1888 |
| 194 | Lurgan Lodge, No. 134 (I.C.) | Lurgan, Armagh | May 1889 |
| 195 | Duke of Leinster Lodge, No. 283 (I.C.) | Brisbane, Queensland | June 1894 |
| 196 | Lodge Hibernia and Albion, No. 289 (I.C.) | Townsville, Queensland | March 1897 |
| 197 | Lodge Unity and Concord, No. 292 (I.C.) | Maryborough, Queensland | May 1896 |

| | | | Joined. |
|---|---|---|---|
| 198 | Lodge Temple, No. 318 (I.C.) | Mackay, Queensland | January 1897 |
| 199 | West End Lodge, No. 331 (I.C.) | South Brisbane, Queensland | May 1892 |
| 200 | Prince Frederick William of Prussia L., No. 431 (I.C.) | Ballymena | January 1889 |
| 201 | Derriaghy Royal Arch Chapter, No. 602 (I.C.) | Lisburne, Antrim | October 1893 |
| 202 | Union Royal Arch Chapter, No. 6 (S.C.) | Dundee | October 1895 |
| 203 | Darling Downs Royal Arch Chapter, No. 194 (S.C.) | Toowoomba, Queensland | October 1892 |
| 204 | Townsville Royal Arch Chapter, No 207 (S.C.) | Townsville, Queensland | March 1897 |
| 205 | John Saunders R.A. Chap. No. 225 (S.C.) | Johannesburg, S.A.R. | March 1895 |
| 206 | Mount Morgan Royal Arch Chapter, No. 227 (S.C.) | Mount Morgan, Qucensland | June 1891 |
| 207 | Golden Thistle R.A. Chap. No. 245 (S.C.) | Johannesburg, S.A.R. | May 1895 |
| 208 | Saltcoats & Ardrossan St. John's R.A.L., No. 320 (S.C.) | Ardrossan, Ayrshire | June 1893 |
| 209 | St. David in the East Lodge, No. 371 (S.C.) | Calcutta | October 1895 |
| 210 | Southern Cross Lodge, No. 398 (S.C.) | Capetown | October 1889 |
| 211 | Lodge St. Andrew, No. 435 (S.C.) | Brisbane, Queensland | November 1891 |
| 212 | Lodge Athole and Melville, No. 445 (S.C.) | Brisbane, Queensland | June 1893 |
| 213 | St. Andrew's Lodge, No. 651 (S.C.) | Grahamstown, Cape | March 1895 |
| 214 | Lodge Caledonia, No. 661 (S.C.) | Meerut, Bengal | March 1892 |
| 215 | Douglas Lodge, No. 677 (S.C.) | Rockhampton, Queensland | June 1891 |
| 216 | Stanley Lodge, No. 680 (S.C.) | Brisbane, Queensland | May 1895 |
| 217 | Lodge Maranoa, No. 730 (S.C.) | Roma, Queensland | May 1896 |
| 218 | Lodge Caledonian, No. 737 (S.C.) | Mackay, Queensland | January 1896 |
| 219 | Golden Thistle Lodge, No. 744 (S.C.) | Johannesburg, S.A.R. | March 1895 |
| 220 | St John's in the South Lodge, No. 747 (S.C.) | Barberton, Transvaal | October 1889 |
| 221 | Lodge Athole, No. 752 (S.C.) | Bundaberg, Queensland | October 1893 |
| 222 | Mount Morgan Lodge, No. 763 (S.C.) | Mount Morgan, Queensland | June 1891 |
| 223 | Golden Light Lodge, No. 766 (S.C.) | Potchefstrom, S.A.R. | January 1892 |
| 224 | Lodge Sir William Wallace, No. 768 (S.C.) | Croydon, Queensland | March 1892 |
| 225 | Mylne Lodge, No. 769 (S.C.) | Charters Towers, Queensland | May 1897 |
| 226 | Lodge Pretoria Celtic, No. 770 (S.C.) | Pretoria, South Africa Rep. | October 1894 |
| 227 | Darling Downs Lodge, No. 775 (S.C.) | Toowoomba, Queensland | January 1891 |
| 228 | Douglas Lodge, No. 799 (S.C.) | Johannesburg, S.A.R. | January 1895 |
| 229 | Gordon Lodge, No. 804 (S.C.) | Johannesburg, S.A.R. | March 1895 |
| 230 | Fassifern Kilwinning Lodge, No. 808 (S.C. | Harrisville, Queensland | March 1895 |
| 231 | Celtic of Ithaca Lodge, No. 810 (S.C.) | Brisbane, Queensland | May 1896 |
| 232 | Lodge Torres Straits, No. 820 (S.C.) | Thursday Is., Queensland | June 1896 |
| 233 | Lodge de Goede Hoop (D.C.) | Cape Town | September 1887 |
| 234 | Jubilee Lodge (D.C.) | Barberton, Transvaal | October 1889 |
| 235 | Star of the Rand Lodge (D.C.) | Johannesburg, Transvaal | June 1896 |
| 236 | Anglo-Belge Lodge | Antwerp | January 1897 |
| 237 | Lodge Archimedes zu den drei Reissbretern | Altenburg, Saxe-Altenburg | November 1890 |
| 238 | Lodge Montana | Breslau | June 1890 |
| 239 | Lodge Indissolubilis | Berlin | June 1889 |
| 240 | Lodge Carl zur Gekrönten Säule | Brunswick, Germany | May 1896 |
| 241 | Albion Lodge, No. 5 (N.S.C.) | New Glasgow, Nova Scotia | October 1893 |
| 242 | Deloraine Lodge, No. 40 (Man. C.) | Deloraine, Manitoba | October 1894 |
| 243 | Lebanon Lodge, No. 43 (Man. C.) | Virden, Manitoba | May 1897 |
| 244 | Killarney Lodge, No. 50 (Man. C.) | Killarney, Manitoba | January 1896 |
| 245 | Orient Lodge, No. 395 (N.C.C.) | Wilmington, N. Carolina, U.S. | October 1890 |
| 246 | Fidalgo Lodge, No. 77 (Wash. C.) | Anacortes, Washington, U.S.A. | March 1896 |
| 247 | Lodge of Fidelity, No. 5 (S.A.C.) | Gawler, South Australia | May 1892 |
| 248 | Lodge of St. John, No. 15 (S.A.C.) | Strathalbyn, South Australia | May 1892 |
| 249 | Victoria Lodge, No. 26 (S.A.C.) | Jamestown, South Australia | November 1892 |
| 250 | Emulation Lodge, No. 32 (S.A.C.) | Norwood, South Australia | October 1892 |
| 251 | Mount Gambier Lodge, No. 35 (S.A.C.) | Mount Gambier, S. Australia | October 1892 |
| 252 | Lodge St. Alban, No. 38 (S.A.C.) | Adelaide, South Australia | October 1890 |
| 253 | Geelong Lodge of Unity and Prudence (V.C.) | Geelong, Victoria | May 1888 |

| | | | Joined. |
|---|---|---|---|
| 254 | St. John's Lodge, No. 36 (V.C.) | Ballarat, Victoria | October 1891 |
| 255 | Port Fairy Lodge, No. 67 (V.C.) | Port Fairy, Victoria | May 1893 |
| 256 | Lodge of Otago, No. 7 (N.Z.C.) | Dunedin, New Zealand | January 1894 |
| 257 | Lodge St. Andrew, No. 8 (N.Z.C.) | Auckland, New Zealand | October 1891 |
| 258 | Lodge Hawera, No. 34 (N.Z.C.) | Hawera, Taranaki, N.Z. | June 1893 |
| 259 | Lodge Victory, No. 40 (N.Z.C.) | Nelson, New Zealand | January 1889 |
| 260 | Leinster Lodge, No. 44 (N.Z.C.) | Wellington, New Zealand | October 1897 |
| 261 | Ara Lodge of Instruction (N.Z.C.) | Auckland, New Zealand | October 1891 |
| 262 | Combermere Lodge, No. 61 (N.S.W.C.) | Albury, New South Wales | January 1888 |
| 263 | Lodge Alexandra, No. 117 (N.S.W.C.) | Junee, New South Wales | January 1895 |
| 264 | Lodge Leopold, No. 128 (N.S.W.C.) | Narrandera, N.S.W. | June 1895 |
| 265 | Felix Gottlieb Conclave, No. 3 (O.S.M.) | Penang | January 1889 |

## OTHER ASSOCIATIONS.

| | | | |
|---|---|---|---|
| 266 | Masonic Hall Library | Leicester | November 1887 |
| 267 | Bureau of Ethnology, Smithsonian Institute | Washington, U.S.A. | November 1889 |
| 268 | York College of Rosicrucians | York | March 1890 |
| 269 | Newcastle College of Rosicrucians | Newcastle-on-Tyne | October 1890 |
| 270 | Portland Masonic Library | Portland, Maine, U.S.A. | October 1891 |
| 271 | Masonic Library and Historical Society | Duluth, Minnesota, U.S.A. | June 1892 |
| 272 | Masonic Library Association | Minneapolis, Minnesota | October 1893 |
| 273 | Masonic Library Association | Tacoma, Washington, U.S.A. | January 1894 |
| 274 | United Lodge of Improvement | Swansea | March 1894 |
| 275 | Bournemouth Lodge of Instruction | Bournemouth | October 1897 |
| 276 | Masonic Musical and Literary Club | Sydney, N.S.W. | January 1895 |
| 277 | Masonic Club | Shanghai, China | May 1895 |
| 278 | Ottawa Masonic Library | Ottawa, Canada | May 1895 |
| 279 | Reading Masonic Library | Reading, Berkshire | March 1896 |

## BROTHERS.

*(*The asterisk before the name signifies that the Brother is a Life-Member.)*

280 **Abbott**, Robert. 13 *St. John's Terrace, Headingly, Leeds.* 2069, P.M., *304, 2069.* May 1896.

281 **Abraham**, Jabez. *Hemmant, Brisbane, Queensland.* March 1895.

282 **Abraham**, P. S. 2 *Henrietta Street, Cavendish Square, W., London.* 2546. January 1897.

283 **Abud**, Major Henry Mallaby, I.C.S. 45 *Pall Mall, S.W., London.* 456, *90* (S.C.) June 1896.

284 ***Aburrow**, Charles. *P.O.B.* 534 *Johannesburg, South Africa.* 1574, 1832, P.M., *1574, 153* (S.C.), P.Z. October 1888.

285 **Acton**, Captain E. W. F. *The Leasowes, Bridgnorth.* 1621. May 1896.

286 **Adam**, James Humber. *Freemantle, Western Australia.* 485. May 1894.

287 **Adams**, Alfred W. *Post Office Box* 467, *Kimberley, South Africa.* 2383, P.M. Local Secretary for Kimberley. March 1897.

288 **Adams**, Arthur W. *Buckingham Palace, Broad Road, Acock's Green, Birmingham.* 1644, P.M., *P.Pr.G.S.B., Warwick.* Local Secretary for Warwickshire. January 1892.

289 **Adams**, Edwin James. *Winton, Queensland.* 2365. January 1896.

290 **Adams**, Matthew Valentine. *Freeman Street, Adelaide.* 32, P.M., *4*, J. **Grand Inspector of Lodges, South Australia.** May 1892.

291 **Adams**, Thomas. 20 *Heath Street, Hampstead, N.W., London.* 227, *7.* June 1895.

292 **Adams**, Thomas Smith. *Marlow Terrace, Mold, North Wales.* 1477, P.M., *721, 2386*, P.Z., *P.Pr.G.St., North Wales.* January 1896.

293 **Adkins**, W. Ryland D. *Springfield, Northampton.* 1911. January 1894.

294 **Adler**, Elkan N. 9 *Angel Court, E.C., London.* 1997. March 1895.

295 **Adrianya**, Emile. *II. Margit Korut* 6, *Budapest.* L. Matthias Corvinus. October 1893.

296 **Ainslie**, William Langstaff. *Hanworth Park, Middlesex.* 1118. October 1896.

297 **Aitken**, Dr. Kyd. 44 *George Street, Edinburgh.* 75, P.M., *405, 788, 1951* (E.C.) January 1896.

298 **Aitken**, Thomas. *Bank House, Guildford, Surrey.* 8, 777, P.M., *777*, P.Z., *P.P.G.S. Works, P.P.G.A. So., Surrey.* May 1895.

299 **Albert**, John Gabriel. *Carmarthen House, Brixton, S.W., London.* 227, 1922, 2395, P.M., *7, 2395,* P.Z. March 1897.

300 **Aland**, Robert. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.) P.Z., *P.D.G.W.* May 1892.

301 **Alexander**, Adolphus B., L.D.S., R.C.S. *7 Portland Place, W., London.* 2029. November 1889.

302 **Alexander**, the Hon. William, M.L.C. *Perth, Western Australia.* 1315, P.M., *194* (S.C.), P.Z. January 1892.

303 **Alfred**, John Steadman. *Box* 201 *New Orleans, Louisiana.* 191, P.M., *2*, P.H.P. June 1896.

304 **Allan**, Francis John, M.D. 5 *Tavistock Street, Strand, W.C., London.* 1768, 2029, *2029.* January 1897.

305 **Allan**, John Scott. 536 *Calle Cangallo, Buenos Ayres.* 617, P.M., *617*, H., *D.G.Treas., D.G.Treas.* (R.A.) October 1890.

306 **Allen**, George. *Staffield Lodge,* 163 *Ramsden Road, Balham, S.W., London.* 144, 720, P.M., *186, 742*, P.Z. September 1887.

307 **Allen**, Hamilton, M.D. *Clodiah, Stanmore, Middlesex.* 404. October 1896.

308 **Aller**, Charles William. 4 *Clements Gardens, Ilford, Essex.* 2005. May 1897.

309 **Allom**, George Arthur Edward. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) March 1896.

310 **Althouse**, Horace Stevenson. 432 *Buttonwood Street, Reading, Pennsylvania.* 62, *237.* May 1897.

311 **Amherst of Hackney**, the Right Hon. Lord. *Didlington Hall, Brandon, Norfolk.* 10, 52, 2242, P.M. **Past Grand Warden.** May 1894.

312 **Amphlett**, George Thomas. *Standard Bank, Cape Town.* Goede Hoop Lodge. October 1891.

313 **Amselem**, Alfred. 526 *Casilla del Correo, Buenos Ayres.* 617, *617.* May 1890.

314 **Ancell**, James Shirlaw. *Charters Towers, Queensland.* 2613. May 1897.

315 **Anderson**, Andrew Whitford. 28 *High Street, Watford.* 2323. June 1897.

316 **Anderson**, Eustace. 17 *Ironmonger Lane, E.C., London.* 49, 715, P.M., *22, 225*, P.Z. November 1895.

317 **Anderson**, John Eustace. *Acton House, Mortlake, S.W., London.* 18, 255, P.M. *255*, P.Z. November 1895.

318 **Anderson**, William. *Goombungee, Queensland.* 775 (S.C.), 826 (S.C.), P.M., *194* (S.C.) October 1896.

319 **Anderton**, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* 331, P.M., *331*, P.Z., *P.Pr.G.W., P.Pr.G.Sec., P.Pr.G.H., Cornwall.* **Past Grand Deacon.** March 1889.

320 **Anderton**, Frank. *Barberton, South African Republic.* 747 (S.C.) May 1895.

321 **Andrews**, John. *Homewood, Rondebosch, Cape Town.* 398 (S.C.), P.M., *86* (S.C.), P.Z. October 1889.

322 **Andy**, S. Pulney, M.D. 1 *Ritherden Road, Egmore, Madras.* 273, 2031, P.M., *273*, P.Z., *P.D.G.D., P.D.G.J., Madras.* October 1893.

323 **Angel**, Robert Parsons. 16 *Parkhurst Road, Camden Road, N., London.* 179, 183, P.M., *179.* January 1893.

324 **Angus**, David. *Sturt Street, Ballarat City, Victoria.* 114. January 1895.

325 **Annand**, William. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) October 1894.

326 **Ansell**, Frederick Henry. *Box* 530, *Johannesburg.* 2313. March 1891.

327 **Apelt**, Emil. *Hawthorne Cottage, Strawberry Vale, E. Finchley, N., London.* 186, P.M. June 1894.

328 **Aplin**, Isaac Weston. *Royal Parade, Chislehurst, Kent.* 1314. November 1895.

329 **Aravamuthu**, Iyengar, Vathanta. *P.W.D., Palmaner, North Arcot, Madras.* 2356 P.M., *1906.* March 1895.

330 **Arbuckle**, William. *Box* 28, *Johannesburg, South African Republic.* 374, 799 (S.C.) March 1895.

331 **Archibald**, John. *Warwick, Queensland.* 456 (S.C.), 655 (S.C.), 818 (S.C.), 1372 (E.C.), P.M., *106* (S.C.), *206* (S.C.), P.Z. January 1893.

332 **Ardington**, William George. 38 *Princess Road, Selhurst, S.E., London.* 2581. March 1896.

333 **Armitage**, Edward, M.A. 63 *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., *859, 1074, 1* (S.C.), P.Z., *P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October 1888.

334 **Armitage**, W. J. *Farnley House, Eton Avenue, N.W., London.* 859. October 1896.

335 ***Armington**, Arthur H. *City Hall, Providence, R.I., U.S.A.* 21, P.M., *1*, P.H.P., *P.Dis.G.M.*, **Grand Scribe, Rhode Island; Representative of Grand Lodge Louisiana and Grand Chapter of Colorado.** May 1893.

336 **Armstrong**, David. *Royal Bank of Queensland, Brisbane, Queensland.* 286 (I.C.), 127 (S.C.) May 1895.

337 **Armstrong**, John. 79 *Kingsley Road, Liverpool.* 148, 1250, 1350, 2433, P.M., *148, 605, 1250*, P.Z., *P.G.Sup. W., Cheshire. P.Pr.A.G.So., W.Lancs., P.Pr.G.H., Cheshire.* May 1892.

338 **Armstrong**, Samuel Treat, M.D. 71 *Meadow Lane, New Rochelle, New York.* 454, *8.* March 1895.

339 ***Armstrong**, Thomas John. 14 *Hawthorne Terrace, Newcastle-on-Tyne.* 1626, P.M., *406*, P.Z., *P.Pr.G.St., Pr.G.R.* (R.A.), *Northumberland.* February 1890.

340 **Atherton**, Jeremiah Leech. *Beech Grove, Bingley, Yorks.* 439, P.M., *387*, *600*, P.Z., *P.Pr.G.D.C., P.Pr.G.H., West Yorks.* Local Secretary for Province of West Yorks. November 1887.

341 **Atkins**, Henry John. *The Firs Glen, Bournemouth.* 195, 1764, P.M., *195*, *360*, P.Z., *P.Pr.G.W., P.P.G.Sc.N., Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight.* March 1887.

342 **Atkinson**, Rev. Christie Chetwynd, M.A. *Ashton-upon-Mersey, Cheshire.* 321, 1045, *1045*, *P.Pr.G.Chap., Cheshire.* June 1894.

343 **Atkinson**, R. E. *Port Elizabeth, Cape Colony.* 711, P.M., *711*, P.Z. June 1895.

344 **Atwell**, George Washington, jun. *Lima, Livingston Co., New York.* 45, P.M., *Dis. Dep. G.M.* October 1897.

345 **Attwell**, Benjamin Booth. *Grahamstown, Cape Colony.* 828, P.M. March 1895.

346 **Austen**, Arthur Elvey. *Cradock, Cape Colony.* 1469, P.M., *P.Dis.G.W., Dep.D.G.M., Eastern Division of South Africa.* May 1887.

347 **Austen**, Rev. Edward Gillmore. *Penselwood Rectory, Bath.* 976, 1357, P.M., *P.Pr.G.Ch. Dorsetshire.* June 1890.

348 **Auten**, Harry Fish. 713 *South Warren Street, Trenton, New Jersey, U.S.A.* 50, P.M., *5*. May 1897.

349 **Ayling**, Robert Stephen, A.R.I.B.A. 1 *Parliament Mansions, Victoria Street, S.W., London.* May 1894.

350 **Ayres**, Edward. 18 *Roseleigh Avenue, Highbury Park, N., London.* 1343. October 1895.

351 **Ayres**, George V. *Deadwood, South Dakota, U.S.A.* 7, P.M., *3*, P.H.P. **Past Grand Master, South Dakota.** October 1894.

352 **Bacon**, Col. Alexander S. 297 *Vanderbilt Avenue, Brooklyn, N.Y., U.S.A.* 656. May 1897.

353 **Baelz**, Robert. *The Mount, Queen's Road, Forest Hill, S.E., London.* 238, W.M. May 1897.

354 **Baht**, William. 20 *State Street, New York, U.S.A.* 3, *55*. November 1894.

355 **Baikie**, Robert. *Pretoria, South African Republic.* 770 (S.C.) P.M. March 1894.

356 **Bailey**, F. J. Ferris. 6 *Custom House Street, Cardiff.* 1992, P.M., *P.P.G.R.* March 1891.

357 **Bailey**, George. *Romford, Essex.* 1437. March 1896.

358 **Bailey**, Henry. *Clifton, Queensland.* 775 (S.C.) January 1896.

359 **Bailey**, Tarleton Nathaniel. *Box* 1293, *Johannesburg, S.A.R.* 2478. June 1896.

360 **Bain**, George Washington. *Tunstall View, Ashbrooke Road, Sunderland.* 949, P.M., *80*, *949*, P.Z., *P.P.G.R., P.P.G.Sc.N., Durham.* Local Secretary for Province of Durham. March 1889.

361 **Bain**, J. Wilson. 113 *West Regent Street, Glasgow.* 510, P.M., January 1894.

362 **Baird**, Andrew Harry. 41 *Greenbank Road, Birkenhead.* 2433, W.M., *605*. October 1896.

363 **Baird**, Reed McCollock, M.D. 1137 *Chapline Street, Wheeling, West Virginia.* 33, *1*. May 1895.

364 **Baker**, Edwin. 70 *Weybosset Street, Providence, R.I., U.S.A.* **Grand Secretary, Grand Musical Director** (R.A.) **of Rhode Island. Grand Representative, England.** Local Secretary for Rhode Island. May 1890.

365 **Baker**, George Comstock. 115 *Lancaster Street, Albany, N.Y., U.S.A.* 5, *242*. June 1897.

366 **Baker**, Surgeon-Major Fawsett Maher. *Station Hospital, Fort Pitt, Chatham.* 349, *407*. June 1892.

367 **Baker**, W. J., C.E., F.G.S. *Cottesbrooke, Wallington, Surrey.* 1892, W.M. May 1896.

368 **Baker**, William. 87 *Dalberg Road, Brixton, S.W., London.* 192, *192*. October 1896.

369 **Baker**, William King. *Tredorwin, Towednack, Penzance.* 1272, P.M. *124*, *450*, P.Z., *P.Pr.G.W. P.Pr.Sc., Cornwall.* January 1890.

370 ***Balfour**, Charles Barrington. *Newton Don, Kelso, N.B.* 58. *P.Pr.G.W., Roxburgh and Selkirk.* March 1892.

371 **Ball**, William Thomas. *Oak Lodge, Harrow, Middlesex.* 435, P.M., *1260*, P.Z. November 1893.

372 **Ballantine**, Thomas J. *Peoria, Illinois, U.S.A.* March 1896.

373 **Ballington**, Thomas. 9 *George Road, Edgbaston, Birmingham.* 925, *587*. January 1897.

374 **Bamlet**, William Henry. 71 *Shaftesbury Road, Crouch Hill, N., London.* 183. October, 1897.

375 **Banker**, S. M. *Helvellyn, Brownlow Road, Bounds Green, N., London.* 186, 869, P.M., *192*, *1385*, P.Z., *P.Pr.G.St.B., Herts.* June 1894.

376 **Bannatyne**, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., *216*. May 1891.

377 **Baptie**, Charles R. 122 *Cambridge Street, Glasgow.* 571, *69*. May 1895.

378 **Barchus**, T. J. 72 *Exchange, Memphis, Tennessee.* May 1895.

379 **Barclay**, Oswald. 11 *Picardy Place, Edinburgh.* 97, *1*, *83*. March 1896.

380 **Barker**, Jacob. *Thirston Moor House, Felton, Acklington, Northumberland.* 636, 1334, P.M., *124*, *636*, *1334*, *P.P.G.O., Durham, P.P.G.St.B.* (R.A.), *Durham, P.P.G.O.* (R.A.), *Northumberland.* January 1895.

381 **Barker**, John. *Denby Leigh, Harrogate, Yorks.* 1102, P.M., *258*, P.Z., *P.Pr.Sup.W., P.Pr.G.D.C.* (R.A.), *West Yorks.* May 1888.

382 **Barlow**, William, LL.D. *Morialta Chambers, Victoria Square, W., Adelaide.* 38, 728 (I.C.) P.M. January 1896.

383 **Barlow**, William. *Ashbrooke, West Hartlepool.* 1862, 2494, 2578, P.M., *P.Pr.G.D.C., Durham.* October 1894.

384 **Barnard**, George William Girling. 4 *Surrey Street, Norwich.* 943, P.M., *213*, P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.G.Sec., Norfolk.* June 1890.

385 ***Barnes**, Charles Barritt, F.R.G.S., M.S.A. 27 *Clement's Lane, Lombard Street, E.C., London.* 19, P.M. June 1888.

386 **Barnes**, Charles Henry. 62 *Colfe Road, Forest Hill, S.E., London.* 19. June 1895.

387 **Barnes**, John George Waldegrave. *Brisbane, Queensland.* 455 (S.C.), P.M., *127* (S.C.), P.Z., *P.D.D.G.M., Queensland.* May 1891.

388 **Barnes**, John Walter. *The Willows, Harold Wood, Essex.* 19. June 1895.

389 **Barnes**, William Chapman. *Masborough, Princes Road, Romford.* 19. June 1895.

390 **Barnett-Clarke**, the Very Rev. Charles William, Dean of Cape Town. *The Deanery, Cape Town.* 1734. **District Grand Master, Grand Superintendent, West Division of South Africa.** October 1891.

391 **Barnwell**, John. 53 *William Street, Herne Bay, Kent.* 2049, P.M. March 1894.

392 **Barrett**, George R. *Drakesleigh, Plymouth.* 2025, P.M., *P.P.G.D., Devon.* March 1890.

393 **Barrett**, J. Leach. 53 *Blomfield Road, Maida Hill, W., London.* 1201, P.M. June 1892.

394 **Barron**, Edward Jackson, F.S.A. 55 *Lincoln's Inn Fields, W.C., London.* 2, P.M., *214*, P.Z. **Past Grand Deacon, Past Grand Standard Bearer** (R.A.) May 1890.

395 **Barrow**, Charles James. *Mercantile Chambers, Melbourne, Victoria.* 123, P.M. March 1894.

396 **Bartlett**, Fred. *Walpole House, Croydon, Surrey.* 1110. November 1895.

397 **Baskett**, Samuel Russell. *Evershot, Dorchester.* 329, 1367, P.M., *707*, P.Z., *P.Pr.G.R.* (C. & R.A.) *Pr.G.W., Dorset.* March 1887.

398 **Bastick**, William. *Brisbane, Queensland.* 1315, 2309, *194* (S.C.) May 1893.

399 **Bastone**, John Millard. 4 *Cullum Street, E.C., London.* 186, P.M., P.Z. March 1897.

400 **Bate**, Osborne Hambrook. *Standard Bank, Malmesbury, Cape Colony.* 1824, P.M., L. St. Jan. (D.C.), W.M., *2252*, *P.D.G.W., South Africa, E. Div., Pr.G.W., South Africa* (D.C.) June 1889.

401 **Bate**, Thomas Frederick. 42 *Longshaw Lane, Blackburn, East Lancashire.* 345. January 1885.

402 **Bateman**, Arthur Henry. *Amberley, Rosenthal Road, Catford, Kent.* 1973, P.M. March 1887.

403 **Bates**, Anderson. *Great Grimsby, Lincolnshire.* 792, 1294, P.M., *792*, *P.Pr.G.D.C., Lincoln.* March 1890.

404 **Batho**, William John. *Hornsey Lane, N., London.* 1708, 2454, 2535, *1366 2535.* May 1896.

405 **Battersby**, Charles. *Georgetown, Queensland.* 2366, P.M., *207* (S.C.), *P.D.G.St.B.* October 1894.

406 **Battersby**, Surgeon Major. *Dover.* October 1897.

407 **Battersby**, William Maxwell, J.P. 11 *Clyde Road, Dublin.* **Grand Deacon.** June 1896.

408 **Baum**, Max C. 243 *East* 122 *Street, New York, U.S.A.* 209, W.M., *212*, H.P. March 1897.

409 **Baynes**, Dr. Donald. 44 *Brown Street, Grosvenor Square, W., London.* March 1896.

410 **Beak**, Henry. *Pennard, Rockhampton, Queensland.* 767 (S.C.), P.M., *205* (S.C.) June 1891.

411 **Beaumont**, Charles G., M.D. *Old Manor House, Epsom, Surrey.* 26, 1112, P.M. *P.P.G.R., Hants and Isle of Wight.* March 1888.

412 **Beck**, Rudolph Carl. *Wettiner Strasse*, 14, *Dresden.* Lodge Zum Goldenen Apfel, Dresden. **Grand Librarian, Saxony.** March 1887.

413 **Becker**, Pitt. 18 *Fenchurch Street, E.C., London.* 238. January 1896.

414 **Beech**, George. 37 *Temple Street, Birmingham.* 473, 887, P.M., *587*, P.Z., *P.P.G.R., Pr.G.Sec., P.P.G.S.B.* (R.A.), *Warwicks.* **Past Grand Standard Bearer; Past Grand Assistant Director of Ceremonies** (R.A.) January 1893.

415 **Beer**, Percy. *Alexandra Hotel, St. Leonards-on-Sea.* 40, *40.* January 1891.

416 **Beer**, William A. 139 *Richmond Road, Cardiff.* 1992, 2547. January 1896.

417 **Beerend**, Franz Philipp. *Jena, Germany.* Lodge zur Akazie am Saalstrande. **Dep. M.** March 1896.

418 **Beeston**, Joseph L. L.K.Q.P.S. *Newcastle, New South Wales. Dis. G. I. of W.* October 1897.

419 **Beever**, Cyril Howard. *Clyde House, Palatine Road, Withington, Manchester.* 1375, 2363, P.M., *1387.* March 1893.

420 **Begemann**, Dr. Georg Emil Wilhelm. *Charlottenburg, Berliner Strasse*, 82, **II.**, *near Berlin.* Vereinte-Loge, Rostock, P.M. **Past Provincial Grand Master of Mecklemberg,** February 1887.

421 **Begemann**, Simon. *Barberton, South African Republic.* 2480. May 1896.

422 **Bell**, George, M.B., C.M. *Box* 1840, *Johannesburg, South African Republic.* 799 (S.C.), *245* (S.C.) January 1895.

423 **Bell**, Maurice David, Lieut. R.A. *Junior Constitutional Club, Piccadilly, W., London.* 415. October 1897.

424 **Bell**, R. O. *Lynchburg, Virginia.* October 1896.

425 **Bell**, Seymour. *Eldon Square, Newcastle-on-Tyne.* 1626, P.M. June 1891.

426 **Bellew**, Thomas Acheson. 13 *Percy Street, Liverpool.* 1380, 2316. May 1892.

427 **Bellingham**, Augustus William Harvey, A.M.I.C.E. *Tientsin, N. China.* 1951, W.M. June 1896.

428 **Benbow**, William Ernest. *Bundaberg, Queensland.* 752 (S.C.), *246* (S.C.) Local Secretary for Bundaberg. May 1896.

429 **Bennett**, George Frederick. *Mort Estate, Toowoomba, Queensland.* 755 (S.C.), *194* (S.C.), June 1891.

430 **Bennett**, John George Lloyd. *Darjeeling, College Road, Bromley, Kent.* 183. June 1897.

431 **Bennett**, Thomas R. *Montecito, California, U.S.A.* 48 (N.J.C.), *51.* June 1897.

432 **Bennett**, William Henry. *Education Office, Pietermaritzburg, Natal.* 956, 1665, *956, Dis.G.Org.* October 1897.

433 **Benney**, Charles Edward. *Box* 1541, *Johannesburg, South African Republic.* 744 (S.C.), *245* (S.C.) January 1895.

434 **Bennewitz**, Carl. *Junior Constitutional Club, London.* 1627. October 1897.

435 ***Bennion**, Thomas. *Ophir Cottage, Croydon, North Queensland.* 768 (S.C.), P.M. Local Secretary for Croydon and vicinity. June 1892.

436 **Benson**, Charles Kenny. *Wrexham, North Wales.* 1236, P.M., *721*, P.Z., *P.Pr.G.W., P.Pr.G.So., North Wales.* March 1894.

437 **Berry**, H. F., M.A. 60 *Morehampton Road, Donnybrook, Dublin.* 357. January 1895.

438 **Berry**, John. *Box* 28, *Johannesburg, South African Republic.* 799 (S.C.) March 1895.

439 **Best**, Albert Sydney. *Standard Bank, Johannesburg, South African Republic.* 1467. October 1891.

440 **Bestow**, Charles Horton. 233 *Brooke Road, Upper Clapton, N.E., London.* 2374, P.M., *2374.* March 1894.

441 **Beuttell**, William. 43 *Lake Road, Landport, Hants.* 342, P.M., *342*, P.Z., *P.Pr.G.S. of W., P.Pr.G.D.C.* (R.A.), *Hants.* October 1894.

442 **Bevan**, Alfred H. 39 *Queen's Gate, S.W., London.* 2458, P.M., *1383*, P.Z. June 1895.

443 **Bevan**, Paul. 2 *Hardwicke Road, Eastbourne.* 1679, 2581. March 1897.

444 **Beveridge**, Thomas William. *Box* 28, *Johannesburg, South African Republic.* 799 (S.C.) March 1895.

445 ***Bevington**, Richard George. *P.O.B.* 27, *Johannesburg, South African Republic.* 744 (S.C.) August 1892.

446 **Bhownaggree**, Sir M. M., C.I.E. *Jasmine Lodge, Spencer Road, Chiswick, W., London.* **Past Grand Steward, Scotland.** October 1893.

447 **Biggleston**, Henry Moss. *Cornubia, Canterbury.* 31. March 1893.

448 **Bilson**, Frederick Eastall. 1 *Lansdowne Crescent, Bournemouth.* 195. March 1889.

449 **Bilson**, John. 23 *Parliament Street, Hull.* 1010, 2494, P.M., *1010*, P.Z. March 1889.

450 **Bindley**, William Allen. *Armstrong Works, Chester Street, Aston, Birminghom.* 587, 938, *938, P.Pr.G.W., Warwickshire.* October 1892.

451 **Bingham**, Harry. 20 *Mile, near Richmond, via Hughenden, North Queensland.* 677 (S.C.) October 1894.

452 **Binney**, Joseph. 27 *Broomgrove Road, Sheffield.* 139, P.M., *P.Pr.G.R., West Yorks.* Local Secretary for Sheffield and vicinity. October 1890.

453 **Bird**, Francis. *Maldon, Essex.* 1024, P.M., *1024, P.P.G.A.P., Essex.* October 1895.

454 **Bishop**, Thomas. 15 *Drylands Road, Crouch End, N., London.* 1366. October 1897.

455 **Bishop**, William Edward Soper. *Napier Park, Mount Road, Madras.* 1198, *1198.* June 1896.

456 **Bissell**, Ernest. 22 *Gowlett Road, E. Dulwich, S.E., London.* 1339. October 1896

457 **Bixby**, Charles Sumner. *Ossawatomie, Kansas, U.S.A.* 24, W.M., *80.* June 1897.

458 **Black**, William. *Falkirk, N.B.* 16, P.M., *210*, P.Z., *P.Dep.Pr.G.M., Stirlingshire.* **Grand Superintendent, Stirlingshire; Past Grand Architect; Past Grand Director of Ceremonies** (R.A.), **Scotland.** October 1888.

459 **Blackbeard**, C. A. *Beaconsfield, Griqualand West, South Africa.* 1832, P.M., *1832*, P.Z. October 1890.

460 **Blackburn**, James Wood. *Astley House, Woodlesford, Leeds.* 1042, P.M. June 1893.

461 **Blake**, Lieut-Col. Charles John, R.A. *Colombo, Ceylon.* 349, P.M., *407*, J., *Dis.G.J.W., Dis.G.Reg.* (R.A.), *Malta.* March 1892.

462 **Blake**, William James. *P.O.B.* 329, *Johannesburg, South African Republic.* 918, 744 (S.C.), P.M. June 1890.

463 **Blakey**, Othman. *Herberton, Queensland.* 1978. October 1897.

464 **Bland**, William Edward. 10 *Roe Lane, Southport, Lancashire.* 2295. June 1894.

465 **Blenkinsop**, Thomas. 3 *High Swinburne Place, Newcastle-on-Tyne.* 541, P.M., *24*, P.Z., *P.Pr.G.W., P.Pr.G.H., Northumberland.* March 1890.

466 **Block**, Cecil Macartney. *Caixa L., Rio de Janeiro.* 3. January 1897.

467 **Blomely**, George. 134 *Windermere Street, Ballarat, Victoria.* 63. October 1894.

468 **Blommestein**, Christian van. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) May 1893.

469 **Bloom**, Isidor. *Fordsburg, Johannesburg, South African Republic.* 744 (S.C.), *225* (S.C.) August 1892

470 **Bloustein**, Morris. *Sturt Street, Ballarat City, Victoria.* 63, P.M. May 1895.

471 **Bluett**, Rev. Charles Courtney. *Longhurst, Wigan, Lancashire.* 2326, P.M., *1335.* October 1895.

472 **Board**, George. *Stanley Grove, Sale, Cheshire.* 1798, P.M., *P.Pr.G.D., East Lancashire.* March 1894.

473 **Bobart**, Henry Tilleman. 22 *Fernbank Road, Redland, Bristol.* 1085, P.M., *P.Pr.G.A.D.C., Derby, P.Pr.G.S.B., Leicester.* October 1894.

474 *__Bodenham__, John. *Edgmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., *601*, *726*, P.Z., *P.Pr.G.R., Hereford*; *P.Pr.G.Treas., Pr.G.W., Staffordshire*; *P.Pr.G.W., North Wales and Shropshire*; *P.Pr.G.J., Staffordshire*; **Past Grand Assistant Director of Ceremonies** (Craft), **and Past Grand Sword Bearer** (R.A.), **England.** Local Secretary for Provinces of Shropshire and Staffordshire. November 1887.

475 **Boileau**, Sir Francis George Manningham, Bart. *Ketteringham Hall, Wymondham, Norfolk.* 52, P.M., *52*, P.Z., *P.Pr.G.W., Norfolk.* **Senior Grand Deacon, Grand Sojourner.** October 1894.

476 **Bolton**, Lieut-Col. the Hon. Lord. *Wensley Hall, Leyburn, Yorks.* 123, P.M., *D.Pr.G.M., North and East Yorks.* **Past Grand Warden.** September 1887.

477 **Bonar**, William Macadam. *Herberton, North Queensland.* 1978, P.M., *P.D.G.S.B., Queensland.* October 1895.

478 **Bond**, Frederick Fielding, M.D. *Thorncliffe, Brighouse, Yorks.* 1301, *448.* October 1896.

479 **Bonwick**, James, F.R.G.S., F.R.H.S. *South Vale, Upper Norwood, S.E., London.* Borrondera Lodge, Melbourne. May 1894.

480 **Boor**, Leonard George. *Nelson, New Zealand.* 1927, P.M., *P.Dis.G.W., Wellington, New Zealand.* **Deputy Grand Master, First Grand Principal, New Zealand.** January 1889.

481 **Booth**, Major John. *Hazel Bank, Turton, Bolton, Lancashire.* 37, P.M., *37*, P.Z., *Pr.G.D., Pr.G.A.So., East Lancashire.* November 1889.

482 **Borcher**, G. *Johannesburg, South African Republic.* 591 (S.C.), P.M. November 1891.

483 **Boreham**, Harold James. *Rockhampton, Queensland.* 932, P.M., 205 (S.C.) May 1896.

484 **Borg**, Raphael. *Cairo.* 1068, 1226, P.M., *1068*, P.Z., *P.Dep.Dis.G.M., Egypt.* **Past Grand Master, Egypt.** January 1892.

485 **Bosanquet**, Rev. Reginald Albert, M.A. *Box* 331, *Nanaimo, British Columbia.* 81, 3 (B.C.C.), *81*, *235* (S.C.), *P.Pr.C.Ch., Suffolk.* January 1896.

486 **Boswell**, Arthur George. 31 *Tankerville Road, Streatham, S.W., London.* 1339, P.M., *1339*, P.Z. May 1894.

487 **Boswell**, Major-General John James, C.B. *Darnlee, Melrose, N.B.* 26 (S.C.), 1279 (E.C.), P.M., *1448* (E.C.), P.Z., *Sub.Pr.G.M., Roxburgh and Selkirk.* February 1892.

488 **Boswell**, Walter George, M.R.C.V.S. 7 *Lavender Sweep, Clapham Junction, S.W., London.* 1863, 2417. March 1893.

489 **Boteler**, William Stewart. 407 *East India Dock Road, Poplar, E., London.* 1198, P.M., *1198*, P.Z., *D.G.S.B., P.D.G.St.B.* (R.A.) October 1893.

490 **Boulton**, James. 267 *Romford Road, Forest Gate, E., London.* 28, 1056, 2291, 2442, P.M. *P.Pr.G.D., Essex.* **Past Grand Pursuivant.** October 1891.

491 **Bourne**, Frederick. *Roma, Queensland.* 1850, P.M., *1800*, P.Z. October, 1892.

492 **Bourne**, John Kemp. *The Grove, Atherstone, Warwickshire.* 1333, P.M., *Pr.G.W.* October 1896.

493 *__Bourne__, Robert William. *Higham, Northiam, Sussex.* 32, P.M., *32.* June 1890.

494 **Bousefield**, Anthony. *Kimberley, South Africa.* 2486. May 1895.

495 **Boustead**, W. *Eyre Street, Ballarat City, Victoria.* 53, *10.* January 1894.

496 **Bowe**, William Fairbanks. *Augusta, Georgia, U.S.A.* 166, *2*, P.H.P. October 1897.

497 **Bowles**, Arthur Humphery. *Temple Court, Guildford, Surrey.* 1395, P.M., *1395*, P.Z., *P.P.G.D., Surrey.* **Past Grand Deacon.** January 1895.

498 **Bowles**, Lieut.-Col. Frederick Augustus, R.A. *Darjeeling, Bengal, India.* 1395, 1789, 1960, 2370, P.M., *1395*, *1789*, *1960*, *2120*, P.Z., *P.P.G.W., P.P.G.J., Surrey, P.Dis.G.D.C., P.Dis.G.W., Dep.Dis.G.M., P.Dis.G.Reg.* (R.A.), *Dis.G.H., Punjab.* October 1891.

499 **Bowring**, John Charles. 133, *Strand, Sydney, New South Wales.* 138. Local Secretary for New South Wales. June 1891.

500 **Boyce**, Henry. *Castle Hotel, Hastings*, 40, *40*. January 1897.

501 **Boyce**, John Alexander. *Fernside, Toowoomba, Queensland.* 775 (S.C.), 803 (S.C.), P.M., *288* (S.C.), H. June 1891.

502 **Boyce**, Walter James. *Colney Hatch Asylum, N., London.* 1708, 1385. June 1896.

503 **Boyd**, Peter. 1001 *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., *183*. May 1897.

504 **Boyd**, Rev. Thomas Hunter. *Lumsden, Assinaboia, Canada.* 28 (S.C.) January 1893.

505 **Boyd**, William Henry. *Warwick, Queensland.* 818 (S.C.) October 1895.

506 **Boyle**, Hon. Sir Cavendish, K.C.M.G. *Georgetown, Demerara.* 278. March 1889.

507 **Bracewell**,* William. *Blenheim Terrace, Padiham Road, Burnley, East Lancashire.* 126, 1064, *Pr.G.Stew., East Lancashire.* January 1891.

508 **Bracewell**, Frederick Herbert. *Mentor, Wiley Street, Waverley, New South Wales.* 132. October 1893.

509 **Bradly**, William. 158 *Fenchurch Street, E.C., London.* 140. June 1896.

510 **Bradley**, A. H. *Grosvenor House, Whalley Range, Manchester.* 223. May 1897.

511 **Bradley**, Alfred Charles. *Park Gate, Petersham, Surrey.* 1507, *1507*. January 1897.

512 ***Bradley**, Herbert. *Coimbatore, India.* 150, 2188, P.M., *150*, *P.D.G.R., Madras.* October 1893.

513 **Bradley**, J. Wallace. 151 *Smith Street, Durban, Natal.* 731, 175, (S.C.), J. October 1895.

514 **Bradshaw**, Thomas. *Townsville, Qneensland.* 1596. P.M., *207* (S.C.) May 1897.

515 **Braim**, C. A. *Heathfield House, Garforth, Leeds.* 289, P.M. May 1893.

516 **Braine**, Woodhouse. 76 *Wimpole Street, Cavendish Square, W., London.* 5, P.M. March 1892.

517 **Bramble**, Colonel James Roger, F.S.A., Local Mem. Council B.A.A , P. Clifton Antiquarian Club, Hon. A.R.I.B.A., etc. *Seafield, Weston-super-Mare, Somerset.* 103, 1199, 1404, P.M., *103*, P.Z., *P.Pr.G.W., Pr.H., Dep.Pr.G.M., Bristol.* **Past Grand Assistant Director of Ceremonies** (Craft) **and Past Grand Sword Bearer** (R.A.), **England.** February 1887.

518 **Bramley**, Edward Herbert. *Globe House*, 206 *Green Lane, Finsbury Park, N., London.* 957, P.M. June 1891.

519 **Brander**, Carl Magnus. 91 *Wimpole Street, Cavendish Square, W., London.* 1563, P.M., *1305*, Z. January 1893.

520 **Brayshaw**, John Lund. *Settle, Yorkshire.* 2091, *265*. January 1889.

521 **Bree**, Miles Reginald. *Gore, Southland, New Zealand.* **Grand Superintendent.** October 1896.

522 **Breed**, Edward Aries Thomas. 72, *Grand Parade, Brighton.* 811. January 1894.

523 **Bremner**, Bruce George Laing. *Colombo, Ceylon.* 2170 (E.C.), 115 (I.C.), P.M., *107* (I.C.), *P.K., P.P.G.D.* (I.C.), *Ceylon.* May 1887.

524 **Brewer**, Charles Samuel, L.R.C.S., L.R.C.P. 7 *Park Road East, Birkenhead.* 605, 2496, W.M., *605*. January 1895.

525 **Briant**, William. *Town Hall, Westminster, S.W., London.* 101, 1641, P.M., *1329*. January 1896.

526 **Brice**, Albert Gallatin. 18 *Camp Street, New Orleans, Louisiana.* 158, P.M., *1*. March 1891.

527 **Brickhill**, James. *Launceston, Tasmania.* **Deputy Grand Secretary, Tasmania.** Local Secretary for Tasmania. May 1895.

528 **Bridge**, G. E. *Firs Pharmacy, Bournemouth.* May 1897.

529 **Briggs**, Thomas. *Haslemere Road, Crouch End Hill, N., London.* 1657, P.M. May 1897.

530 **Briggs**, William. *Caxton House, Caxton Road, Wood Green, N., London.* 1366. October 1897.

531 **Bright**, Frederick Henry. *Malden, Essex.* 1024, P.M. May 1896.

532 **Brogden**, Thomas Skillbeck. *Walton House, Boston Spa, Yorks.* 236. June 1890.

533 **Bromhead**, H. M. Ffrench. *Whipps' Cross Road, Leytonstone, Essex.* 1662, 2318, 2374, P.M., *P.G.Sup.W., Essex.* March 1892.

534 **Bromwich**, T. C. *Oldbury, Bridgnorth, Salop.* 1621, P.M., *P.Pr.G.A.D.C.* January 1896.

535 **Brook**, Rev. Canon Alfred. *View Hill, Inverness.* 1703 (E.C.), 239 (S.C.), Chap., *84* (S.C.), *P.Pr.G.Ch.* October 1894.

536 **Brooking**, William. *Northlew, near Beaworthy, Devon.* 248. October 1895.

537 **Brooking**, William Francis. *Brougham Street, New Plymouth, New Zealand.* 446 (I.C.), P.M., *P.P.G.W.* (I.C.) October 1895.

538 **Brooks**, Francis Augustus, M.D. *St. Felix, Felixstowe, Suffolk.* 2371, *376*. October 1895.

539 **Brooks**, Sydney. *Capetown, South Africa.* 591 (S.C.) P.M. March 1896.

540 **Brooks**, William M. 241, *Beale Street, Memphis, Tennessee.* P.M., P.H.P. May 1895.

541 ***Brough**, Benncti Hooper, F.G.S., F.C.S. 28 *Victoria Street, S.W., London.* 1415. November 1895.

542 **Brough**, Sergt.-Major James Carroll. *Orderly Rooms, Ballarat, Victoria.* 114. October 1893.

543 **Brown**, Albert. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

544 **Brown**, Ernest. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

545 **Brown**, George Herold. 3 *South Hill Grove, Oxton, Birkenhead.* 2433, P.M., *537*, P.Z., *Pr.G.D.C., Cheshire.* November 1892.

546 **Brown**, Harry. 6 *Ravensworth Terrace, Durham.* 124, P.M., *124*, H. May 1896.

547 **Brown**, Henry Alderson. *P.O.B.* 333, *Johannesburg, South African Republic.* 744 (S.C.) October 1892.

548 **Brown**, Henry Samuel. *Blenheim, Laidley, Queensland.* 775 (S.C.), 826 (S.C.), *194* (S.C.) March 1895.

549 **Brown**, J. *Gora Gali, Punjab.* 1960, P.M. June 1888.

550 **Brown**, John Archibald. *The Woodlands, Douglas, I.M.* 1004, 1242, 2049, 2050, 2197, P.M., *1004*, P.Z., *Dep.Pr.G.M., Man.* May 1894.

551 **Brown**, Julius L. 1 & 2, *Brown Block, Atlanta, Georgia, U.S.A.* 96, *16*. June 1892.

552 **Brown**, Mount. 39 *St. Mary at Hill, E.C., London.* 1997, P.M., *141*, P.Z. January 1895.

553 **Brown**, Robert. *Glen View, Macclesfield.* 295, P.M., *295*, P.Z., *P.Pr.G.St., Cheshire.* March 1894.

554 **Brown**, Robert Smith. 15 *Queen Street, Edinburgh.* 124, P.M., *1*, P.Z. **Grand Scribe Ezra, Supreme Chapter of Scotland.** May 1889.

555 **Brown**, William Peter. 3 *Austin Friars, E.C., London.* 90. **Past Grand Standard Bearer.** June 1897.

556 **Browne**, Rev. C. Gordon. *Lympstone Rectory, Exeter.* 182, P.M., *P.P.G.Ch., Hants.* October 1893.

557 **Browne**, Herbert Henry. *Bethlehem, Orange Free State.* 2522. June 1895.

558 **Browne**, Major Henry Buxton. *Norcot, Poulton Road, Seacombe, Cheshire.* 1350, 2132, P.M., P.Z., *P.Pr.G.D., Cheshire.* November 1889.

559 **Browne**, John. *Parr's Bank, Wigan.* 1335, 2226, P.M. June 1894.

560 **Browning**, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London.* 33, 2140, P.M., *33*, P.Z. January 1891.

561 *__Bruennich__, Johannes Christian. *Agricultural College, Gatton, Queensland.* 1554, P.M., *P.D.G.Sup.W.* October 1893.

562 *__Bruce__, Alexander. *Clyne House, Pollokshields, Glasgow.* 772, *69*. J. **Mem. of Sup. Com.** (R.A.) June 1894.

563 **Bruce**, Frederick. 2 *York Buildings, Hastings.* 2483. June 1897.

564 **Bruce**, John M'Lean. *Gladstone, Queensland.* 2235, P.M. March 1896.

565 **Bruton**, James. *Wotton Hill Cottage, Gloucester.* 839, P.M., *839*, P.Z., *P.Pr.G.W., P.P.G.J., Gloucester.* June 1890.

566 **Bryant**, R. R. *The Chantry, Sawbridgeworth, Herts.* 1329, P.M., *720*, *1329*, P.Z., *Pr.G.Std.B., P.Pr.G.A.So., Suffolk.* October 1889.

567 **Bryce**, James Haddo. *Box* 162, *Durban, Natal.* 738. March, 1895.

568 **Buchanan**, Francis C. *Clarinish, Row, Helensburgh, Dumbartonshire.* 503, W.M., *P.G.D.M., Dumbartonshire.* May 1894.

569 **Buchanan**, James Isaac. *Vandergrift Building, Pittsburg, Pennsylvania.* 219, P.M., *162*. November 1896.

570 **Buck**, Charles William. *Settle, Yorkshire.* 2091. October 1889.

571 **Buck**, Edward H. *The Priory, Hardway, Gosport.* 2153. October 1892

572 *__Buckley__, Llewellyn Edison, I.C.S. *Madras.* 150, 1285, *150*. June 1896.

573 **Budden**, Horace. *Boscastle, Iddesleigh Road, Bournemouth.* 622, *P.P.A.G.D.C., Dorset.* November 1895.

574 **Bugler**, Thomas. 43 *Morley Road, Lewisham, S.E., London.* 171. March 1895.

575 **Bumstead**, Alfred. 9 *Strada Mercanti, Valetta, Malta.* 1923, *515*. *D.G.O.* October 1896.

576 **Burgess**, Dr. Christopher Venning. 223 *Great Dover Street, S.E., London.* 206, 2024, P.M. January 1890.

577 **Burkmar**, James Edward. 1 *Finsbury Square, E.C., London.* 1901, 2234, *1901*. March 1895.

578 *__Burnand__, Alphonse A. *Box* 444, *Leadville, Colorado.* 51, P.M., *10*, P.H.P. **Past Grand High Priest, Colorado.** March 1891.

579 **Burne**, Thomas. *Royal Hospital, Chelsea, S.W., London.* 162, 1726, P.M., *162*, *907*, P.Z., *P.Pr.G.D., Sussex.* January 1889.

580 **Burnham**, George Henry. *P.O.B.* 223, *Providence, Rhode Island, U.S.A.* 1, P.M., *1*, P.Z. **Past Grand Secretary** (R.A.), **Rhode Island.** February 1892.

581 **Burnie**, J. Davidson. *Howmains, Nirranda, Warnambool, Victoria.* 0 (S.C.) January 1896.

582 **Burnet**, William. 71 *King William Street, Adelaide, South Australia.* 31, P.M., *4*. **Past Grand Steward, Grand Standard Bearer, South Australia.** May 1890.

583 **Burstow**, Thomas Stephen. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.), H. November 1892.

584 **Burtchaell**, George Dames, M.A., LL.B., B.L., Sec. R.S.A., Ireland. 7 *St. Stephen's Green, Dublin.* 357. January 1895.

585 **Busbridge**, Walter. *Grasmere, Herbert Road, Plumstead, Kent.* 913, P.M. October 1893.

586 **Bush**, Oliver George. *R.M.L.I. Barracks, Walmer, Kent.* 2153. March 1893.

587 **Bushby**, Thomas. *Market Street, Rye, Sussex.* 341, P.M. May 1892.

588 **Butler**, Charles McArthur. *Bongate, Hamilton Road, Boscombe, Bournemouth.* 195, 2158, *195.* May 1897.

589 **Butterfield**, John. 17 *Howard Street, Bradford.* 600. March 1892.

590 **Bryne**, William Samuel, M.B. *Anne Street, Brisbane, Queensland.* 286 (I.C.), P.M., *908* (E.C.) November 1892.

591 **Calhoun**, Dr. S. Frederick, D.D., A.M. 69 *Crawford Road, Cleveland, Ohio, U.S.A.* 10. **Grand Chaplain of Grand Royal Arch Chapter, Vermont.** September 1887.

592 **Calkoen**, Charles. 267 *Keizersgracht, Amsterdam.* 92 (E.C.) March 1897.

593 ***Cama**, Dorabjee Pestonjee. 3 *Great Winchester Street, E.C., London.* 1159, P.M. **Past Grand Treasurer, England.** September 1887.

594 **Cameron**, Colin. *Lochiel, Pinia Co., Arizona Territory, U.S.A.* 398 (Pa.C.), *224* (Pa.C.) May 1896.

595 **Cameron**, Sir Charles Alexander, M.D. 51 *Pembroke Road, Dublin.* 2, *25.* **Past Grand Deacon, Representative of Grand Lodge of Mexico.** May 1896.

596 **Cameron**, Duncan. *Lydiard Street, Ballarat, Victoria.* 53. June 1893.

597 **Campbell**, Colin. *Mysore, India.* 1841. May 1895.

598 **Campbell**, John MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* 0, 408, 553, 817, P.M., *69, 244.* P.Z., *P.Pr.G.J.W., Glasgow, P.P.G.Tr.* (R.A.), *Lower Ward, Lanarkshire.* **Past Grand Bible Bearer and Member of Grand Committee; Grand Representative, Dakota; Past Grand Joshua, Member of Supreme Committee** (R.A.), **Scotland; Grand Representative of G. C. of Maryland.** March 1889.

599 **Campbell**, William, Col. R.M.A., A.D.C. to the Queen. *United Service Club, Pall Mall, S.W., London.* 257, 1593, P.M., *257,* P.Z., *P.P.G.W., P.P.G.J., Hants.* January 1895.

600 **Campion**, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November 1891.

601 **Cannington**, A. K. 21 *Exchange Chambers, Liverpool.* 2289. November 1889.

602 **Cannon**, A. J. 12 *Galveston Road, Putney, S.W., London.* 1044. January 1897.

603 **Capel**, George William. 80 *Lansdowne Road, Croydon.* 19. May 1894.

604 **Carey**, James. 15 *Trinity Place, Windsor.* 179, *179.* January 1893.

605 **Carkeek**, Charles. *Blackall, Queensland.* 2207, P.M. Local Secretary for Blackall. October 1895.

606 **Carmichael**, Dr. A. Ross. *Cathcart, Glasgow.* 617, S.M., *79.* January 1896.

607 **Carmon**, William Francis. 3 *Queen Street, Newcastle-on-Tyne.* 481, P.M., *481,* P.Z. November 1889.

608 **Carnell**, James. *Ormond, Volusia Co., Florida, U.S.A.* 81, P.M., *4, Dis.D.G.M.* May 1894.

609 **Carr**, Lieut. George Shadwell Quartano, R.N., C.M.G. *H.M.S. Mosquito, Zambesi River, South Africa.* 349, 1903, P.M., *407,* P.Z., *P.D.G.S.B., Malta.* March 1890.

610 **Carrell**, Charles William. *Holmwood, Leytonstone, Essex.* 1816, 2291, 2312, P.M., *28,* H. **Past Grand Sword Bearer.** January 1894.

611 **Carrick**, William Lowther. *Stokesley, Yorks.* 543, P.M., *543. Pr.G.R., N. and E. Yorks.* March 1897.

612 **Carruthers**, John. 8 *Firpark Terrace, Dennistoun, Glasgow.* 465, P.M., *87,* P.Z., *P.P.G.D.C., Glasgow, P.P.G.1st.So., Lower Ward of Lanarkshire.* **Grand Marshall, Mem. of Com. and Grand Representative, Connecticut; Past First Grand Sojourner and Member of Supreme Committee, Scotland; Representative of G.C. of Dakota.** May 1892.

613 **Carsberg**, George Risden. 8 *Meredith Street, E.C., London.* 19. May 1893.

614 **Carson**, Enoch T. *Cincinnati, Ohio.* 236, P.M. January 1890.

615 **Carson**, Joseph Lougheed. *Alexandra Terrace, Enniskillen, Ireland.* 891, P.M., *205,* P.K., *P.G.O., Tyrone and Fermanagh.* March 1890.

616 **Carter**, Commander Arthur William, R.N. *H.M.S. Orlando, Australian Station.* 349, *407, P.D.G.A.Sc.E.* March 1892.

617 **Carter**, C. A. 18 *Clyde Street, Port Elizabeth, South Africa.* 863, P.M., *Dis.A.G.So., Eastern Division.* October 1888.

618 **Carter**, John Robert. *Hampden House, St. Mary's Road, Walthamstow, Essex.* 2374, 2501, *2574, 201.* October 1894.

619 **Cartwright**, Ernest H., D.M., B.Ch., Oxon. 1, *Courtfield Gardens, S.W., London.* 69, W.M., 357, *357, P.Pr.G.Pt., P.Pr.G.A.So., Oxon.* January 1891.

620 **Carus**, J. Victor. *Gellert Strasse 7, Leipzic.* W.M. Minerva zu den drei Palmen. **President of the Union of the Five Independent Lodges of Germany.** May 1890.

621 **Carus-Wilson**, Edward Willyams. *Penmount, Truro, Cornwall.* 331, 1529, P.M. March 1889.

622 **Carver**, Charles William. *Christmas Estate, Toowoomba, Queensland.* 775 (S.C.), *194*, (S.C.) June 1895.

623 **Casper**, Ezekiel. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.), P.Z., *D.G.W.* (S.C.) May 1891.

624 **Casperd**, Henry Walter. *The Elms, Lodge Road, West Croydon, Surrey.* 1668 P.M., *1640*, P.Z. October 1897.

625 **Cass**, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May 1888.

626 **Cassal**, Charles Edward, F.I.C., F.C.S. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* 1415, 1974, P.M., *1642, 2060, P.Pr.G.W., Middlesex.* March 1891.

627 **Cassal**, Marcel Victor. *Boundaries Road, Balham, S.W., London.* 1415. November 1896.

628 **Castello**, James. 46 *Queen's Gardens, Hyde Park, W., London.* 227, P.M., *7, 1929*, P.Z. January 1891.

629 **Caster**, G. C. *Medehamsted, London Road, Peterborough, Northamptonshire.* 442, 2533, P.M., *442*, P.Z., *P.P.G.W., P.G.J., Northants and Hunts.* March 1892.

630 **Caunt**, W. F. *Masonic Club, Sydney, New South Wales.* 117, P.M. January 1895.

631 **Cawthorne**, John Elstone. 26, *Reginald Terrace, Leeds.* 1221. May 1897.

632 **Cerf**, Albert J. W., M.A. 10 *St. Mary's Road, Dublin.* 357. May 1897.

633 **Chamberlin**, Dr. Jehiel Weston. *Endicott Building, St. Paul, Minnesota, U.S.A.* 163, *45.* March 1893.

634 **Chambers**, H. A. *Chattanooga, Tennessee, U.S.A.* **Grand Master, Tennessee.** March 1893.

635 **Chambers**, W. *Launceston, Tasmania.* **Past Instructor of L.L., Tasmania.** May 1895.

636 **Chambers**, W. Boughton. Editor of *Indian Freemason.* 9 *Municipal Offices Street, Calcutta.* P.M. June 1895.

637 **Chand**, Rai Hukm, M.A., Chief Judge, City Court. *Hyderabad, Deccan, India.* 787 (S.C.), 1444, P.M., *159* (S.C.), *434*, P.Z., *P.D.G.S.B.* (R.A.), *Madras.* March 1894.

638 **Changuoin**, François Daniel, D.Lit.Ph. *Malmesbury, Cape Colony.* L. San. Jan. (D.C.) May 1895.

639 **Chant**, Thomas Whitemore. 176, *Alexandra Road, South Hampstead, N.W., London.* 2128. June 1896.

640 **Chapin**, Alexander C. 18 *The Mansions, Richmond Road, Earls Court, S.W., London.* 137. May 1892.

641 **Chapman**, Arthur. *Durban, Natal.* 447, bis (S.C.), *175* (S.C.), *D.G.Tr., E. Africa.* October 1895.

642 **Chapman**, George B. *Bayard Cottage, Bexley Heath, Kent.* 27, 299, 2499, P.M., 1537, P.Z., *P.Pr.G.Sup.W., P.Pr.G.A.So., Kent.* October 1897.

643 **Chapman**, John. *The Lawn, Torquay, Devon.* 328, 551, 1358, 1402, 1884, P.M., *P.Pr.G.D., Devonshire.* May 1887.

644 **Chapman**, John Spencer. 41, *Ladbroke Square, N., London.* 355,2509. November 1895.

645 **Chapman**, Squire. 16 *Chapel Street, Liverpool.* 1013, 2433, P.M., *241*, P.Z., *P.Pr.G.D., West Lancashire.* November 1892.

646 **Charlton**, Matthew Foster. *Chipping Norton, Oxfordshire.* 1036. May 1893.

647 **Charleton**, John Robert. 1215 *E. Main Street, Richmond, Virginia.* 9, P.M., *9, 48*, P.H.P. June 1891.

648 **Chataway**, James Vincent. *Mackay, Queensland.* 318 (I.C.), P.M., *304* (S.C.) May 1892.

649 **Cheel**, Charles. *Elm Leigh, Busbridge Road, Godalming, Surrey.* 777, P.M., *777*, P.Z., June 1895.

650 **Cheese**, Henry Kinder. 9 *Ferndale Road, Clapham, S.W., London.* 145. P.M. January 1897.

651 **Cheesman**, William Norwood. *The Crescent, Selby, Yorks.* 566, 2494, P.M., *1611*, P.Z., *P.P.G.D.C., P.P.G.A.So., N. and E. Yorks.* January 1893.

652 **Cheetham**, Joseph Herbert. *Cape Coast, West Africa.* 773, P.M., *249.* October 1890.

653 **Cheshire**, Jacob. *Inglewood, Queensland.* January 1896.

654 **Chesterton**, Lewis Birch. *Johannesburg, South African Republic.* 72, Jubilee Lodge (D.C.) October 1891.

655 **Childe**, Henry Slade. *Home Garth, Wakefield, Yorks.* 153, *154.* March 1890.

656 **Chirgwin**, Percy Teague. *Market Place, Penzance, Cornwall.* 121, *121.* May 1890.

657 **Chubb**, Charles Lyttelton. 5 *New Square, Lincoln's Inn, W.C., London.* 3545. January 1896.

658 **Clark**, David R., M.A., F.S.A., Scot. 8 *Park Drive, West Glasgow.* 0, 4, 617, 772, P.M. June 1890.

659 **Clark**, George W. *Little Rock, Arkansas.* 2, *2*, P.H.P. October 1891.

660 **Clark**, Robert Douglas, M.A. *The College, Pietermaritzburg, Natal.* 1665, P.M., *1665, P.D.G.W., Natal.* March 1889.

661 **Clarke**, Albert Edward. 38 *Long Street, Cape Town.* 2379. *2379.* June 1897.

662 **Clarke**, Charles. *Taroom, Queensland.* 11 (V.C.), P.M. June 1895.

663 **Clarke**, Francis Edward, M.D., LL.D., M.R.I.A. *The Rectory, Boyle, Ireland.* 76, 161, 187, 242, 411, 891, P.M., *76, 242, 244*, P.K., *P.Pr.G.W., Armagh ; P.Pr.G.Sec., Meath ; Dep.Pr.G.M., North Connaught.* March 1892.

664 **Clarke**, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire.* 985, P.M., *809*, P.Z., *Pr.G.A.P., Lincoln.* March 1891.

665 **Clarke**, Joseph. 18 *Fearnley Road, Birkenhead.* 1576, P.M., *477*, P.Z., *P.G.A.So., Chehsire.* November 1893.

666 **Clarke**, Rev. W. J., M.A. *The Rectory, Abbotsford Grove, Kelso, N.B.* P.M. January 1894.

667 **Clarke**, William. *George Street, Junee, New South Wales.* November 1894.

668 **Clay**, Robert Keating. *Anglesey, Killiney, Co. Dublin. Pr.G.Sup.W., Wicklow and Wexford.* January 1897.

669 **Clayton**, John. *Ashton-under-Lyne, Lancashire.* 89, 321, P.M., *89*, P.Z., *P.Pr.G.W. Cheshire.* **Past Assistant Grand Director of Ceremonies.** June 1896.

670 **Clemens**, Joshua Henry. 9 *Richborough Road, Cricklewood, N.W., London.* 183. May 1895.

671 ***Clendinning**, James Hermon. 95 *Hill Street, Lurgan, Ireland.* 134. May 1890.

672 **Clough**, G. T. 73 *Earlham Grove, Forest Gate, E., London.* 2077. March 1895.

673 **Cochrane**, Hugh Hammil. *Jagersfontein, Orange Free State.* Star of Africa Lodge (D.C.) March 1896.

674 **Cochrane**, W. N. *Woodleigh, Darlington.* 1379, P.M. January 1897.

675 **Cochrane**, William Percy. *Grosvenor Club, New Bond Street, London.* 1448, *602*. November 1890.

676 **Cock**, John. *Gunnedah, New South Wales.* 218. January 1896.

677 **Cock**, Williams. 147 *Queen's Road, Peckham, S.E., London.* 1597, 2024, 2272, P.M., *1297*, *2005*, H., *Pr.G.St., Middlesex.* November 1889.

678 **Cockburn**, Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey.* 84, 278, 1043, 1049, P.M., *278*, *1043*, P.Z., *P.Dis.G.W., Gibraltar.* **Provincial Grand Master, Guernsey and Alderney.** Local Secretary for the Channel Islands. October 1890.

679 **Cockson**, Edward Herbert. *Engcobo, Tembuland, South Africa.* 2451. June 1893.

680 **Cockson**, William Vincent Shepstone. *Engcobo, Tembuland, South Africa.* May 1889.

681 **Codding**, James H. *Towanda, Pennsylvania.* 108, P.M., *Dis.Dep.G.H.P.* May 1890.

682 **Coffin**, H. E. 204 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

683 **Cohn**, Albert. *Hazeldene*, 84 *Canfield Gardens, W. Hampstead, N.W., London.* May 1897.

684 **Cohu**, Thomas. *Glatney, Edward Road, Bromley, Kent.* 84, 192, P.M., *192*, P.Z., *P.G.W., Guernsey and Alderney.* November 1890.

685 **Cole**, Dr. *Deloraine, Tasmania.* P.M. June 1896.

686 **Cole**, William F. *Box* 1333, *Johannesburg, South African Republic.* 822. January 1892.

687 **Coleman**, Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare, Somersetshire.* 1222. October 1895.

688 **Coleman**, Captain William Freeme. *Station Staff Officer, Wellington, South India.* 434. January 1895.

689 **Collens**, William James. 2 *Gresham Buildings, Guildhall, E.C., London.* 766, P.M., *3*, *77*, *2395*, *2410*, P.Z., *P.Pr.G.Sc.N., Kent.* January 1896.

690 **Colles**, Ramsay, F.R.Hist.S., M.R.I.A., M.J.I., F.R.S.A.I., J.P. 1, *Wilton Terrace, Dublin.* 620. Local Secretary for Dublin. March 1895.

691 **Colles**, Richard, J.P. *Mill Mount, Kilkenny, Ireland.* 642, P.M., *297*, P.Z. October 1896.

692 **Collett**, H. J. H. *Standard Bank, Campbell's Creek, Castlemaine, Victoria.* 8. October 1896.

693 **Collier**, Henry James. 6 *Compton Road, Highbury, N., London.* 2192. May 1896.

694 **Collins**, George Sherrington. 246 *E. Holloway Road, N., London.* 1602. January 1897.

695 **Collins**, Henry Albert. *H.M. Office of Works, Shanghai.* 570, *570*, *P.D.G.A.Pt.* May 1895.

696 **Collins**, Howard J. *General Hospital, Birmingham.* 587, 887, *43*, *739*. January 1894.

697 **Collins**, William James. *Room* 21, *Masonic Temple, New Orleans, Louisiana.* 1, *1*. March 1891.

698 **Collins**, William John. *Brisbane, Qucensland.* 286 (I.C.), *127*, (S.C.) May 1891.

699 **Colman**, William Henry, B.A. 105 *Peckham Rye, S.E., London.* 2513. October 1895.

700 **Colnaghi**, Dominic Henry, Capt. R.E. *R.E. Office, Strada Mercanti, Valletta, Malta.* 349. May 1896.

701 **Coltman**, William. *Lydiard Street, Ballarat, Victoria.* 40. June 1893.

702 **Coltman**, William Frederick. *Creswick Road, Ballarat, Victoria.* 114. October 1893.

703 **Colvin**, James W. *Kimberley, South Africa.* 591 (S.C.), P.M. October 1890.

704 **Conder**, Edward. *New Court, Colwall, Malvern, Herefordshire.* 1204. May 1893.

705 **Cook**, Thomas. *Cator Manor, Durban, Natal.* 738, P.M., *738*, P.Z. *P.Dis.G.W., P.Dis.G.J., Natal.* Local Secretary for Natal. March 1889.

706 **Cook**, William Edward. 27 *Stradda Stretta, Valletta, Malta.* 107, 515, 317 (I.C), P.M., *515*, P.Z. *P.Dis.G.H., P.Dis.G.So., Malta.* June 1892.

707 **Cooke**, Col. S. W. *Warwick.* 284, P.M., *P.Pr.G.W.* June 1896.

708 **Cooksey**, James Hughes. *Town Clerk, Bridgnorth, Salop.* 1621, P.M., *Pr.G.Treas.* May 1896.

709 **Cooper**, Edward, Surg. R.N. *H.M.S. Victory, Portsmouth.* 278, 349. January 1897.

710 **Cooper**, Edwin Ernest. 20 *Hyde Park Place, W., London.* 8, 1494, P.M., *8*, *19*, P.Z., *P.Pr.G.W., Middlesex.* **Past Grand Steward, England.** May 1894.

711 **Cooper**, Captain F. E., R.A. *The Huts, Woolwich.* 231, 2386, P.M. March 1893.

712 **Cooper**, Rev. Horace Hayes, B.A. *Bridge House, Castletownbere, Co. Cork.* 84. January 1897.

713 **Cooper**, John William. *P.O.B.* 588, *Johannesburg, Transvaal.* 1574. June 1890.

714 **Cooper**, Robert Thomas, M.D. 17 *Stanley Gardens, Notting Hill, W., London.* 130, 1694. January 1894.

715 **Cooper**, William Henry. *P.O.B.* 244, *Auckland, New Zealand.* 8, P.M., P.Z. **Past Grand Warden, New Zealand.** Local Secretary for Auckland, N.Z. May 1893.

716 **Cooper-Oakley**, Alfred John, M.A. *Registrar, University, Madras.* 150, *150*. June 1894.

717 **Corbett**, John W., M.D. *Camden, South Carolina, U.S.A.* 29, *4*. June 1896.

718 **Corkill**, Louis Robert. *Victoria Street, Douglas, I.M.* 2050, 2197, W.M., *1242*, *Pr.G.Stew.* Local Secretary for Isle of Man. October 1893.

719 **Cornish**, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, *121*. March 1890.

720 **Corsham**, Reuben. 28 *Kingsland Road, N.E., London.* 183, P.M. November 1891.

721 **Corwin**, R. W., M.D. *Pueblo, Colorado.* 31. October 1891.

722 **Coster**, Robert Joseph. *Virudapati, Tinnevelly, India.* 2356, *465*. October 1895.

723 **Couch**, Richard Pearce. 21 *Chapel Street, Penzance, Cornwall.* 121, *121*. March 1890.

724 **Cowan**, James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., *89*. January 1892.

725 **Cowell**, Sydney George. *Chester Street, Teneriffe, Brisbane, Queensland.* 2119, *908*. March 1894.

726 **Cowins**, Henry Somerfield. *Bound Brook, New Jersey, U.S.A.* 3, *27*. October 1897.

727 **Cowley**, Thomas. 10 *Market Cross, Birkenhead.* 477, 2433. March 1893.

728 **Cowper**, Frederick Spencer. 8 *Park Place East, Sunderland.* 2039, P.M., *97*, P.Z., *P.Pr.G.Sup.W., P.Pr.G.Sc.N., Durham.* November 1890.

729 **Cowper**, William Henry, J.P. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* 602, 1848, 2391, 2494, P.M., *602*, P.Z., *P.Pr.G.W., P.Pr.G.J., North and East Yorks.* **Grand Standard Bearer.** March 1888.

730 **Cox**, Charles Henry. 61 *Acre Lane, Brixton, S.W., London.* 163, *141*. May 1890.

731 **Cox**, George David. *Albion Street, Albion, Brisbane, Queensland.* 775 (S.C.), *194* (S.C.) March 1896.

732 **Cox**, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., *2095*, P.Z., *P.Dis.G.R., Hong Kong and South China.* February 1887.

733 **Crabtree**, Charles. *Hillside Villas, Bradford.* 600, P.M., *600*, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March 1888.

734 **Craig**, W. W. *Low Town, Bridgnorth, Salop.* 1621. May 1896.

735 **Craine**, John. 1 *Belmont Terrace, Ramsay, I.M.* 1075, P.M., *1004*, *1242*, P.Z., *Pr.G.D. Man.* May 1894.

736 **Cran**, Dr. Alexander. *Townfield House, Great Harwood, Lancashire.* 1504. March 1893.

737 **Crane**, Robert Newton. 1 *Essex Court, Temple, E.C., London.* 2397. November 1895.

738 ***Cranswick**, William F. *Kimberley, South Africa.* 1409, P.M., *D.G.Tr., C.S. Africa.* March 1888.

739 **Craster**, Major James Cecil Balfour. *Allhabad, India.* 391, *391*. May 1896.

740 **Craven**, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 *bis.* P.M., *209*, P.Z., *Pr.G.Ch., Caithness, Orkney and Zetland.* February 1887.

741 **Crawford**, Robert. *Edina House, Grangemouth, Scotland.* 16, P.M., *210*, P.Z., *P.P.G.W., Stirlings.* **Past Grand Steward.** November 1892.

742 **Crawford**, William Lofton. *Oossoor Estate, Saklespur, Mysore, India.* 2576, *973*. May 1896.

743 **Creasey**, John Rogers. *Beltoff, Hadlow Road, Sidcup, Kent.* 12, 2530. January 1895.

744 **Cree**, Rev. William. *The Rectory, Manningtree, Essex.* 1074, P.M. June 1896.

745 ***Creswell**, John. 5 *Penmartin Road, Brockley, S.E., London.* 957. January 1894.

746 **Crewdson**, Wilson. *The Barons, Reigate, Surrey.* 4. May 1895.

747 **Crick**, Edward Hicke. *Brackendene, St. Mary's Grove, Barnes Common, Surrey.* 2192, P.M. May 1897.

748 **Crider**, George A. 804 *Market Street, Philadelphia, U.S.A.* 91, *52*. May 1897.

749 **Criswick**, George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593 P.M., *1593*, P.Z. January 1891.

750 **Crompton**, Frederick Leslie. *Shanghai.* 570 P.M., *570*, *P.D.G.O., Northern China.* May 1895.

751 **Cross**, Edward William. *Old Bank, Portland, Dorset.* 195, 2208, P.M., *195*, P.Z., *P.P.G.D., P.P.G.Sc.N., Hants.* March 1887.

752 **Crosskey**, William. *Gladtheim, Wellington, Salop.* 601. January 1897.

753 **Crossle**, Francis C., M.B. 11 *Trevor Hill, Newry, Ireland.* 18, P.M., *P.G.Sec., Down.* January 1893.

754 **Crossley**, Frederick William. 24a *Nassau Street, Dublin.* 250, *158.* March 1896.

755 **Crossman**, Thomas J. *Off Union Street, Torquay, Devon.* 1402. May 1891.

756 **Crowe**, Frederick Joseph William. *Marsden, Torquay, South Devon.* 328, *710*, *P.P.G.O.*, (C. & R.A.) *Devon.* November 1888.

757 **Crowe**, John Joseph. 4 *Simmonscourt Villas, Donnybrook, Dublin.* Grand Masters Lodge and Chapter. May 1896.

758 **Crowe**, Oswald Byrne. *Tarn Hall, Kendal, Westmoreland.* 129, *219.* March 1892.

759 **Crozier**, Henry Charles. *Box* 334, *Cairo, Egypt.* 1068, 1656, 51 (Eg., C.), 707 (S.C.), P.M., *1068*, *707* (S.C.) *51* (Eg. C.), J. **Grand Deacon, Grand Sword Bearer** (R.A.), **Egypt.** June 1896.

760 **Cuckow**, Walter Mason. *Ellerslie, Felixstowe, Suffolk.* 2371, P.M., *P.P.G.St., Suffolk.* November 1895.

761 **Cullen**, J. F. *Inverell, New South Wales.* 48, P.M. March 1895.

762 **Cullingworth**, J. M. *Barberton, South African Republic.* 747 (S.C.) P.M. October 1896.

763 **Cumberland**, J. S. *Stanley, Elm Road, Beckenham, Kent.* 1611, 2128, P.M., *P.P.G.W., North and East Yorks.* **Past Deputy Grand Sword Bearer.** November 1887.

764 **Cundill**, Thomas Jordan. *Gladstone, De Beers, Kimberley.* 2486. November 1894.

765 **Cunliffe**, William Joseph. 16 *Byrom Street, Deansgate, Manchester.* 317, P.M., *317*, P.Z., *P.Pr.G.D. East Lancashire.* January 1889.

766 **Cunningham**, John Skirving. *Richmond Hill, Charters Towers, Queensland.* 1596, 206 (S.C.) March 1896.

767 **Cunningham**, Rev. William. *Trinity College, Cambridge.* 859. *P.Pr.G.Ch.* May 1896.

768 **Curran**, Thomas J. *Santa Fé, New Mexico, U.S.A.* 1. P.M. *1.* May 1897.

769 **Curtis**, William Edward. *Bundaberg, Queensland.* 1628, 752 (S.C.) March 1894.

770 **Curzon**, Harrison. 50 *Woburn Place, W.C., London.* 720. June 1896.

771 **Cushing**, John, M.I.C.E. *P.O.B.* 445, *Johannesburg, South African Republic.* March 1894.

772 **Dallas**, Trevanion B. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

773 **Dally**, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* 526, P.M., *Pr.G.D. Stafford.* March 1888.

774 **Dandridge**, Alfred Charles. 50 *High Street, Deptford, S.E., London.* 871, P.M., *169.* June 1896.

775 **Dangerfield**, Frederick. *Haslemere, Beaconsfield Road, St. Albans, Herts.* 1260, P.M., *1260*, P.Z. May 1894.

776 **Daniels**, L. E. 1104 *Main Street, La Porte, Indiana, U.S.A.* 124, *31.* May 1887.

777 **Danielsson**, Leonard. 52 *Beaumont Street, Portland Place, W., London.* 1471. June 1897.

778 **Dansie**, Brandon. *May Lodge, Bexley Heath, Kent.* 539, P.M. January 1896.

779 **Dansie**, Crown. *Durban, Natal.* March 1897.

780 **Danziger**, Bernhard. *Johannesburg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May 1889.

781 **Darby**, James Edward. 33 *Ligar Street, Ballarat, Victoria.* 36. Local Secretary for Ballarat and vicinity. October 1894.

782 **Darby**, James Thomas. 54 *Brook street, Bootle, Liverpool.* 1380, *241.* June 1892.

783 **Darley-Hartley**, W., M.R.C.S., L.R.C.P. *East London, Cape Colony.* 1824, 2092, P.M., *1824*, P.Z., *P.Dis.G.W., P.Dis.G.R., East Division, South Africa.* October 1888.

784 **Darling**, Alexander. *Governor's House, Berwick-on-Tweed, Northumberland.* 293, P.M., *393.* October 1895.

785 **Davies**, James John. *Gwynnecote, Sanderstead Hill, Surrey.* 782, 1215, P.M., *782*, P.Z., *P.D.G.Sec., P.Dis.G.Treas., Punjab.* October 1892.

786 **Davies**, Samuel. 5 *Alvanley Terrace, Frodsham, Cheshire.* 1908. P.M., 758, Z. June 1897.

787 **Davis**, G. B. *Overton Lodge, Overton Road, Brixton, S.W., London.* 2128. June 1894.

788 **Davis**, George Vin. 144 *Albert Street, Brisbane, Queensland.* 801 (S.C.), 810 (S.C.), P.M., *149*, (S.C.), *D.G.St.* March 1895.

789 **Davy**, F. D. 1 *Christchurch Avenue, Brondesbury, N.W., London.* 1447, P.M., *1447*, P.Z., *P.Pr.G.W., P.Pr.G.A.So., Lincoln.* June 1896.

790 **Dawe**, Alfred. *Box* 506, *Johannesburg, South African Republic.* 744 (S.C.), P.M., *245*, (S.C.) January 1895.

791 **Dawson**, Ernest. *Moulmein, Burma.* 542. *542.* June 1897.

792 **Dawson**, John David. *Eyre Street, North Ward, Townsville, Queensland.* 1596, P.M. November 1895.

793 **Day**, Edward P., M.D. 15 *Old Steine, Brighton.* 1636. June 1894.

794 **Day**, Harry. *Box* 1709, *Johannesburg, South African Republic.* 334, *225* (S.C.) March 1895.

795 **Day**, Jack C., C.E. 2 *Ranscome Villas, South Street, Havant.* 1982. October 1896.

796 **Dean**, Col. Charles Stewart. *Craiglands, Bromborough, Birkenhead.* 321, 1289, 2132, 2375, P.M., *537*, P.Z., *P.Pr.G.D., P.Pr.G.J.* June 1896.

797 **Deaney**, J. S. 186 *Mair Street, Ballarat, Victoria.* 36. October 1894.

798 **Dearden**, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, *139, 904.* March 1890.

799 **Deats**, Hiram Edmund. *Flemington, New Jersey, U.S.A.* 37, *37.* May 1897.

800 **De Beer**, Arnold. *Junior Army and Navy Club, S.W., London.* 786. November 1895.

801 **Debenham**, Edward Percy. *Ivy House, St. Albans, Herts.* 1479, P.M., *1479, P.P.G.Reg., Herts.* January 1893.

802 **De Castro**, William Waring. *Nelson, New Zealand.* 40, (N.Z.C.), 663 (S.C.), 478 (I.C.), 42 (N.Z.C.), P.M. **Past Grand Sword Bearer, New Zealand.** October 1891.

803 **De Conlay**, James. *Warwick, Queensland.* 818 (S.C.), W.M., *200* (S.C.), P.Z. May 1895.

804 ***De Fabeck**, Surgeon-Major-General (I.M.S. retired) William Frederick, M.D. *Madras. P.D.G.S.B., Madras.* January 1893.

805 **Deighton**, H. *Brugge House, Bridgnorth.* 1621, P.M. May 1896.

806 **Delahoussaye**, Louis Peter. 4822 *St. Charles Avenue, New Orleans, U.S.A.* 1, *2.* May 1897.

807 **Denholm**, William Munroe. 177 *Hill Street, Garnethill, Glasgow.* 0, 553, 817, P.M., *69, 244*, P.Z., *P.P.G.W., Glasgow, P.P.G.Tr.* (R.A.), *Lower Ward of Lanarkshire.* **Grand Bible Bearer, Grand Sojourner, Scotland; Grand Representative of G.C. of Delaware and Grand Lodge, Utah.** March 1891.

808 **Dennis**, Alfred W., F.R.G.S. 23 *Earl's Avenue, Folkestone, Kent.* 180. June 1895.

809 **Dennis**, T. Warden. 22 *Earl's Court Square, S.W., London.* 2108, P.M. January 1895.

810 **Denniss**, Edmund Robert Barclay. *Gayton Terrace, Harrow-on-the-hill, Middlesex.* 1460, 1549, 2489, 2548, P.M., *1194, 2489*, P.Z., *P.Pr.G.Stew.* March 1896.

811 **Denny**, Charles Hill. 18 *Wood Street, E.C., London.* 1671, P.M. May 1897.

812 **De Ridder**, Louis E. *Chateau de Renescure, West Cliff Road, Bournemouth.* 152, 1222, *68.* January 1890.

813 **De Roos**, Frank Henri. *P.O.B.* 515, *Johannesburg, Transvaal.* Star of the Rand Lodge. January 1890.

814 **De Stokar**, Henry. *Imperial Hotel, Toowoomba, Queensland.* 2119. June 1895.

815 **Derbyshire**, John Stanley. *Ashfield Road, Altrincham, Cheshire.* 1045, 1565, *1045.* May 1896.

816 **Derrick**, George Alexander. *Masonic Hall, Singapore.* 1152, P.M., *Dis.G.Sec. Eastern Archipelago.* October 1890.

817 **Deutsch**, Franz. 4 *Whitehall Court, S.W., London.* 2108. June 1897.

818 **Devereux**, George B. *Port Said, Egypt.* 618 (S.C.) January 1897.

819 ***Dewell**, James D. *New Haven, Connecticut, U.S.A.* 1. January 1888.

820 **De Wet**, Clemens Matthiesson. *P.O.B.* 1191, *Johannesburg, Transvaal.* 608, P.M. June 1890.

821 **De Whalley**, L. J. 131 *Pepys Road, New Cross, S.E., London.* 1275. October 1897.

822 **De Witt**, Franklin J. *Yankton, South Dakota, U.S.A.* 1, P.M. **Past Deputy Grand Master, South Dakota.** November 1890.

823 **Dhonau**, John. 27 *Lakedale Road, Plumstead, Kent.* 700. January 1895.

824 **Dickinson**, Thomas Edward. 51 *Pembroke Road, Walthamstow, Essex.* 2318. May 1893.

825 **Dickson**, Robert. *Jönköping, Sweden.* **Grand Secretary, Grand Lodge of Sweden.** September 1887.

826 **Dieperink**, Arend Abraham Johannes Christoffel. *Krugersdorp, South African Republic.* Lodge Libertas (D.C.), P.M. May 1892.

827 **Dieperink**, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Hoop (D.C.), P.M., *334* (E.C.), *86* (S.C.), *P.Pr.G.W., Pr.G.Almoner, Netherlands, South Africa.* Local Secretary for West Division, South Africa. May 1887.

828 **Digby-Green**, Arthur. 5 *Mount Adon Park, Dulwich, S.E., London.* 19, P.M. May 1890.

829 **Dingle**, William Alfred, M.D. 46 *Finsbury Square, E.C., London.* 869, P.M., *192*, P.Z., *P.Pr.G.Pt., Herts.* June 1894.

830 **Dingley**, William Organ. *Ashleigh, Pershore Road, Birmingham.* 1016, *1031.* March 1896.

831 **Dinwiddie**, William Alexander. *Bridge Bank, Dumfries, N.B.* 63, P.M., *174*, P.Z. **Provincial Grand Master, Dumfriesshire.** May 1892.

832 **Dixon**, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November 1889.

833 **Dixon**, James John. 6 *Dartmouth Park Avenue, N.W., London.* 1415, W.M. November 1896.

834 **Dobbs**, Henry James. *Amherst Court House, Virginia, U.S.A.* 73, *10, Dis.Dep.G.M.* May 1892.

835 **Docker**, Robert Arthur. *Money Order Office, Sydney, New South Wales.* 57. October 1894.

836 **Dod**, Thomas Crewe Wolley. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

837 **Dodd**, Matthew Henry. 41 *Devonshire Place, Jesmond, Newcastle-on-Tyne.* 48, P.M., *240, 1119*, P.Z., *P.Pr.G.R., Durham.* March 1890.

838 **Dodds**, Edward Turner. 92 *Clumber Street, Newcastle-on-Tyne.* 1676. June 1892.

839 **Dodds**, William. *Murray Street, Rockhampton, Queensland.* 932. March 1897.

840 **Dodds**, William. *P.O.B.* 33, *Johannesburg, South African Republic.* 2481, P.M., *2313.* May 1897.

841 **Dodge**, Martin Westerman. *Old Station, Godalming, Surrey.* 1564, 2101, P.M., *777*, J., *P.G.Pt., Surrey.* October 1895.

842 **Doe**, George Mark. *Enfield, Great Torrington.* 1885, P.M. October 1897.

843 **Doesburgh**, L. Van, M.D. *Prinsengracht* 592, *Amsterdam.* Concordia vincit Animos Lodge. P.M. January 1889.

844 **Dolby**, Rev. Reginald, M.A., R.N. *H.M.S. Hermione, Channel Squadron.* 309, 548 (S.C.), P.M., *407, Dis.G.Ch., Malta.* March 1890.

845 **Doneraile**, the Right Hon. Viscount. 87 *Victoria Street, Westminster, S.W., London.* 387. March 1890.

846 **Donovan**, Fergus. *Johannesburg, Transvaal.* 744 (S.C.) October 1889.

847 **Dorman**, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton.* 1764, *360, P.Pr.G.S. of W., Northants and Hunts.* March 1889.

848 **Douglas**, the Hon. John, C.M.G. *The Residency, Thursday Island, Queensland.* **Past District Grand Master, Past Superintendent** (S.C.), **Queensland.** January 1892.

849 **Douglas**, William, M.D., F.R.G.S. *Dalkeith House, Clarendon Place, Leamington Spa.* 248, P.M. October 1890.

850 **Dowden**, W. J. M. *Iddersleigh, Oxford Road, Bournemouth.* 2208, P.M. March 1897.

851 **Downes**, Charles Henry. *Felixstowe, Suffolk.* 2371, P.M., *376, P.P.G.R., Suffolk.* November 1895.

852 **Dowse**, Lieut.-Col. Edward Cecil. *Sitapur, India.* 1415, 2288, P.M. January 1897.

853 **Dowse**, Francis. *Godalming, Surrey.* 2101, *777.* May 1895.

854 **Drake-Brockman**, Colonel Ralph Renius Evans, R.E. *Madras, India. 1198*, P.Z., *P.D.G.Sup.W., P.D.G.A.So., Madras.* May 1893.

855 **Drummond**, the Hon. Josiah Hayden. *Portland, Maine, U.S.A.* 33. **Past Grand Master, Past Grand High Priest Maine; Past General Grand High Priest, U.S.A.** November 1891.

856 **Drury**, A. C. *Ballarat, Victoria.* 10, P.M. October 1894.

857 **Drury**, Charles Dennis Hill, M.D., J.P. *Bondgate, Darlington, Durham.* 85, 1379, 2352, P.M., *52, 111*, P.Z., *P.Pr.G.Reg.* (C. and R.A.), *Norfolk, P.Pr.G.W., P.Pr.G.H., Durham.* **Past Assistant Grand Director of Ceremonies.** March 1892.

858 **Dudley**, William George. *Northampton Downs, Blackall, Queensland.* 2207. January 1897.

859 **Duffield**, Albert John. *Box* 74 *Grahamstown, Cape.* 828, P.M., *711.* June 1895.

860 **Duffus**, William. *Box* 731, *Johannesburg, South African Republic.* 744 (S.C.), Sub. M., *245* (S.C.) January 1895.

861 **Duke**, Richard Thomas Walker, junr. 546 *Park Street, Charlottesville, Virginia.* 60, P.M., *58*, P.H.P. **Grand Warden, Virginia.** January 1893.

862 **Dumolo**, William. 20 *Bridge Street, Aberdeen, N.B.* 3 (I.C.), P.M., *3* (I.C.), P.K., *P.Pr.G.I.G., Munster.* October 1888.

863 **Duncan**, Alexander, F.R.S.E., F.S.A., Scotland. *King Williams Town, Cape Colony.* 631 (S.C.), P.M. June 1889.

864 **Duncan**, James Dalrymple, F.S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* 28, 384, 607, P.M. *50, 189*, P.Z., *Dep.Pr.G.M., Dumbartonshire, P.Pr.G.H., Lower Ward of Lanarkshire.* **Senior Grand Warden, Deputy Grand Zerubbabel, Scotland.** June 1888.

865 **Dunkley**, George Joseph. *Maisonette*, 52 *Cheriton Square, Balham, S.W., London.* 1851, P.M., *65, 1503, 1777, P.Pr.G.O., Middlesex and Surrey.* September 1887.

866 **Dunn**, Andrew McClure. *Lands Office, Tamworth, New South Wales.* 209. October 1894.

867 **Dunn**, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November 1888.

868 **Dunn**, William Haynes. 9 *Brownswood Park, Green Lanes, N., London.* 311, 869, 1298, P.M. March 1895.

869 ***Dunstan**, Charles Waller. *Atoka, Indian Territory, U.S.A.* 10, 75, 76, *9.* October 1891.

870 **Durling**, Thomas J. *Port Elizabeth, Cape.* 711. June 1895.

871 **Dutt**, Prosonno Coomar. 14 *Seetarim Ghose's Street, Calcutta.* 131, 234, 2446, 444 (S.C.), 738 (I.C.), P.M. *234, 486, 64*, (S.C.), *203* (S.C.), P.Z., *D.D.G.M., P.Dis.G.H.* (R.A.), *Bengal.* March 1887.

872 **Dutton**, Arthur. 65 *Tulse Hill, S.E., London.* 34, 2395, P.M., *34*, P.Z. May 1894.

873 **Dutton**, Richard Gay. *Baloroo, Roma, Queensland.* 730 (S.C.), 247 (S.C.) October 1895.

874 **Duzer**, Frederick Conkling van. 114 *Southampton Row, W.C., London.* 1635, 2397, P.M. *1635.* June 1896.

875 **Dwyer**, William Henry. 1449 *St. Charles Avenue, New Orleans, U.S.A.* 102. June 1894.

876 **Dyer**, Sidney Reginald, M.D. 13 *Dorlcote Road, Wandsworth Common, S.W., London.* 1415. June 1895.

877 **Dyke**, Charles P. *The Park, Totteridge, Herts.* 665, P.M., *P.Pr.G.D., Dorset.* June 1890.

878 **Eastcott**, Thomas. *Nelson, New Zealand.* 40. March 1896.

879 **Eden**, Alfred John. *Railway Station, Rockhampton, Queensland.* 932. Local Secretary for Rockhampton. June 1896.

880 **Eden**, Charles Stockwell. *Toowoomba, Queensland.* 775 (S.C.) May 1896.

881 **Edmonds**, Thomas Charles. 254 *Liverpool Road, Barnsbury, N., London.* 1507, P.M., *1507*, P.Z. May 1896.

882 **Edwards**, Charles. *Barberton, S.A.R.* 747 (S.C.) May 1895.

883 ***Edwards**, Charles Lewis, F.S.S. 114 *Calle Belgrano, San Isidro, Buenos Ayres.* 617. October 1897.

884 **Edwards**, Charles Lund Fry. *The Court, Axbridge, Somersetshire.* 291, 357, 1199, 1750, *357*, *446*, *P.Pr.G.Sup.W., Oxfordshire, Pr.G.Treas., and P.Pr.G.J., Somersetshire.* October 1888.

885 **Edwards**, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, 2264, P.M. October 1889.

886 **Edwards**, J. Passmore. 51 *Bedford Square, W.C., London.* 2369. March 1896.

887 **Edwards**, P. G. *Somerton, Frognel, N.W., London.* 1627. January 1896.

888 **Egan**, Charles James, M.D. *Grey's Hospital, King Williams Town, South Africa.* 853, P.M., **District Grand Master, Eastern Division of South Africa.** January 1889.

889 **Ellis**, Frank Tate. *Mount Zion, Jerusalem.* 1545. October 1888.

890 **Ellis**, Lilley. 9 *Rock Park, Rock Ferry, Birkenhead.* 1239, P.M., *537*, P.Z., *P.P.G.D., P.P.G.R.* (R.A.), *Cheshire.* November 1893.

891 **Ellis**, Richard Sidney. 48, *Piccadilly, W., London.* 2242, W.M. May 1896.

892 **Ellis**, R. Kingdon. *Mansion House, Peterborough.* 442, 822, 2033, 2533. March 1897.

893 **Elstob**, Arthur Charles Frank. *Durban, Natal.* 738, *738.* October 1895.

894 **Embleton**, Henry C. *Central Bank Chambers, Leeds.* 289. January 1895.

895 **Emery**, Robert. *Bon Marché, Stoke Newington, N., London.* 2551. May 1895.

896 **Evans**, Major George Alfred Penrhys. *Hermitage House, Hadlow, Tonbridge.* 1994, P.M., *1994*, P.Z., *P.Dis.G.St.B., Punjab.* January 1897.

897 **Evans**, Major-Gen. Horace Moule, C.B. *Bareilly, India.* 391, P.M., *391*, P.Z., *P.D.G.R., Bengal.* May 1896.

898 **Evans**, John Bowen Owen. *Toowoomba, Queensland.* 1372, P.M., *200* (S.C.), P.Z. June 1895.

899 **Evans**, Oliver Rhys. *Port Fairy, Victoria.* 17. October 1892.

900 **Eve**, Richard. *Aldershot, Hants.* 723, P.M., *P.Pr.G.W., Hants and Isle of Wight.* **Past Grand Treasurer, England.** March 1888.

901 **Evens**, Richard. 81 *Bromfelde Road, Clapham, S.W., London.* 1949, 2419, P.M., *1589.* January 1893.

902 **Everett**, George. *Claremont, Gauden Road, Clapham, S.W., London.* 177, 1381, 1608, 2012, P.M., *177*, *975*, *1381*, P.Z. **Past Grand Treasurer, England.** October 1890.

903 **Everingham**, Edward. *Pittsworth, Queensland.* 77, 1315, 1573, *127*, *194* (S.C.) June 1894.

904 **Eversley**, William Pinder. 13 *Upper King Street, Norwich.* 10, P.M. June 1893.

905 **Ewing**, Alexander. *Castleton, Georgetown, Queensland.* 2366. October 1894.

906 **Ewing**, William Henry. *Templin, Boonah, Queensland.* 808 (S.C.) May 1897.

907 **Ezard**, Edward Henry, M.D., D.Sc. 220 *Lewisham High Road, Brockley, S.E., London.* 171, 2410, *25*, 2410. January 1891.

908 **Fair**, Rev. James Young, D.D. 215 *South Third Street, Richmond, Virginia.* 10. October 1894.

909 **Fairchild**, George E. 19 *Harrington Square, N.W., London.* 173, P.M. June 1894.

910 **Falconer**, William. 67 *Hope Street, Glasgow.* 556, *69*, *223*, *P.Pr.G.Pres. of Stew., Glasgow.* June 1890.

911 **Farrar**, Jacob Rushton. 116 *Calabria Road, Highbury, N., London.* 1339. May 1896.

912 **Farrar**, Reginald, M.D. *Stamford, Northamptonshire.* 466, P.M., *Pr.G.W., Northants and Hunts.* October 1897.

913 **Farrow**, Frederick Richard, F.R.I.B.A. 7 *New Court, Carey Street, W.C., London.* 1196, 2416, P.M., *1196*, P.Z. March 1897.

914 **Fayle**, Gerald Seymour, B.A. 18 *Eustace Street, Dublin.* 33. *33.* March 1896.

915 **Fendelow**, Charles. 5 *Newbridge, Wolverhampton.* 1 (S.C.), 419, 468, 526, 1838, P.M., *419*, P.Z., *P.Pr.G.W., P.Pr.G.J., Staffordshire.* **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England.** November 1887.

916 **Ferguson**, James. *Rockhampton, Queensland.* 677 (S.C.) October 1896.

917 **Ferguson**, James Finlay. *Durban, Natal.* 731, P.M. May 1897.

918 **Ferguson**, John Albert. *Newlands, Oak Hill, Surbiton, Surrey.* 141 (Iowa C.) January 1895.

919 **Ferguson**, Lewis. *Grampian Lodge, Westwood Park, Forest Hill, S.E., London.* 1997, P.M. March 1894.

920 **Ferry**, C. E. *Beverleys, Thornbury Road, Spring Grove, Isleworth.* 65, P.M., *65*, P.Z. February 1887.

921 **Field**, Alfred William. *Centennial Hall, Brisbane, Queensland.* 796, P.M., *P.D.G.W.* March 1895.

922 **Fillingham**, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire.* 393, *393.* June 1890.

923 **Finch**, Fred. *Dalby, Queensland.* 655 (S.C.), 798 (S.C.), P.M., *206*, P.Z. Local Secretary for Dalby. June 1895.

924 **Finlay**, Lieut. Alexander Russel. *Bedford Regiment, Barracks, Bedford.* 1960, *1960.* May 1896.

925 **Finlay**, Robert. *Ardrishaig, Scotland.* 754, *69.* January 1893.

926 ***Finnemore**, Robert Isaac, the Hon. Mr. Justice. *Pietermaritzburg, Natal.* **Past District Grand Master and Past Grand Superintendent, Natal.** January 1889.

927 **Finney**, Maurice E. *Harrisburg, Pennsylvania, U.S.A.* 21, *21.* May 1897.

928 **Firebrace**, Cordell William. 10 *Hanover Square, W., London.* 2. March 1896.

929 **Firth**, Arthur James. *Graysbrook House, Sandown, Isle of Wight.* 1869, P.M., *175*, *P.Pr.G.O., Hants and Isle of Wight.* October 1888.

930 **Firth**, Oliver. *Rushcroft, Baildon, Shipley, Yorks.* 1545. May 1891.

931 **Fischer**, Geheim-Regierungs-Rath Robert. Editor of "Latomia." *Gera, Germany.* L. Archimedes z.d.e.B., W.M. October 1894.

932 **Fish**, Alfred. 4 *and* 5 *East Harding Street, Fetter Lane, E.C., London.* 1910. March 1896.

933 **Fisher**, Rev. Canon Frank Hawkins, D.D. *Pretoria, South African Republic.* *D.G.Chaplain.* June 1895.

934 **Fisher**, Lyle M. Editor of "Masonic Record." 63 *East Third Street, St. Paul, Minnesota, U.S.A.* March 1893.

935 **Fisher-Jones**, Frank Fenton. *Oakfield, Abergele, North Wales.* 1674. May 1896.

936 **FitzGibbon**, Gerald, jun., B.A., B.L. 10 *Merrion Square, Dublin.* January 1895.

937 **Fitz-Patrick**, Samuel Alexander Ossory. *Glen Poole, Teremere, Dublin.* 1. March 1896.

938 **Fletcher**, Archibald Henry John, M.A. *Crowtree House, Rastrick, Brighouse, Yorks.* 275, 2227, *275.* November 1888.

939 **Fletcher**, Henry. 47 *Charles Street, Providence, R.I., U.S.A.* 21, *1.* May 1893.

940 **Fletcher**, James. *Point Durban, Natal.* 1937, P.M., *Dis.G.A.Sec., Natal.* October 1888.

941 **Flockton**, William. *Oulton, near Leeds, Yorks.* 1042, P.M., *304*, J. November 1888.

942 **Flohr**, Professor August. *Berlin, N.W., Mittelstrasse* 49, *III.* Lodge Friedrich Wilhelm z.g. G., Berlin. **President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York," Berlin.** November 1897.

943 **Flood**, Surgeon-Major Samuel James. *Barracks, Holywood, County Down, Ireland.* 2555, W.M. May 1896.

944 **Fooks**, William LL.B. 2 *Brick Court, Temple, E.C., London.* 2033. October 1891.

945 **Foot**, George Conway. *Orley House, Ashburton, Devon.* 2189, *710.* June 1890.

946 **Footer**, Thomas. *Cumberland, Maryland, U.S.A.* 100, P.M., *18.* **Junior Grand Warden.** October 1895.

947 **Forbes**, Henry. *Port Elizabeth, Cape.* 711, P.M. May 1895.

948 **Forbes**, Samuel Russell, Ph.D. 76 *Via della Croce, Rome.* Lodge Universo. November 1887.

949 **Ford**, J. H. 39 *Great George Street, Leeds.* 1221. January 1894.

950 **Forrest**, William. *Inglehurst, Gilnow Park, Bolton, Lancashire.* 37, 221. November 1889.

951 **Forshaw**, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, P.M., *155.* October 1888.

952 **Fortmeyer**, George William. *East Orange, New Jersey, U.S.A.* 124. **Deputy Grand Master and Representative of Idaho.** March 1895.

953 **Foster**, John Belcher. 4 *Nelson Road, Hastings, Sussex.* 1184, P.M. *40.* *P.Pr.G.Pt.* March 1892.

954 **Foster**, Walter A. *Lorne House, Bangor, North Wales.* 1113, P.M., *384*, *P.G.Stew., North Wales.* May 1894.

955 **Foster**, Wilbur Fisk. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Past Grand High Priest, Tennessee.** March 1892.

956 **Fowler**, Thomas Benjamin Davis. 441 *Calle Piedad, Buenos Ayres.* 1025, P.M., *617.* *D.G. Stand. Bearer.* October 1890.

957 **Fox**, Clement Lyman. *State School, Bulimba, Brisbane, Queensland.* 2419, P.M., *908.* March 1893.

958 **Fox**, Walter Caughey. *Kenwood Glen, Cherrytree, Sheffield.* 1260, 2263, P.M., *139, 296, 1260,* May 1891.

959 **Fox-Thomas**, Rev. Egbert. *Lower Stakesby, Whitby, Yorks.* 312, P.M., *312, P.P.G.C., P.P.G.A.So., North and East Yorks.* March 1896.

960 **Francis**, Charles King. 425 *Walnut Street, Philadelphia, U.S.A.* 610, P.M. February 1887.

961 **Francis**, Robert C. *Pretoria, South African Republic.* 1665. March 1894.

962 **Francis**, Thomas. *Havant, Hants.* 804, P.M., *P.Pr.G.D., Sussex.* May 1887.

963 **Francis**, Wesley. *Pietermaritzburg, Natal.* 1665, P.M., *1665*, P.Z. **District Grand Master and Grand Superintendent, Natal. Past Grand Sword Bearer, Past Grand Standard Bearer** (R.A.) March 1889.

964 **Fraser**, Thomas Donald. *Survey Office, Brisbane, Queensland.* 755 (S.C.) January 1892.

965 **Freeman**, Vincent Paine. 9 *St. George's Place, Brighton. Pr.G.Sec., Sussex.* **Past Grand Deacon.** October 1894.

966 ***Frias**, Guillaume Raphael. *Sagua-la-Grande, Cuba.* Hijos de la Fé Masónica. October 1889.

967 **Frost**, Fred Cornish, F.S.I. 5 *Regent Street, Teignmouth, Devon.* 303, P.M., *303*, P.Z., *P.Pr.G.Sup.W., P.Pr.G.Treas.* (R.A.), *Devon.* June 1891.

968 **Fruen**, Charles. *The Broadstone, The Avenue, Surbiton Hill, Surrey.* 1632, 2381, P.M., *720.* January 1891.

969 **Fry**, George Charles Lovell. 9 *Fenchurch Street, E.C., London.* 2427. March 1896.

970 **Frye**, Joseph Henry Jaye. *2a Camden Road, N.W., London.* 201, P.M., *P.P.G.S.B., Bucks.* March 1895.

971 **Fuerst**, H. 37 *Chepstow Villas, Kensington Park Road, W., London.* 238. P.M. October 1897.

972 **Fulford**, Frederic Henry. *The Elms,* 71 *Ashley Road, Bristol.* 68, 610, *68.* January 1891.

973 **Fuller**, William Palmer. 2 *Verulam Buildings, Grays Inn, W.C., London.* 8, 1494, P.M. **Past Grand Steward.** January 1897.

974 **Furby**, William Stafford. *Auckland, New Zealand.* 1338, P.M. November 1893.

975 **Furze**, John Joseph. *Box* 260, *Johannesburg, South African Republic.* 799 (S.C.), *245* (S.C.), J. March 1895.

976 **Gale**, Frederick William, M.D. *Kaikoura, Marlborough, New Zealand.* June 1897.

977 **Gamble**, George Cliffe. *Parkinson's Chambers, Bradford.* 600, 1214. January 1893.

978 **Ganly**, Rev. Charles W. *Mageny Co., Kildare, Ireland.* P.M., *P.Pr.G.D., S.E.Cies.* June 1894.

979 **Garden**, John. *National Bank, Winburg, Orange Free State.* Unity Lodge (D.C.) October 1893.

980 **Gardiner**, Bruce Herbert John, M.D. *Gloucester House, Barry Road, East Dulwich, S.E., London.* 1261. March 1895.

981 **Gardiner**, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417. January 1889.

982 **Gardner**, Frederick Leigh. 14 *Marlborough Road, Gunnersbury, W., London.* 1017. March 1895.

983 **Garland**, Rev. David John. *Church Office, Perth, Western Australia.* 485. October 1894.

984 **Garner**, Frederick. *Brisbane, Queensland.* 455 (S.C.), P.M. June 1892.

985 **Garraway**, Capt. Charles William. *Darjeeling, Bengal, India.* 552, 2439, P.M., *252, 2429*, P.Z., *P.Dis.G.A.D.C.* January 1897.

986 **Garrett**, John Berry. *Nashville, Tennessee, U.S.A.* **Grand High Priest, Tennessee.** Local Secretary for Tennessee. March 1892.

987 **Gartley**, John Alexander. 5 *Sackville Street, W., London.* 205, P.M., *142*, P.Z. March 1893.

988 **Gates**, William Stanford. *Glenthorne, West Worthing, Sussex.* 13, *13.* June 1890.

989 **Gaveston**, Joseph John. *Paxton Street, Townsville, Queensland.* 1596, P.M., 207 (S.C.), *P.Dis.G.D.* May 1897.

990 **Geddes**, James, LL.B. *Dumfries, Scotland.* 63, *174, Pr.G.Mar., Dumfries.* October 1892.

991 **Geesteranus**, Anne Marie Maas, LL.D. *Laan van Meerdevort* 82, *The Hague, Holland.* W.M. Lodge L'Union Royale. **Deputy Grand Master, Grand Orient of the Netherlands.** June 1888.

992 **Gensan**, A. von. *P.O.B.* 25, *Heidelberg, South African Republic.* 2345, P.M. June 1897.

993 **Gerrard**, John Henry. *Barkly West, South Africa.* 1417, P.M. October 1894.

994 **Gervis**, Frederick Hendebourick. 1 *Fellows Road, Hampstead, N.W., London.* 2408. June 1895.

995 **Gervis**, Dr. Henry. *Bishops-Stortford, Herts.* 409. March 1897.

996 **Ghislain**, Louis. 16 *Rue du Mont de Piété, Mons, Belgium.* L. Parfaite Union. October 1895.

997 **Gibbs**, Charles Henry. 262 *Kennington Road, S.E., London.* 1949. January 1893.

998 **Gibson-Sugars**, John Sugars. *H.M.S. Skipjack, Mediterranean.* 349, 1973, *407, 1973, D.G.St.B., D.G.S.B.* (R.A.), *Malta.* Local Secretary for H.M. Navy. March 1889.

999 **Gieve**, John William. *High Street, Portsmouth.* 309, 1990, P.M., *Pr.G.Treas., Pr.G.Sc.N., Hants and Isle of Wight.* January 1889.

1000 **Gilbert**, John. *Grove Park, Liskeard, Cornwall.* 510. October 1897.

1001 **Gildersleve**, George F. 100 *Victoria Park Road, South Hackney, N.E., London.* 1278. January 1894.

1002 **Giles**, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131, P.M., *262*, P.Z., *Pr.G.W., Shropshire.* October 1888.

1003 **Gilks**, William S. 15 *Lincoln's Inn Fields, W.C., London.* 2201, P.M. November 1894.

1004 **Gill**, Alfred. *Batley, near Leeds.* 264, P.M., *264*, J. November 1888.

1005 **Gill**, Henry Frederick. *P.O.B.* 242, *Bloemfontein, Orange Free State.* 1022, P.M., *241* (S.C.), P.Z. Local Secretary for Bloemfontein. January 1894.

1006 **Gilles**, W. Charles. 29 *Newgate Street, E.C., London.* 1910, P.M. June 1894.

1007 **Gillies**, David. *Hong Kong.* 525, P.M., *Dis.G.D., Hong Kong and South China.* October 1888.

1008 **Giraud**, Francis Frederick. 50 *Preston Street, Faversham, Kent.* 133, P.M., *31*, *133*, *784*, P.Z., *P.Pr.G.W., Pr.G.J., Kent.* May 1891.

1009 **Gladding**, W. 238 *Romford Road, Forest Gate, E., London.* 2632. March 1897.

1010 **Glaeser**, Edward Nicholas. *Cairngorm, Ullathorn Road, Streatham Park, S.W., London.* 1627. May 1893.

1011 **Glaiser**, F. A. *Hurstcomb, Buckhurst Hill, Essex.* 238, P.M. May 1897.

1012 **Glalster**, George F. 14 *Senmark Street, Gateshead.* 424, *48*. May 1897.

1013 **Glass**, John. 4 *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S. of W., Essex.* May 1890

1014 **Glasson**, Charles James. 19 *Church Street, Ellesmere, Salop.* 2131. January 1897.

1015 **Glenn**, Henry. 42 *Poultry, E.C., London.* 19, P.M. March 1894.

1016 **Glenn**, Joseph Barber. 67 *Packhurst Road, Holloway, N., London.* 2. March 1888.

1017 **Goblet D'Alviella**, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* **Past Grand Master, Belgium.** February 1890.

1018 **Goddard**, John Williams. 10 *Garville Avenue, Rathgar, Co. Dublin.* 728, P.M., *728*, P.Z. May 1888.

1019 **Godding**, Clarence Miles, M.D. 312 *Benefit Street, Providence, R.I., U.S.A.* 33, P.M. May 1893.

1020 **Godding**, J. W. S. 7 *Wyndham Square, Plymouth.* 10, 357, 708, *10*, *P.P.G.St.B.Oxon.* March 1890.

1021 **Godfray**, Arthur Walter. 7 *Windsor Crescent, Jersey.* 590, 877, 2621, *P.Pr.G.A.D.C.* March 1897.

1022 **Godfrei**, John. *Winburg, Orange Free State.* Unity L. (D.C.), P.M. March 1895.

1023 **Goffage**, John. *State School, Sandy Creek, Warwick, Queensland.* 1315, 755 (S.C.), 808 (S.C.), *194* (S.C.) May 1891.

1024 **Goldberg**, Albert Nathan Simon. *Box* 248, *Johannesburg, South African Republic.* 2478, *225* (S.C.), P.Z. March 1895.

1025 **Goldenberg**, Maurice. *Anglo-Egyptian Bank, Cairo.* 51, P.M., *51*. **Past Grand Director of Ceremonies, Egypt.** May 1897.

1026 **Goldstein**, Oscar. 4 *Whitehall Court, S.W., London.* 2108. June 1897.

1027 **Goodisson**, John Ralph. *Pall Mall, Bendigo, Victoria.* 52, P.M., *7*. November 1894.

1028 **Goodwin**, Thomas William. *Box* 254, *Johannesburg, South African Republic.* P.M., P.Z. October 1895.

1029 **Goold**, George Hawkins. *Picton House, Gloucester.* 483, 246, *493*. November 1890.

1030 **Goold**, William Albert. 53 *Caldmore Road, Walsall.* 539, *539*. January 1895.

1031 **Gordon**, George. *Freemantle, West Australia.* 2297 (E.C.), 7 (N.Z.C.), P.M., *P.Dis.G.S.B., Canterbury, N.Z.* **Past Grand Registrar, South Australia.** May 1888.

1032 **Gorgas**, William Luther. *Harrisburg, Pennsylvania, U.S.A.* 21, P.M., *21*, P.H.P., *D.D.G.M.* May 1896.

1033 **Gotthold**, Professor Dr. Christian Christoph Karl. Editor of *Bauhütte, Frankfort-on-Main, Germany.* W.M. Lodge Einigkeit. January 1896.

1034 **Gottlieb**, George Spencer Harris. *Penang.* 1555, 2127, 2236, P.M., *Dis.G.Sup.W., Eastern Archipelago.* Local Secretary for Penang. Jannary 1889.

1035 **Gowan**, Robert A. *Clydesdale, East Finchley, N., London.* 2029, 1 (S.C.), 133 (S.C.), P.M., *141*, *1929*, *2029*, *50* (S.C.), *68* (S.C.), P.Z., *P.G.St.B. Surrey.* May 1888.

1036 **Graddage**, Stephen Albert. *The Wellington, Archway Road, Highgate, N., London.* 1708, P.M., *1385*. May 1896.

1037 **Graff**, Hans. 11 *Park Hill, Moseley, Worcestershire.* 938, P.M., *938*, P.Z. May 1897.

1038 **Graham**, Alexander. 2 *Quarry Place, Shrewsbury.* 262, P.M., *Pr.G.A.Pt., Salop.* May 1896.

1039 **Graham**, Henry. *Holmwood, Langholm, N.B.* 107, P.M. January 1897.

1040 **Granja**, Dr. Edward de la. 265 *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October 1888.

1041 **Grant**, Captain Donald. *The Chantry, near Frome, Somersetshire.* 2328. May 1890.

1042 **Grant**, Donald John. 4 *High Street, Shrewsbury.* 117. January 1897.

1043 **Grant**, George, M.D. *Woodthorpe, Padiham, East Lancashire.* 1504, P.M. March 1892.

1044 **Grant**, Peter Clouston. 53 *George Street, Edinburgh.* 1, *1.* October 1894.

1045 **Grant**, William T. *Crichton Club, 39 King Street, Covent Garden, W.C., London.* 256, 869, P.M., *P.Pr.A.D.C., Herts.* March 1894.

1046 **Grasse**, William. 25 *Johnstone Street, Annandale, New South Wales.* 5, 182, P.M., *219* (S.C.), P.Z., *P.G.H.* (S.C.) January 1895.

1047 **Gratton**, Frederick Montague, F.R.I.B.A., M.S.A. 16 *The Bund, Shanghai.* 570, P.M., *570*, P.Z., *P.D.G.W., Northern China.* Local Secretary for North China. June 1894.

1048 **Gravely**, George. *Cheops, Wanstead, Essex.* 898, P.M., *554, 898*, P.Z., *P.P.G.So., Essex.* November 1894.

1049 **Gray**, James Burns. Bandmaster 3rd Reg. *Brougham Street, Ballarat, Victoria.* 52. October 1893.

1050 **Greatbatch**, D. W. *Kimberley, South Africa.* 1574, P.M., *D.G.Sup.W., C.S.Africa.* May 1892.

1051 **Greatorex**, John Thomas. *Ormes Road, Kilpauk, Madras.* 273, 1191, P.M., *150, 273, 1198*, P.Z., *P.D.G.W., D.G.Sec., D.G.Sc.E., Madras.* **Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.) October 1893.

1052 **Greaves**, John Clarke. *Greenhill Street, Castlemaine, Victoria.* 8. June 1896.

1053 **Green**, Edward Thaddeus. *Georgetown, Queensland.* 2366, P.M. October 1894.

1054 **Green**, Louis. *Box* 996, *Johannesburg, South African Republic.* 744 (S.C.), *225* (S.C.). March 1895.

1055 **Green**, Michael. *P.O.B.* 490, *Johannesburg, Transvaal.* 1467. October 1891.

1056 **Green**, Robert Sheddon St. John. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *Dep.M., 234* (S.C.) May 1893.

1057 **Greenelsh**, Joseph. *Winton, Queensland.* 2365, W.M. Local Secretary for Winton. January 1896.

1058 **Greenstreet**, William John. *Marling School, Stroud, Gloucestershire.* 702, *702.* January 1897.

1059 **Greenwood**, Charles. 26 *Akeds Road, Halifax, Yorks.* 448. Local Secretary for Halifax. November 1888.

1060 **Greenwood**, Frederick. 158 *Main Street, Norfolk, Virginia.* 2, *1*, P.H.P. October 1891.

1061 **Greenwood**, Thomas. *Alderbury Farmhouse, Salisbury.* 357, P.M., *357*, P.Z., *P.Pr.G.St., P.Pr.G.Sc.N., Oxfordshire.* March 1888.

1062 **Gregory**, George. 25 *Barnsbury Park, N., London.* 1538, 2087, P.M., *1538*, P.Z., *P.Pr.G.D., P.Pr.G.Treas.* (R.A.), *Middlesex.* October 1889.

1063 **Gregory**, Harry. 133 *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May 1892.

1064 **Greiner**, Ernest. 10 *&* 12 *Milton Street, E.C., London.* 92, P.M. November 1894.

1065 **Gribble**, James Dunning Baker. *Hyderabad, Deccan, India.* 569 (S.C.), P.M., 1406 (E.C.), *569* (S.C.), P.Z., *G.W., M.C.* (R.A.), *India* (S.C.) October 1893.

1066 **Griffith**, the Hon. Sir Samuel Walker, G.C.M.G. Chief Justice. *Merthyr, Brisbane, Queensland.* 1186, 286 (I.C.), *796.* **Provincial Grand Master** (I.C.), **Queensland.** March 1894.

1067 **Gripper**, Walter, M.D. *The Poplars, Wallington, Surrey.* 1826, P.M., *2000.* November 1894.

1068 **Grisewood**, Rev. Arthur G. *Daylesford Rectory, Chipping Norton, Oxfordshire.* 1036. May 1893.

1069 **Grisdale**, J. 100 *Wood Street, E.C., London.* 1708. November 1895.

1070 **Grove**, Lieut-Colonel John Percy. *Candie, Guernsey.* 84, P.M. March 1891.

1071 **Guinsberg**, Bernard. *P.O., Benoni, South African Republic.* 2480, *225* (S.C.) March 1895.

1072 **Gundelfinger**, Isaac. 26 *Aberdare Gardens, West Hampstead, N.W., London.* Lodge Star of the Rand. October 1892.

1073 **Gundersen**, A. 72 *Armagh Street East, Christchurch, New Zealand.* 609. November 1889.

1074 **Gunn**, Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, P.M. **Past Grand Chaplain.** March 1888.

1075 ***Gunther**, Gustav Carl Hermann. 59 *Beaconsfield Road, Brighton.* 1198, *1198.* March 1896.

1076 **Guthrie**, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June 1887.

1077 **Guthrie**, James. 13 *Bourtree Place, Harwick, N.B.* 424. March 1894.

1078 **Guy**, Frederick Spencer. 17 *Lordship Park, Green Lanes, N., London.* 1343, P.M. March 1895.

1079 **Haarburger**, Ivan H. *Bloemfontein, Orange Free State.* 1022. October 1895.

1080 ***Haarhoof**, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M., *D.D.G.M., C.S.Africa.* January 1889.

1081 **Hale**, Albert H. 3 *York Street, Broadstairs, Kent.* 429, 1209, 2408, P.M., *127*, *429*, P.Z., *P.Pr.G.A.D.C.* November 1892.

1082 **Hall**, A. G. 125 *Calabria Road, Highbury Place, N., London.* 2128. June 1894.

1083 **Hall**, George W. 1131 *Arch Street, Philadelphia.* 121, P.M., *183*. May 1891.

1084 **Hall**, James J. 141 *Boleyn Road, Forest Gate, E., London.* 1278. November 1892.

1085 **Hall**, Ralph. *South and Ascott Streets, Ballarat, Victoria.* 36, P.M. May 1895.

1086 **Hall**, Robert J. 73 *St. John's Hill, S.W., London.* 1679, *742*. June 1894.

1087 **Hall**, William. *Market Square, Stafford.* 726. June 1895.

1088 **Hallet**, Frederick Charles. 23 *Brunswick Street, Teignmouth, Devon.* 303, P.M., *303*, P.Z., *P.Pr.G.St.B., Pr.G.D., P.Pr.G.S.B.* (R.A.), *Devon.* March 1890.

1089 **Halliwell**, Frederick William. *North Eastern Hotel, York.* 1611. January 1888.

1090 **Hallows**, Frederick. 41 *Noble Street, E.C., London.* 861, 1662, 1982, P.M., *141*, P.Z. January 1896.

1091 **Hamel**, Fergus Edward. *St. Martin's Vicarage, Gospel Oak, N.W., London.* 2408. June 1897.

1092 **Hamm**, Johannes M. 57 *Lordship Park, Stoke Newington, N., London.* 238, P.M. March 1891.

1093 **Hammerich**, Sophus Johannes August. 17 *Slotsgade, Nyborg, Denmark.* 1747 (E.C.), 447 bis (S.C.), *175* (S.C.) J. June 1896.

1094 **Hammerton**, Charles. *Stockwell, S.W., London.* **Past Grand Sword Bearer, Past Grand Director of Ceremonies** (R.A.) October 1896.

1095 **Hammond**, Dr. William. *Stuart House, Liskeard, Cornwall.* 432, 510, P.M., *510*, P.Z., *P.Pr.G.S. of W., Warwickshire, P.P.G.W., P.G.So., Cornwall.* March 1888.

1096 **Hancock**, Frank Rider. 536 *Calle Cangallo, Buenos Ayres.* 617, P.M., *Dis.G.Treas., D.S.G.W., Argentine Republic.* May 1890.

1097 **Handford**, Henry C. 33 *Neill Street, Soldiers' Hill, Ballarat, Victoria.* 36. March 1897.

1098 **Hanify**, Gerald Page. *Box* 256, *Brisbane, Queensland.* 339 (I.C.), 810 (S.C.), P.M., *127* (S.C.), H. May 1895.

1099 **Hanks**, Walter Samuel. 4 *Davenport Road, Catford, S.E., London.* 5 (S.C.) March 1893.

1100 **Hannay**, Alston. *Rockhampton, Queensland.* 677 (S.C.) November 1896.

1101 **Hansard**, Luke. *Elmfield, Leigham Court Road, Streatham, S.W., London.* 1506, P.M. June 1896.

1102 **Hanson**, Ole Christian. *Morris, Steven's Co., Minnesota, U.S.A.* 133, P.M., *47*, P.H.P. **Past Grand Deacon, Minnesota.** May 1893.

1103 **Hantke**, Theodore John Charles. 82 *Rundle Street, Adelaide.* 32, P.M., *4*, P.Z. **Past Grand Warden, Past Grand Joshua, South Australia.** November 1889.

1104 **Hardie**, Peter Curtis. *Winton, Queensland.* 2365. January 1896.

1105 **Harding**, Ambrose Heath. *Abbey House, Kirkstall, Leeds.* 289. March 1897.

1106 **Harding**, Ernest James. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) January 1897.

1107 **Hardwick**, A. J. 15 *Trefoil Road, Wandsworth Common, S.W., London.* 2409, P.M. May 1897.

1108 **Hardwick**, Charles Arthur. *Cambridge House, Sutton, Surrey.* 1347, P.M., *P.G.Stew., Surrey.* March 1893.

1109 **Hare**, Sholto Henry. 7 *Litfield Place, Clifton, Bristol.* 189, 970, 1954, 2025, 2369, 2655, P.M., *189*, *970*, P.Z., *P.Pr.G.D., Cornwall.* January 1892.

1110 **Harger**, Dr. Frank Arnold. *Komati Poort, South African Republic.* 183. March 1894.

1111 **Harkness**, James. 67 *Grove Street, Glasgow.* 408, *69*. January 1896.

1112 **Harries**, Frederick James. Editor of the "Craftsman." 283 *Cowbridge Road, Cardiff.* May 1894.

1113 **Harris**, Arthur William. 84 *South Road, Waterloo, Liverpool.* 1380. November 1893.

1114 **Harris**, Henry. 1 *Bancroft Road, E., London.* 1349. March 1894.

1115 **Harris**, Herbert. *Portland, Maine, U.S.A.* **Past Grand Warden, Maine.** March 1894.

1116 **Harris**, Rev. Rabbi Mark Louis. *Box* 1311, *Johannesburg, South African Republic.* 2313, *225* (S.C.) March 1895.

1117 **Harris**, Richard. *Aliwal North, Cape Colony.* 2089, P.M., *P.Dis.G.Stew., South Africa, Eastern Division.* May 1891.

1118 **Harris**, W. H. *Pietermaritzburg, Natal.* 956, P.M. June 1891.

1119 **Harris**, Walter. *Fern Cottage, Kingston Road, Oxford.* 1515, P.M. November 1894.

1120 **Harrison**, Frank Drake. 44 *Hanover Square, Manningham Lane, Bradford.* 600. October 1888.

1121 **Harrison**, James Robert. *Barberton, South African Republic.* 447 (S.C.), 738 (S.C.), P.M., *175* (S.C.), P.Z., *D.D.G.M.* (S.C.), *Transvaal.* Local Secretary for Barberton. May 1892.

1122 **Harrison**, Percy, I.S.C. *Allahabad, India.* 391, 1870, P.M., *1870*, P.Z., *P.Dis.G.R., Bengal.* March 1897.

1123 **Harrisson**, Rev. Henry Robert. *Balme Vicarage, Snaith, Yorks.* 910, *910.* May 1894.

1124 **Harry**, William Moodie. *Box* 88, *Cape Town.* 2379, *2379.* October 1896.

1125 **Hart**, Arthur. *Crewkerne.* 814, P.M., *P.Pr.G.St., P.G.Sup.W., Somersetshire.* May 1889.

1126 **Harte**, Albert Edward. *Charters Towers, Queensland.* 908, 1546, P.M., *908, 1546,* P.Z., *D.G.D., D.G.St.B.* (R.A.) Local Secretary for Charters Towers. January 1894.

1127 **Harty**, John. *P.O. No.* 11, *East London Div., Cape Colony.* 853, P.M., *853,* P.Z. *D.G.W., E. Div., South Africa.* August 1892.

1128 **Harvey**, John. *Caer Gwent, Bournemouth.* 195, 694, P.M., *195,* P.Z., *P.Pr.G.St., P.Pr.G.D., P.Pr.A.So., Hants and Isle of Wight.* Local Secretary for Bournemouth. October 1889.

1129 **Harvey**, William Ernest. *Box* 15, *Bethlehem, Orange Free State.* 2522. May 1895.

1130 **Harvie**, Robert. *Box* 28, *Johannesburg, South African Republic.* 799 (S.C.), *225* (S.C.) June 1895.

1131 **Harwood**, John. *Southbourne-on-Sea, Christchurch, Hants.* 586, 1478, P.M., *P.P.G.Pt., Wilts.* May 1891.

1132 **Hasberry**, William. 52 *St. James Road, Holloway, N., London.* 180. March 1896.

1133 **Hascall**, Lee Clafin. 36 *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. January 1891.

1134 **Haslam**, Francis William Chapman. *Canterbury College University, Christchurch, New Zealand.* 2597. January 1897.

1135 **Haslip**, Lewis Christopher. 109 *Hoe Street, Walthamstow.* 813, P.M., *813,* P.Z. January 1891.

1136 **Hastings**, David Whyte. *Townsville, Queensland.* 819 (S.C.) March 1896.

1137 **Hatherley**, William Firmer. *Hong Kong.* 1341. October 1888.

1138 **Havell**, Charles Graham. *Highbury Lodge, Felixstowe.* 2371, *P.P.G.O., Suffolk.* November 1895.

1139 **Haward**, Edwin, F.R.C.S. 34*a Gloucester Place, Portman Square, W., London.* 231. October 1889.

1140 **Haward**, Arnold John. *Felixstowe, Suffolk.* 2371. November 1895.

1141 **Hawker**, William. *Quirindi, New South Wales.* 191, 218, P.M. May 1895.

1142 **Hawthorn**, James George. 41 *East India Road, E., London.* 871. May 1897.

1143 **Hay**, H. P. 93 *Salisbury Road, High Barnet, Herts.* 1627, P.M., *1194,* P.Z. January 1897.

1144 **Hay**, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., *173.* January 1888.

1145 **Haydon**, William Nicholson. 12 *St. George's Road, Abbey Road, N.W., London.* 2128. January 1896.

1146 **Hayes**, Thomas John. *Lynmere, Blackrock, Co. Dublin.* XI., P.M., *250.* March 1895.

1147 **Headlam**, John Emerson Wharton, Capt. R.A. *Devonport.* 1789. October 1897.

1148 **Heap**, Herbert Ryder. *Ciltalgarth, Frongoch, Bala, Merionethshire.* 1369, P.M., *P.G.Stew.* March 1895.

1149 **Heard**, Henry Charles. *Hailey Hall, Hertford.* 449, P.M., *P.Pr.G.D., Herts.* May 1890.

1150 **Heath**, Meyrick William. *Mortimer House, Clifton, Bristol.* 686, P.M. May 1893.

1151 **Heath**, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* 622, P.M., *586, 622, 1037, 1146,* P.Z., *Pr.G.Ch., Dorset.* **Past Grand Chaplain.** November 1887.

1152 **Heathcote**, James William. *Encobo, Tembuland, South Africa.* 1875, 2451, P.M. June 1893.

1153 **Hebden**, William. *Merritt's Creek, Queensland.* 775 (S.C.), 826 (S.C.), *194* (S.C.) March 1895.

1154 **Heber-Percy**, Algernon. *Hodnet Hall, Market Drayton, Shropshire.* 262, 1575. November 1895.

1155 **Hehner**, Otto. 11 *Billiter Square, E.C., London.* 238, P.M. February 1887.

1156 **Heinemann**, O. 83 *Walm Lane, Willesden Green, N.W., London.* 1627. January 1896.

1157 **Heller**, Adolf. *Barberton, South African Republic.* 747 (S.C.) May 1895.

1158 **Helman**, John H. *Kimberley, South Africa.* 591. May 1892.

1159 **Helmrich**, Charles. *Eden, Duxford Street, Paddington, New South Wales.* 181, P.M. **Past Grand Sword Bearer, New South Wales.** October 1893.

1160 **Henderson**, Thomas Hope. *Pall Mall, Bendigo, Victoria.* 7, P.M., *7,* P.Z. **Past Grand Warden, Past Grand Joshua, Victoria.** November 1894.

1161 **Henderson**, William, J.P. *Klipdam, South Africa.* 1417, 2486, P.M., *1417,* P.Z., *D.G.S.B., C.S.Africa.* November 1887.

1162 **Hendry**, Major John Burke. 7 *New Square, Lincoln's Inn, W.C., London.* 396 (N.Y.C.), *173* (N.Y.C.) June 1889.

1163 **Henley**, J. F. 62 *Kennington Oval, S.E., London.* 2504. January 1897.

1164 **Hensley**, Henry Clay. *Nashville, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March 1892.

1165 **Herman**, Henry Edward. 92 *Bartholomew Close, E.C., London.* 2501, P.M. October 1894.

1166 **Hervey**, Rev. G. A. Augustine, M.A. *The Vicarage, Southowram, Halifax, Yorks.* 1826. June 1893.

1167 **Hewer**, Henry John, M.D. *Blackall, Queensland.* 2207. May 1896.

1168 **Heymann**, Michel. *St. Charles and Peters Avenues, New Orleans, U.S.A.* 1, P.M. June 1895.

1169 **Heymann**, Samuel Leopold. *P.O.B.* 84 *Johannesburg, South African Republic.* 744 (S.C.) October 1892.

1170 **Heysham**, A. Mounsey. *County Club, Carlisle.* 1532, P.M. November 1896.

1171 **Hibble**, Charles. *W. & S. Board, Newcastle, New South Wales.* 15. October 1894.

1172 **Hicks**, Thomas. *Tregamere, St. Columb, Cornwall.* 1529, P.M., *331*, P.Z., *P.Pr.G.W., Cornwall.* June 1889.

1173 **Higerty**, Alexander Charles Ancel. 14, *Garrick Street, W.C., London.* 1044, 1714, P.M., *946*, Z., *P.Pr.G.D.C., Surrey.* October 1889.

1174 **Higgs**, Charles James. *c/o Addison & Co., Mount Road, Madras.* 1198, P.M., *1198*, P.Z., *P.D.G.St.B., P.D.G.D.C.* (R.A.) October 1893.

1175 **Higman**, John Wheeler. *St. Austell, Cornwall.* 496, P.M., *P.Pr.G.D., Cornwall.* May 1888.

1176 **Hill**, Elliot. *Moulmein, Burma.* 542, *542*. June 1895.

1177 **Hill**, William. 53 *West Regent Street, Glasgow.* 772, *69*. June 1895.

1178 **Hillman**, W. *George Hotel, Solihull, Warwickshire.* 539, P.M. November 1894.

1179 **Hills**, Gordon P. G., A.R.I.B.A. 4 *Adam Street, Adelphi, W.C., London.* 2416. May 1897.

1180 **Hingston**, Francis Phillip. *Richmond, Oklahoma Territory, U.S.A.* 437, *75*. May 1892.

1181 **Hinxman**, Ernest. 8 *Thurloe Place, Winchester, Hants.* 76, P.M. October 1895.

1182 **Hirst**, E. A. *The Towers, Adel, Leeds.* 289. May 1896.

1183 **Hitchcock**, John Franklin. 297 *Broadway, New York.* 197, P.M., *160*. May 1893.

1184 **Hobbs**, George Radley, Lieut.-Col., O.S.D *Weedon, Northamptonshire.* 1665. January 1894.

1185 **Hobbs**, Hugh Marcus. *Lloyds, E.C., London.* 1790, 2096, P.M., *463*, *2096*, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey.* January 1890.

1186 **Hocken**, Joshua. 31, *Oldhall Street, Liverpool.* 673, P.M., *673*, P.Z., *P.Pr.G.D.D.C., P.Pr.A.G.So., West Lancashire.* June 1896.

1187 **Hodge**, A.P.D. *Barberton, South African Republic.* 747 (S.C.) October 1896.

1188 **Hodge**, Arthur. *Lyndenberg, South African Republic.* 738 (S.C.), P.M. October 1894.

1189 **Hodgkin**, John, F.L.S. 12 *Dynevor Road, Richmond, Surrey.* 255, 1872, 2394, P.M., *255*, P.Z., *P.P.G.St., P.P.G.S.B.* (R.A.), *Surrey.* March 1895.

1190 **Hodgkinson**, Rev. William Eccles. *Singapore.* January 1897.

1191 **Hodgson**, Richard. *Clifton House, Halifax, Yorks.* 448. March 1888.

1192 **Hodson**, James. *Mill House, Robertsbridge, Sussex.* 1184. May 1892.

1193 **Hogard**, Charles Frederick. 54 *Beresford Road, Highbury New Park, N., London.* 205, P.M., *P.Pr.Sup.W., Essex.* **Past Grand Standard Bearer, England.** May 1887.

1194 **Hogarth**, Horatio. *Gunnedah, New South Wales.* 218. January 1896.

1195 **Hogg**, Capel Jenner. *Standard Bank, Cape Town.* 1938, P.M. June 1892.

1196 **Hogg**, Guy Weir. *Prince's Lodge, St. Helena.* 488, 912, P.M. *488*, P.Z. March 1894.

1197 **Hogg**, Jabez. 102 *Palace Gardens Terrace, W., London.* 172, 1260, P.M., *1260*, P.Z. **Past Grand Deacon, Past Grand Sword Bearer** (R.A.), **England.** March 1889.

1198 **Hogg**, James C. 78 *Dickinson Crescent, Gosforth, Newcastle-on-Tyne.* 58 (S.C.), P.M. January 1894.

1199 **Hoghton**, William Henry. *Burnley, Lancashire.* 1064. May 1897.

1200 **Hokanson**, Carl Gustaf. 34 *Hans Road, Hans Place, S.W., London.* 1513. May 1894.

1201 **Holden**, James Austin, A.B., A.M. 27 *Elm Street, Glens Falls, New York.* 456, P.M., *55*, P.H.P. October 1891.

1202 **Holdsworth**, Hugh Sugden. 9 *Clare Road, Halifax.* 408, 448, P.M., *408*, P.Z., *P.Pr.G.D.C., West Yorks.* March 1888.

1203 **Hollander**, George Henry. *Winburg Road, Orange Free States, South Africa.* Unity Lodge (D.C.), W.M. November 1892.

1204 **Holloway**, William James. 4 *St. Michael's Round, Bournemouth.* 195. January 1897.

1205 **Hollway**, John Majendie. *Herberton, Queensland.* 1978, P.M. November 1896

1206 ***Holme**, Henry Edward, District Judge. *Meerut, India.* 391, 1870, *398*. October 1896.

1207 **Holme**, Richard Hopper. 6 *Chester Street, Newcastle-on-Tyne.* 1676, *48*. Local Secretary for Northumberland. October 1890.

1208 **Holmes**, Andrew. 127 *South Street, Greenwich, S.E., London.* 548, P.M., *79*, *548*, P.Z. March 1895.

1209 **Holmes**, David M. *Grand Forks, North Dakota, U.S.A.* 4, P.M. **Past Grand High Priest.** October 1896.

1210 **Holmes**, John Richard. *Cape Coast, West Africa.* 387. Local Secretary for the Gold Coast. June 1888.

1211 **Holt**, Charles. *Eyre Street, Townsville, Queensland.* 1956, W.M., *207* (S.C.) June 1896.

1212 **Holt**, William Henry. 11 *Ashville Road, Birkenhead.* 537, P.M. November 1894.

1213 **Holtorp**, Oscar James von. 105 *Forest Road, Dalston, N.E., London.* 1897, P.M., *1602*, *P.P.G.D., Middlesex.* January 1893.

1214 **Hope**, Andrew. *Prospect Villa, Prospect Park, Exeter.* 39, P.M., 0 (S.C.) November 1889.

1215 **Hope**, Rev. Walter Muirhead, M.A. 122 *Bartholomew Street, Newbury, Berks.* 357, 574, 1726, P.M., *357*, *574*, *P.Pr.G.Ch.*, *P.Pr.G.A.So., Oxon*, *P.G.Ch., Berks.* March 1890.

1216 **Hopekirk**, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1858, 1986, P.M., *179*, *746*, P.Z. **Past Grand Pursuivant, England.** March 1888.

1217 **Horn**, John Herman. *Townsville, Queensland.* 1596, 2503, P.M. November 1895.

1218 **Hornby**, William Frederick. *Bloemfontein, Orange Free State.* 1022. October 1893.

1219 **Horne**, George Henry. *Mount Pleasant, Douglas, Isle of Man.* 1242, P.M. June 1893.

1220 **Hornor**, Guy M. *Morris Building, New Orleans, U.S.A.* 1. May 1894.

1221 **Horton**, Edward. *Stanley Street, Rockhampton, Queensland.* 932, 205 (S.C.) January 1892.

1222 **Hotchkiss**, Charles Albert. *Palestine, Texas, U.S.A.* 31, *10*. June 1896.

1223 **Houlden**, John William. *The Cemetery, Burnley, Lancashire.* 126, 1504. Local Secretary for Burnley and vicinity. March 1893.

1224 **Houndle**, Rev. Edward Laffan Garvock. *Heyshott Rectory, Midhurst, Surrey.* 1670, 1826, *Pr.G.Ch., Surrey.* March 1890.

1225 **Houndle**, Henry Charles Herman Hawker. 3 *Paper Buildings, Temple, E.C., London.* 1826, P.M., *1706*, *P.G.W., Surrey.* January 1890.

1226 **Hovenden**, R. *Heathcote, Park Hill Road, Croydon, Surrey.* 21, 2140, P.M., *P.Pr.G.Stew.* June 1897.

1227 **Howard**, Charles Curtis. 330 *Putnam Avenue, Plainfield, New Jersey, U.S.A.* 149, P.M., *24*. **Past Grand Steward.** May 1896.

1228 **Howard**, J. W. *Westpark Brewery, Glasgow.* 1731, 1960. June 1888.

1229 **Howard**, Sir Richard Nicholas. *Greenhill House, Weymouth.* 1037, P.M. **Past Grand Deacon.** January 1894.

1230 **Howe**, George. *Tallarook, N.E. Line, Victoria.* 87. March 1894.

1231 **Howell**, Alexander Nathaniel Yatman. 109 *High Street, Portsmouth.* 257, 309, P.M., *257*, *309*, *1776*, *2068*, *2074*, P.Z., *P.Pr.C.D.*, *P.Pr.G.O.* (R.A.), *Hants.* March 1888.

1232 **Hubbard**, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904, P.M. November 1890.

1233 **Hudman**, Thomas Edmund, C.E. 3 *Summerfield Terrace, North Circular Road, Dublin.* 53, *126*. March 1896.

1234 **Hudson**, Charles W. *The Chestnuts, Hayward's Heath, Sussex.* 315, 1540, 2201, P.M., *315*, *1507*, *1540*, P.Z., *P.Pr.G.W., Sussex.* November 1894.

1235 **Hudson**, Robert. 24 *Hotspur Street, Tynemouth.* 2039, *80*, *Pr.G.Sec. and Pr.G.Sc.E., Durham.* **Past Grand Sword Bearer and Past Grand Standard Bearer** (R.A.), **England.** March 1889.

1236 **Hughes**, Matthew Louis, Surgeon-Captain, A.M.S. *London.* 349, P.M., 1971, *407*, P.Z., *Dep.D.G.M., D.G.So.* (R.A.), *Malta.* May 1892.

1237 **Hughes**, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M., *40*, P.Z., *P.Pr.G.St.B., Sussex.* Local Secretary for East Sussex. February 1887.

1238 **Hughes**, William. 66 *High Street, Sandgate, Kent.* 349, P.M., *407*, P.Z., *P.Dis.G.W.*, *P.Dis.G. 3rd P., Malta.* May 1892.

1239 **Huhn**, John D. *Memphis, Tennessee, U.S.A.* P.M., P.H.P. May 1895.

1240 **Hulbert**, Edward. *Downfield, Stroud, Gloucestershire.* 702, 2407, P.M., *702*. *P.Pr.G.D.C.* Local Secretary for Gloucestershire. January 1896.

1241 **Humphrey**, John Thurlbeck. *Wyndcliffe, Lechmere Road, Willesden Green, N.W., London.* 1415. November 1896.

1242 **Humphreys**, Alfred W. 44 *Canonbury Square, N., London.* 1677, 1839. June 1892.

1243 **Humphreys**, Frederick John. 16 *Clerkenwell Road, E.C., London.* 1839, 2448. June 1894.

1244 **Hunt**, Thomas Spawton. 7 *Island Road, Garston, Liverpool.* 1675. May 1892.

1245 **Hunter**, Colonel Charles, F.R.S. Edin., F.S.A. Scot. *Plas Coch, Anglesey.* 755, 1615, P.M., P.Z., *P.P.G.W., North Wales*, *P.P.G.M., Aberdeenshire, E.* **Past Grand Warden, Greece, Past Grand Deacon, England.** March 1893.

1246 ***Hunter**, William Sutherland. *Kildonan, Maxwell Drive, Pollokshields, Glasgow.* 0, 1, 722, P.S.M., 50, P.Z. **Past Grand Standard Bearer** (R.A.), **Scotland.** March 1890.

1247 **Hurlburt**, Orion L. *Chattanooga, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March 1892.

1248 **Hutchin**, Samuel Robert. *Gunnedah, New South Wales.* 218. January 1896.

1249 **Hyde**, G. W. *Gamesville, Florida, U.S.A.* 41, P.M., P.H.P., *D.D.G.M.* March 1896.

1250 **Ikkink**, Peter Jan. *Boksburg, South African Republic.* 2480. May 1896.

1251 **Ingamills**, John Henry. *Observatory, Melbourne, Victoria.* October 1893.

1252 **Inman**, John. 24 *Robertson Street, Hastings.* 40. May 1895.

1253 **Inskipp**, George, F.R.I.B.A. 5 *Bedford Row, W.C., London.* 1997, P.M. March 1897.

1254 **Irving**, William. *Cintra Villa, Lovers Walk, Dumfries, N.B.* 63. November 1896.

1255 **Isebree-Moens**, Joost. *Villa Bloois, Rotterdam, Holland.* L. Frederick Royal, W.M. **Grand Secretary, Grand Lodge of the Netherlands.** October 1890.

1256 **Isler**, C. 135 *Camden Road, N.W., London.* 1471. October 1897.

1257 **Jackman**, Joseph. 4 *Kenwood Park Road, Sharrow, Sheffield.* 139, 2491, P.M., *139.* June 1891.

1258 **Jackson**, Richard. 17 *Commercial Street, Leeds.* 289, P.M. Local Secretary for Leeds and Vicinity. January 1893.

1259 **Jackson**, Robert. 141 *Allison Street, Glasgow.* 413, W.M., *50*, Z. January 1895.

1260 **Jackson**, Robert Leonard. *Glencoe, Toowoomba, Queensland.* 292. May 1896.

1261 **Jackson**, Thomas Clepham. *Caixa* 675, *Rio de Janeiro.* 3. January 1897.

1262 **Jackson**, W. Grierson, I.C.S. *Allahabad, India.* 391, 1066, P.M., *391*, P.Z., *P.D.G.W., D.G.J., Bengal.* Local Secretary for the North West Provinces. June 1895.

1263 ***Jackson-Jones**, W. *Fort, Bombay.* March 1894.

1264 **Jacob**, William Henry. *Magdala Villas, Winchester.* 76, 1813, P.M., *52*, P.Z., *Pr.G.Sup.W., and P.Pr.2nd A.So., Hants and Isle of Wight.* March 1888.

1265 **Jaggar**, Leonard Rose. *Eagle Street, Brisbane, Queensland.* 803 (S.C.), P.M., *248* (S.C.), P.Z. March 1895.

1266 **James**, Arthur. *Condobolin, New South Wales.* 185, W.M., **Grand Organist.** June 1896.

1267 **James**, John. *St. Martin's Crescent, Haverford West, South Wales.* 464, P.M., *366*, *2001*, P.Z., *Pr.G.Sec., South Wales, West Division.* March 1891.

1268 **James**, John Daubin. 615 *East Second Street, Plainfield, New Jersey, U.S.A.* 149, *220.* June 1894.

1269 **Jamieson**, Christian. *Croydon, North Queensland.* 768 (S.C.) March 1895.

1270 **Janson**, Laurens. *Gladstone, Queensland.* 2235, P.M. November 1895.

1271 **Jarvis**, Matthew Jervoise. 107 *London Wall, E.C., London.* 12. May 1895.

1272 **Jeanes**, William E. 341 *Amherst Road, Stoke Newington, N., London.* 548. May 1897.

1273 **Jefferies**, Arthur Henry. 4 *St. Peter's Square, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September 1887.

1274 **Jenkins**, Henry. *Gutta Percha Co., Wharf Road, City Road, N., London.* 860, 2562, P.M., *860*, *1540*, P.Z. June 1894.

1275 **Jenkins**, Joseph Molyneux. *Headmaster, Grammar School, Rye, Sussex.* 341, P.M. January 1892.

1276 **Jervis**, Rev. Edward. 3 *Knollys Road, Streatham Hill, S.W., London.* 357. May 1890.

1277 **Joel**, Jenkin. 18 *Knatchbull Road, Camberwell, S.E., London.* 2381. June 1893.

1278 **Johns**, Frederick. *South Australian Register Office, Adelaide.* 1, 39, P.M., *4.* **Past Grand Standard Bearer, South Australia.** November 1891.

1279 **Johnson**, Edward. *Jagersfontein, Orange Free State.* Lodge Star of Africa. *P.D.M., 234* (S.C.), H. June 1893.

1280 **Johnson**, Rev. George Rose. *St. James Vicarage, Tollemache Road, Birkenhead.* 1829, 2433, P.M., *537*, *P.Pr.G.Ch.* June 1896.

1281 **Johnson**, Harry. *East Street, Rockhampton, Queensland.* 667 (S.C.), P.M., *205* (S.C.), H. October 1895.

1282 **Johnston**, David. *Roma, Queensland.* 730 (S.C.), *247* (S.C.) May 1897.

1283 **Johnstone**, George, M.D., C.M. 13 *Great George Street, Liverpool.* 1182. March 1894.

1284 **Johnstone**, Thomas Andrew. *Rockhampton, Queensland.* 677 (S.C.) November 1896.

1285 **Jolley**, Philip Henry. *Waipukurau, Hawkes Bay, New Zealand.* 25, P.M. **Past Grand Assistant Sword Bearer, New Zealand.** May 1894.

1286 **Jones**, George Henry Thomas. *Nambour, N.C. Railway, Queensland.* 836 (S.C.), W.M. October 1897.

1287 **Jones**, John Archyll, B.Sc., F.C.S. 27 *Southfield Road, Middlesborough, Yorks.* 2391. November 1895.

1288 **Jones**, Jonathan J. 4900 *Chestnut Street, Philadelphia, U.S.A.* 357 (Min. C.) June 1895.

1289 **Jones**, Robert Bibby. *Plas Gwyn*, 22 *Ullet Road, Princes Park, Liverpool.* 216, *680.* May 1896.

1290 **Jones**, Samuel George. *Freemasons' Hall, Flinders Street, Adelaide, South Australia.* 32. Local Secretary for South Australia. November 1889.

1291 **Jones**, Samuel. 13 *Elm Grove, Birkenhead.* 477, 2433, P.M., *477*, P.Z., *P.Pr.G.D., P.Pr.G.H., Cheshire.* Local Secretary for Liverpool and Cheshire. November 1892.

1292 **Jones**, Rev. S. Wickham. *Salt Vicarage, Stafford.* 726, *P.P.G.Ch., Staffords.* June 1895.

1293 **Jones**, Thomas. 52 *Oxford Road, Hoe Street, Walthamstowe, Essex.* 1607, P.M. January 1890.

1294 **Jones**, Walter. 1 *Egerton Road, Greenwich, S.E., London.* 548, P.M. October 1896.

1295 **Joseph**, Joshua Raphael, M.D. *Main and Vulture Streets, Woolloongabba, Brisbane, Queensland.* 807 (S.C.), *258* (S.C.) May 1897.

1296 **Joze**, Thomas Richard Gonzalez, Mus. Doc. *Ardgowan, Grosvenor Road, Dublin.* 250. **Grand Organist.** May 1896.

1297 **Kahl**, John. *Blackall, Queensland.* 2207, P.M. January 1897.

1298 **Kallender**, Harry James. *Survey Office, Auckland, New Zealand.* 12. May 1896.

1299 **Kauffman**, Andrew John. *Columbia, Pennyslvania, U.S.A.* 286, P.M., *224*, P.H.P., *Dis.Dep.G.M., No.* 1, *Pennsylvania.* Local Secretary for Pennsylvania. June 1888.

1300 **Kautz**, C. W. J. H. *Inverell, New South Wales.* 48. May 1896.

1301 **Kay**, John. 13 *Rathbone Place, W., London.* 742, P.M. November 1895.

1302 **Keay**, Charles Henry. *Sidney Terrace, Waterloo, Blyth, Northumberland.* 659, *659.* June 1893.

1303 **Keble**, Harman, J.P. *Wharfedale, Albert Terrace, Margate.* 183. March 1894.

1304 **Keeble**, Frederick Thomas Coleman. 61 *Church Street, Inverness.* 1426 (E.C.), 6, 339, P.M., *339*, *P.G.B.B., Inverness.* January 1895.

1305 **Keeson**, Charles Albert Cuthbert. 9 *Londown Road, St. John's Wood, N.W., London.* 822, 2348, *29.* November 1895.

1306 ***Keighley**, Lieut.-Col. C. M. *Rawal Pindi, India.* 1960, 2333, P.M. January 1897.

1307 **Keith**, William. *P.O.B.* 167, *Pretoria, South African Republic.* 770 (S.C.), P.M., *231* (S.C.) October 1894.

1308 **Kelley**, John Goshorn. 27 *N.*, 38 *Street, Philadelphia, U.S.A.* 368, *250.* May 1897.

1309 **Kelly**, William Milroy. *Newton Stewart, N.B.* 499, P.M., *262*, P.Z. May 1897.

1310 **Kemp**, Alexander. *Glenelg, South Australia.* 30, P.M. **Past Grand Deacon, Grand Lodge of South Australia.** May 1889.

1311 **Kemp**, Alfred Bell. *Herries Street, Toowoomba, Queensland.* 455 (S.C.), *194* (S.C.) May 1897.

1312 **Kemp**, Charles. *Southbrook, Toowoomba, Queensland.* 823 (S.C.), W.M., *194* (S.C.) June 1891.

1313 **Kemp**, William Coster. 13 *Marlborough Road, Birkenhead.* 477, *477.* November 1893.

1314 **Kemp**, William David. 32 *Academy Street, Inverness.* 339, *115.* J. May 1894.

1315 **Kempster**, William Henry, M.D. *Chesterfield, Clapham Common, North Side, S.W., London.* 60, 890, 1420, 1853, P.M., *766*, *890*, P.Z. **Past Grand Steward.** March 1888.

1316 **Kemsley**, Jesse. 44 *Bark Place, Kensington Gardens, W., London.* 2329. October 1891.

1317 **Kennedy**, John C. *Nashville, Tennessee, U.S.A.* 131, P.M. March 1894.

1318 **Kenning**, Frank Reginald. *Upper Sydenham, S.E., London.* 192. March 1894.

1319 **Kenning**, George. Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., *192*, *1657*, P.Z., *P.Pr.G.D. and P.Pr.G.D.C.* (R.A.), *Middlesex.* November 1887.

1320 **Kentish**, G. A. *Dhoolie Estate, Rangajan, Jorhat, Assam.* 59, 2439. June 1895.

1321 **Kenyon**, George Henry. 123 *North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M. **Past Grand Master, Rhode Island.** October 1890.

1322 **Kenyon**, William John Charles. *South Omaha, Nebraska, U.S.A.* 25 (Neb. C.), *45.* January 1893.

1323 **Kerr**, James A. S. 19 *St. Vincent Place, Glasgow.* 0, 102, 772, 817, *50*, P.Z., *P.G.Ch.* (R.A.) **Grand Steward, Grand Scribe N., Mem. of Sup. Council** (R.A.) **Representative of G.C. Massachussetts.** November 1893.

1324 **Kerr**, Robert England. *Jeppestown, Johannesburg, South African Republic.* 339. June 1895.

1325 **Keyes**, George Hyer. *Ellendale, North Dakota, U.S.A.* 13, *12*, P.H.P. **Grand Warden.** March 1890.

1326 **Keyser**, Charles Edward. *Aldermaston Court, Reading.* 2, 403, 404, 1479, 1549, 2323, P.M., *2*, *403*, *404*, *1479*, *1549*, P.Z., *P.P.G.W., P.P.G.J., Herts, P.P.G.A.So., Middlesex.* **Past Grand Deacon, Past Grand Sword Bearer** (R.A.) January 1893.

1327 **Khory**, Edalji Jamsedji. 8 *Raffles Place, Singapore.* 832, 1415, P.M., *508*, P.Z., *P.Dis.G.S.W., Eastern Archipelago.* Local Secretary for Singapore. October 1890.

1328 **Kiallmark**, Henry Walter. 5 *Pembridge Gardens, W., London.* 1608, 2033, 2410, P.M., *180*, *2410*, P.Z. **Past Grand Standard Bearer** (R.A.) October 1895.

1329 **Kidd**, Alfred. *Freemasons' Hall, Auckland, New Zealand.* 1, P.M. **President Board of Generai Purposes, New Zealand.** May 1893.

1330 **Kiddle**, Hugh Charles. *Sevenoaks, Smithtown, Macleay River, New South Wales.* P.M. June 1894.

1331 **Kiddle**, Surgeon-Captain Walter. *Station Hospital, Trimulgherry, Deccan, India.* 2277, P.M., *25* (I.C.) January 1892.

1332 **Kilham**, John. *Toowoomba, Queensland.* 1315, P.M., 775 (S.C.), *194* (S.C.), P.Z. May 1891.

1333 **King**, Alfred, Mus. Doc., Oxon. 30 *Buckingham Place, Brighton.* 271, 2201, P.M., *271*, P.Z., *P.P.G.W., P.P.G.J., Sussex.* October 1893.

1334 **King**, Arthur William. *Preston Road, Blackburn, Lancashire.* 345. January 1896.

1335 **King**, Charles Southcote. *Roma Downs, Roma, Queensland.* 730 (S.C.), *3*. June 1894.

1336 **King**, Frank. 10 *Capel Road, Willesden, N.W., London.* 1607. January 1890.

1337 **King**, Stephen. *Barberton, South African Republic.* 747 (S.C.) October 1896.

1338 **Kingsbury**, William Henry. *Bailey's Terrace*, 99 *Lydiard Street, Ballarat, Victoria.* 114, *10*. **Grand Deacon, Victoria.** January 1893.

1339 **Kingston**, William Richard. *Strada Reale, Valletta, Malta.* 107, *407*, *P.D.G.Stew., Malta.* January 1893.

1340 **Kipps**, William. 93 *Lewisham High Road, S.E., London.* 1275, 1310, 1531, P.M., *P.Pr.G.O., Kent.* June 1894.

1341 **Kirchhoffer**, Samuel G., M.A., F.G.S., F.R.G.S. *Yately Grange, Blackwater, Hants.* 859, 1492, 1714, 1899, P.M., *948*, *1395*, P.Z., *P.Pr.G.W., Surrey*; *P.Pr.G.S.B., Cambridge*; *P.Pr.Sc.N., Berks and Bucks*; *P.P.G.W., Berks.* **Past Deputy Grand Director of Ceremonies, Past Grand Standard Bearer** (R.A.) November 1887.

1342 **Kirchner**, Conrad Philip. *Homebush, Mackay, Queensland.* 1554, 2624. May 1897.

1343 **Kirk**, John Croisdale. *Belmont, Clarendon Road, Leeds.* 2069, *2069*. May 1896.

1344 **Kirkman**, W. Relph. 5 *Oakland Terrace, Newmarket Road, Cambridge.* 913. November 1895.

1345 **Kirkpatrick**, Samuel. *Nelson, New Zealand.* 77, 735 (I.C.), 1927 (E.C.), *187* (S.C.), P.Z., *P.Dis.G.So.* May 1897.

1346 **Kite**, Edwin. *Lot-one*, 150 *Brighton Street, Seacombe, Cheshire.* 823, P.M., *823*, P.Z. November 1892.

1347 **Kitson**, George H. 43 *Malpas Road, Brockley, S.E., London.* 548, P.M., *79*, Z. October 1894.

1348 **Kleinkauf**, Carl Julius. *Barkly West, South Africa.* 1417, P.M. October 1894.

1349 **Kline**, John Matthias. 95 *Victoria Street, Ballarat East, Victoria.* 114. January 1895.

1350 **Klock**, Robert A. *Mattawa, Klock P.O., Ontario, Canada.* 405. March 1895.

1351 **Knight**, Arthur. *Singapore.* 1152, P.M., *508*, P.Z., *P.D.D.G.M., East. Archipelago.* May 1896.

1352 **Knight**, Charles Neil. 31 *Holland Park, W., London.* 1036. May 1893.

1353 **Knight**, Herbert Manning. 406 *Collins Street, Melbourne, Victoria.* 123. June 1892.

1354 **Knobel**, Alfred. *Lower Burdekin, Townsville, Queensland.* 1554. October 1897.

1355 **Krichauff**, Frederick Charles. *New Government Offices, Adelaide, South Australia.* 28. March 1891.

1356 **Kyle**, Hugh. *Box* 28, *Johannesburg, South African Republic.* 779 (S.C.) March 1895.

1357 ***Kyle**, James, sen. *Box* 28, *Johannesburg, South African Republic.* 1001 (I.C.), 591 (S.C.), 799 (S.C.), P.M., *198* (I.C.), *153* (S.C.) March 1895.

1358 **Kyle**, James, jun. *Box* 28, *Johannesburg, South African Republic.* 591 (S.C.), 799 (S.C.), *719* (S.C.) March 1895.

1359 **Kyle**, William Boyle. *Box* 28, *Johannesburg, South African Republic.* 447 (I.C.), 799 (S.C.), *225* (S.C.) March 1895.

1360 **Laidlaw**, James Pinkerton. 112 *Renfield Street, Glasgow.* 772, S.M. June 1895.

1361 **Laidlaw**, Capt. William. *Orderly Room, Ballarat E., Victoria.* 36, 413 (I.C.), P.M. **Past Grand Deacon, Victoria.** March 1897.

1362 **Lafone**, Capt. Herbert Arthur. *Woolwich, Kent.* 2587. May 1896.

1363 **Lake**, William. *Kenwyn, Queen's Road, Beckenham, Kent.* 131, P.M., *P.Pr.G.R., Cornwall.* **Assistant Grand Secretary.** May 1887.

1364 **Lamb**, Thomas Kelsall. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.) June 1895.

1365 **Lambert**, Alfred. *Belclart, Ashburton Road, Croydon, Surrey.* 1556, *P.Pr.G.D.* January 1897.

1366 **Lambert**, Charles Alexander. *Warwick, Queensland.* 818 (S.C.), *200* (S.C.) June 1896.

1367 **Lambert**, James J. 83 *Mosley Street, Manchester.* 1387, P.M., *P.Pr.G.R., West Lancashire.* March 1891.

1368 **Lambert**, Richard. *Room* 11, *Masonic Temple, New Orleans, U.S.A.* 59, P.M. **Grand Secretary of Grand Lodge and Past Grand High Priest of Grand Chapter of Louisiana.** Local Secretary for Louisiana. May 1887.

1369 **Lamberton**, James McCormick. *P.O.B.* 245, *Concord, New Hampshire, U.S.A.* 21 (Penn. C.), P.M. January 1897.

1370 **Lambton**, John Willlam. 3 *Cleveland Road, North Shields.* 541, 2327, P.M., *991*, P.Z. *P.Pr.G.St.B.* January 1897.

1371 **Lamette**, Alphonse Fortuné. *Dudley Mansion, Brighton.* 271, 1303, 1947, 2187, *271.* June 1891.

1372 **Lamigeon**, Joseph Julius. 70 *Great Eastern Street, E.C., London.* 2551. May 1895.

1373 **Lamonby**, William Farquharson. *Ballarat, Kitto Road, St. Catherine's Park. S.E., London.* 962, 1924, 1073, P.M., *119*, P.Z., *P.Pr.G.W., P.Pr.G.J., Cumberland and Westmoreland.* **Past Deputy Grand Master, Grand Lodge of Victoria.** November 1889.

1374 **Lancaster**, George Felton. 37 *Willis Road, Gosport.* 903, 1990, 2153, P.M., *342, 903, 1428*, P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.A.G.Sec., Hants and Isle of Wight.* May 1887.

1375 **Lane**, Charles Sheriff. *Newstead, Eaglecliffe Junction, Yarm, Durham.* 764, 1862, P.M., *764*, P.Z., *P.Pr.G.D., P.Pr.G.W., P.Pr.G.Sw.B., Pr.G.H.* (R.A.), *Durham.* March 1888.

1376 **Lang**, Elliott. *Memphis, Tennessee, U.S.A.* May 1895.

1377 **Lange**, Paul. *Senekal, Orange Free State.* Lodge Unity (D.C.) May 1893.

1378 **Lansdell**, Edwin. *Box* 122, *Durban, Natal.* 799 (S.C.) March 1895.

1379 **Lapin**, Bernard. *Pretoria, South African Republic.* 744 (S.C.) June 1889.

1380 **Lardner**, Henry Joseph. 27 *Clement's Lane, E.C., London.* 60, 1623, 1745, 1929, P.M., *3, 907, 1381, 1623, 1745, 1929*, P.Z., *P.Pr.G.A.D.C., Surrey.* May 1890.

1381 **Large**, James Rickard. 15 *Springfield Gardens, Upper Clapton, N.E., London.* 1607, P.M., *174.* March 1890.

1382 **Last**, John Thomas. 48 *Sunbridge Road, Bradford.* 2321, P.M. *603, P.Pr.G.R., W. Yorks.* March 1887.

1383 **Lavery**, Hugh. *Bennalla, Victoria.* 64. October 1892.

1384 **Lawless**, James Frederick. *Great Northern Express Company, St. Paul, Minnesota, U.S.A.* 3, P.M. **Grand Master, Minnesota.** November 1892.

1385 **Lawrence**, Rev. John Thomas, M.A. Editor of "Indian Masonic Review." *Church Road, Vepery, Madras.* 273, 1198, P.M., *1198*, Z., *P.D.G.W., D.G.A.So., Madras.* May 1893.

1386 ***Lawrence**, General Samuel Crocker. 28 *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March 1888.

1387 **Lawson**, Thomas Mann. *Hill Top, Armley, Leeds.* 600, *600.* January 1889.

1388 **Leah**, John. *Cobar, New South Wales.* 97, P.M., *P.D.G.W.* October 1895.

1389 **Lea-Smith**, Sydney. *Bowls, Stanmore, Middlesex.* 69, 1159, P.M., *1159*, P.Z. March 1896.

1390 **Le Cronier**, Dr. Maxwell. *Jersey.* 590, 877, P.M., *P.Pr.G.D.* March 1897.

1391 **Lee**, Harry William. *Childers, Queensland.* 2673. Local Secretary for Childers. May 1896.

1392 **Lee**, J. St. John. *Walbundrie, New South Wales.* 93. October 1894.

1393 **Lee**, William Henry. 195 *Norwood Road, Herne Hill, S.E., London.* 975, 1524, 1897, P.M., *975 1423, 1524*, P.Z., *P.Pr.G.D., Pr.G.Sc.E., Middlesex.* March 1890.

1394 **Lee-Bryce**, Robert. *Masonic Hall, Brisbane, Queensland.* 805 (S.C.), P.M., *127* (S.C.), P.Z., *D.G.Sc.E., D.G.Sec.* (S.C.) March 1895.

1395 **Leech**, Rev. Alick Charles. 78 *Rose Lane, Norwich.* 730 (S.C.), *758* (S.C.) June 1894.

1396 **Lee-Dillon**, The Hon. Harry Lee Stanton. *Ditchley, Enstone, Oxon.* 1165, *1165.* May 1897.

1397 **Leeson**, Charles John. *Post and Telegraph Department, Georgetown, Queensland.* 768 (S.C.), P.M. January 1892.

1398 **Le Feuvre**, John Emilius, J.P. 19 *Carlton Street, Southampton.* 130, P.M., *304*, P.Z., *Dep.Pr.G.M., Pr.G.H., Hants and Isle of Wight.* **Past Grand Deacon and Past Grand Sword Bearer** (R.A.), **England.** September 1887.

1399 **Lehmann**, Viggo. *Pilestroede* 70*b*, *Christiania, Norway.* Lodge Oscar til den flammende Stjerne. October 1897.

1400 **Leicher**, Julius. *Taungs, British Bechuanaland.* 2232. June 1890.

1401 **Leichney**, George Alexander. *Clifton, Queensland.* 2419. October 1895.

1402 **Leigh**, G. Herbert. *A.J.S. Bank, Germanton, New South Wales.* May 1895.

1403 **Leigh**, George. 52 *George Street, Hull.* 2134, 2494, P.M., *2134*, P.Z., *P.Pr.G.St.B.* May 1897.

1404 **Leighton**, Albert. *West Harding Street, Fetter Lane, E.C., London.* 263. May 1897.

1405 **Leith**, James Percy. 14 *Wool Exchange, E.C., London.* **Past Grand Deacon.** January 1897.

1406 **Lemon**, C. B. 6 *Mowbray Road, Brondesbury, N.W., London.* 2489. November 1896.

1407 **Lemon**, Rev. Thomas William, D.D., Oxon. *Vicarage, Poughill, near Stratton, Cornwall.* 70, 189, 223, 1071, 1205, P.M., *70, 189, 223, 494, 2025*, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.Prin.So., P.Pr.G.J., Devonshire.* September 1887.

1408 **Leslie**, Major John Henry, R.A. *Army and Navy Club, S.W., London.* 1960, P.M., *1960*, P.Z., *P.D.G.W., P.D.G.A.D.C.* (R.A.), *Punjab.* Local Secretary for H.M. Army. October 1891.

1409 **L'Estrange**, Guy S., M.D. *Roma, Queensland.* 730 (S.C.), P.M., *247* (S.C.), P.Z. October 1892.

1410 **Lévander**, Frederick William, F.R.A.S. 30 *North Villas, Camden Square, N.W., London.* 1415, P.M., *142, 2048*, P.Z., *P.Pr.G.D., P.Pr.G.Treas.* (R.A.), *Middlesex.* Local Secretary for Middlesex and North London. January 1890.

1411 **Levick**, Frederick. 13 *Abchurch Lane, E.C., London.* 404, P.M., *P.Pr.G.W., Herts.* January 1897.

1412 **Levoy**, Lewis G. *Webster, South Dakota, U.S.A.* 54, P.M., *23*, P.H.P. **Past Grand High Priest, South Dakota.** Local Secretary for South Dakota. October 1893.

1413 **Levy**, Albert. *Box* 423, *Johannesburg, Transvaal.* 1409, *153*. May 1889.

1414 **Lewenberg**, Jacob Frank, M.D. 2321 *Oxford Street, Philadelphia, U.S.A.* 11 (D.C.), *3* (D.C.) May 1891.

1415 **Lewes**, Price Kinnear, Lieut. R.A. *Harwich.* October 1896.

1416 **Lewis**, Charles Edwardes. *Baeda Street, Cape Town.* De Goede Hoop Lodge, P.M. **Deputy Grand Master** (D.C.) October 1892.

1417 **Lewis**, Edward Charles. 77 *Palace Road, Tulse Hill Park, S.W., London.* 1706, 2508, P.M., *P.Pr.G.D., Essex.* January 1897.

1418 **Lewis**, Harold. *Mercury Office, Bristol.* 686, 2257, P.M., *P.Pr.G.St., Keeper of the Archives, Bristol.* February 1887.

1419 **Lewis**, Mosely Lewis. *Toowoomba, Queensland.* 1315, *194* (S.C.) May 1895.

1420 **Lichtenfeld**, Sigmund. 300 *Regent Street, W., London.* 1017, 2353, P.M., *Pr.G.Stew., Herts.* October 1896.

1421 **Lidgey**, William. *Devoran, Truro, Cornwall.* 589, P.M., *1006*, P.Z. October 1889.

1422 **Lightfoot**, Bruce. *Station Master, Shoreham, Kent.* 1915. March 1889.

1423 **Lightfoot**, Richard Henry. *Homebush, Mackay, Queensland.* 737 (S.C.) Local Secretary for Mackay. May 1894.

1424 **Limerick**, Samuel Benton. *Snohomish, Washington, U.S.A.* 25, W.M., *15*, P.H.P. May 1894.

1425 **Lindsay**, Thomas. 152 *Dumbarton Road, Glasgow.* 553, 69. October 1897.

1426 ***Lindsay**, Thomas A. *Carnoustie, N.B.*, 225, 679, P.M., *6*, P.Z., *Pr.G.H., Angus and Mearns.* May 1894.

1427 **Lindsey-Renton**, George Henry. *Hazel Dene, West Dulwich, S.E., London.* 183, P.M. January 1890.

1428 **Lines**, H. Wales. *Meriden, Connecticut, U.S.A.* 77, P.M., *27*. November 1893.

1429 **Lipinski**, Louis. *Box* 119, *Johannesburg, Transvaal.* 738 (S.C.) May 1889.

1430 **Lissack**, Simeon. *Box* 511, *Johannesburg, Transvaal.* 744 (S.C.) January 1891.

1431 **Lister**, Colville William. *Greenmount, Queensland.* 755 (S.C.), 823 (S.C.), *194* (S.C.) May 1893.

1432 **Lithgow**, Robert Alexander Douglas, M.D., LL.D. 27*a Lowndes Street, Belgrave Square, S.W., London.* 1616, 809, P.M., *809, P.Pr.G.W., Cambridge.* March 1892.

1433 **Little**, Surg. Lieut.-Col. Charles Colhoun, M.D., I.M.S. *Amraoti Camp, Berar, India.* 1449, P.M., *P.D.G.W., Bombay.* October 1894.

1434 **Livsey**, Milton. *Maple Street, Providence, Rhode Island, U.S.A.* 36, *Dis.Dep.G.M.* May 1893.

1435 **Lloyd**, George Richard. *Oswaldcroft, Albert Road, Whalley Range, Manchester.* 1730, 2231, P.M., *1730*, H., *P.Pr.G.Treas., W. Lancs.* January 1897.

1436 **Lloyd**, James John. *Florida, South African Republic.* 2486. January 1897.

1437 **Lloyd**, William Thomas. *P.O., Florida, South African Republic.* 2539, P.M. October 1894.

1438 **Locke**, Dr. Charles Alfred. *Cawdor House, Rotherham, Yorks.* 904. June 1893.

1439 **Lockwood**, Luke A. 115 *Broadway, New York, U.S.A.* **Past Grand Master, Past Grand High Priest, Connecticut, Grand Representative of England.** October 1894.

1440 **Lockwood**, L. J. 2*nd and Madison, Memphis, Tennessee, U.S.A.* 229. January 1894.

1441 **Lockwood**, Thomas Meakin, F.R.I.B.A. 80 *Foregate Street, Chester.* 425, P.M., *P.Pr.G.Sup.W., Chester.* March 1888.

1442 **Loder**, Capt. Frederick Charles John. 3 *The Mansions, Earl's Court, S.W., London.* 22. March 1897.

1443 **Loewy**, Benno. 206 *Broadway, New York, U.S.A.* 209, *220*, P.H.P. Local Secretary for New York. May 1894.

1444 **Lofthouse**, Henry Wilson. *South Lodge, Taddenham Road, Ipswich.* May 1891.

1445 **Logan**, James Fowlds. *Auckland, New Zealand.* 1, 45, P.M., *9*. **Past Grand Treasurer.** March 1896.

1446 **Logan**, William. *Langley Park, Durham.* 124, 2135, P.M., *P.Pr.G.R., Durham.* February 1887.

1447 **Logan**, William Charles. *Llys Alaw, Portmadoc, North Wales.* 1509, 1988, P.M., *1509*, P.Z., *P.P.G.A.D.C., P.P.G.So., North Wales.* June 1895.

1448 **Long**, C. J. C. *Cosham, Hants.* 342, P.M. October 1897.

1449 **Long**, Geoffrey Rogers. *Moulmein, Burma.* 542, *542*. November 1896.

1450 **Longman**, Henry. *Yealand Conyers, Carnforth, West Lancashire.* 1051, P.M., *P.Pr.G.Sup.W., P.Pr.G.So.* January 1896.

1451 **Lovegrove**, Henry. F.S.I., A.R.I.B.A. *Eboracum, Herne Hill, S.E., London.* 1507, 1777, 1949, 2048, 2416, P.M., *72, 1549*, P.Z., *P.Pr.G.S.W., and P.Pr.G.Treas.* (R.A.), *Middlesex.* **Grand Sword Bearer.** November 1887.

1452 **Lowe**, William George. *Pier Avenue, Clacton-on-Sea, Essex.* 1769, 1799, 2063, 2348, P.M., *140*, P.Z. May 1894.

1453 **Luck**, Henry Courtenay, A.K.C., F.R.G.S., F.R.M.S., A.S.E. *Toowoong, Brisbane, Queensland.* 283 (I.C.), *D.G.O.*, (R.A.), *P.G.O.* (I.C.), 2306, P.M., *908*, P.Z., *P.D.G.W.* October 1890.

1454 **Lutter**, Henry M. *Mandalay, Burma.* 2375, P.M. May 1897.

1455 **Lyons**, William. *W.M.Dept., St. Thomas Mount, Madras.* 2532. January 1895.

1456 **Mabin**, Frank. 10 *Union Street, Plymouth.* 105. January 1891.

1457 **Macadam**, William Ivison, F.R.S. Edin., F.I.C., F.C.S., F.S.A.Scot. *Surgeon's Hall, Edinburgh.* 145, 160, 392, 757, P.M., *85*, *P.Pr.G.M.* (S.C.), *Jamaica.* **Member of G.Com., Grand Sword Bearer, Representative of Grand Lodge of Arkansas, Grand Sojourner.** March 1890.

1458 **MacAlister**, Robert. *Pietermaritzburg, Natal.* 701 (S.C.), P.M. October 1895.

1459 **MacBride**, Andrew Somerville. *Ashbank, Alexandria, Glasgow.* 170, W.M., *P.G.W., Dumbartonshire.* May 1893.

1460 **MacCalla**, W. A. Editor of "Keystone." 239 *Dock Street, Philadelphia, U.S.A.* March 1894.

1461 **MacCaw**, John Dysart, M.D., F.R.C.S. *Ivy House, Lincoln Road, E. Finchley, N., London.* May 1897.

1462 **MacConnell**, Thomas John. *Lisburne, Wills Street, Ballarat, Victoria.* 36. March 1893.

1463 **MacCullough**, William. *High Street, Auckland, New Zealand.* 418 (S.C.), P.M., *197* (S.C.), P.Z., *Pr.G.M., Dep.G.Sup.* (R.A.) *North Island.* March 1891.

1464 **MacDonald**, John. *Townsville, Queensland.* 819 (S.C.), W.M., *127* (S.C.) November 1896.

1465 **MacDonald**, John Young. 12 *Eyre Street, Ballarat, Victoria.* 10. **Past Grand Steward, Victoria.** October 1894.

1466 **Macdonald**, Alexander. *Thornwood, Ardrishaig, Scotland.* 754, P.M., *69.* January 1893.

1467 **Macdonald**, Robert. 37 *Marquis Street, Glasgow.* 128, P.M., *67* P.Z., *P.Pr.G.D.C., Glasgow.* **Grand Steward, Scotland.** June 1891.

1468 **Macdougall**, Hamilton C. 156 *Medway Street, Providence, Rhode Island, U.S.A.* 21. **Grand Organist, Rhode Island.** March 1888.

1569 **MacDougall**, John. *Merton Road, Woolloongabba, Brisbane, Queensland.* 339 (I.C.), W.M., 258 (S.C.) May 1896.

1470 **MacDougall**, W. A. *Launceston, Tasmania.* **Deputy Grand Master.** May 1895.

1471 **MacDowall**, Andrew. *Beaconsfield, Kirkcudbright, N.B.* 948, 1962, *P.M., 948, 1598, P.P.G.D.C., P.P.G.Sc.N., Berks and Bucks.* March 1893.

1472 **MacDowall**, G. A. *Jesmond, Plaistow, Essex.* 2291. January 1892.

1473 **Mace**, Albert E *Chipping Norton, Oxfordshire.* 1036. March 1894.

1474 **Macfarlane**, Edward. *Makaretu, Napier, New Zealand.* 30. May 1893.

1475 **Macfarlane**, George. *Charters Towers, Queensland.* 1546, P.M., *1546.* June 1897.

1476 **MacGee**, Robert. 34 *South Castle Street, Liverpool.* 1675, P.M. May 1892.

1477 **MacGregor**, George Robert. *Bingley, Yorkshire.* 439. May 1889.

1478 **MacGregor**, James. 8 *Stratford Grove, Heaton, Newcastle-on-Tyne.* 541. March 1890.

1479 **Macintyre**, Richard Beech. *Gayudah, Queensland.* March 1895.

1480 **Macintyre-North**, Charles Niven. 27 *Old Queen Street, Queen Anne's Gate, S.W., London.* 1559, P.M., *1275.* October 1890.

1481 **Mackenzie**, Alexander F. 15 *Union Street, Inverness.* 339, 601, P.M., *115*, P.Z., *Pr.G.D.C., Invernesshire.* Local Secretary for Inverness. November 1893.

1482 **MacKenzie**, J. E. *Kimberley, South Africa.* 1409. May 1890.

1483 **MacKenzie**, James. *Belize, British Honduras.* 339 (S.C.), *115* (S.C.) November 1895.

1484 **Mackey**, John Brunt. 175 *Grange Road, Bermondsey, S.E., London.* 257, *319.* October 1888.

1485 **MacLachlan**, D. C. *Barcomville, Barcom Avenue, Darlinghurst, New South Wales.* 181, P.M. June 1894.

1486 **MacLean**, Donald Alexander. *Redford, via Mitchell, Queensland.* 730 (S.C.) May 1896.

1487 **MacLean**, Lachlan. *Capetown.* 398 (S.C.), P.M. March 1893.

1488 **MacLean**, Peter. *Roma, Queensland.* 730 (S.C.), *247* (S.C.) October 1894.

1489 **MacLeavy**, James. *Wirral Hotel, New Ferry, Birkenhead.* 477, *477.* January 1894.

1490 **MacLeod**, George. *Clarence Villa*, 59 *Tonnahurich Street, Inverness.* 339, 601, P.M., *115, Pr.G.St., Inverness. January* 1895.

1491 **MacLeod**, James. *Bundaberg, Queensland.* 752 (S.C.), W.M., *246* (S.C.) June 1894.

1492 **MacLeod**, James Morrison. 6 *Freemasons' Hall, W.C., London.* 113, 884, 1661, P.M., *1661*, P.Z., *P.Pr.G.St.B., P.Pr.G.W., Derby, P.Pr.G.S.B., Notts.* Secretary R.M.I.B. **Past Grand Sword Bearer.** November 1890.

1493 **MacLeod**, John. *Whyte Street, Coleraine, Victoria.* P.M. January 1896.

1494 ***MacMillan**, Frederick Douglas. *Box* 1541, *Johannesburg, Transvaal.* 744 (S.C.) November 1890.

1495 **MacNair**, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., *181*, P.H.P. May 1887.

1496 **MacNaught**, George C. H. *Melrose Lodge, Shawlands, Glasgow.* 275, 556, P.M., *87*, P.Z., *P.P.G.W., Pr.G.Sec., Glasgow.* **Past Grand Deacon, Scotland.** January 1894.

1497 ***MacNeill**, Percy Russell. *Longlands, Griqualand West, South Africa.* 1417. October 1894.

1498 **MacNeilly**, A. *P.O., Sydney, New South Wales.* 32, P.M. October 1894.

1499 **MacNeilly**, J. *P.O., Sydney, New South Wales.* 32, P.M. October 1894.

1500 **Macpherson**, Col.-Sergeant James Stuart. 38 *Telford Road, Inverness.* 6, 339, *115*, *Pr.G.Tyler, Inverness.* January 1895.

1501 **Macpherson-Grant**, George Bertram. *Ballindalloch Castle, Scotland.* 527, P.M., *115*, *Pr.G.W., Inverness.* March 1896.

1502 **Macpherson-Grant**, John. *Milton Cottage, Kingussie, N.B.* 527, P.M., *53*. **Provincial Grand Master, Inverness.** May 1894.

1503 **MacQueen**, Alexander. 64 *Park Road, Plumstead, Kent.* 13. June 1896.

1504 **Mager**, William Kelk. *Queenstown, South Africa.* P.M. May 1893.

1505 **Mahon**, Ernest Leonard. *Pollibetta, Coorg, India.* 2576, P.M., *1043*. June 1896.

1506 **Makeham**, Henry William Payne, M.R.C.S., L.R.C.P., L.S.A. 330 *New Cross Road, S.E., London.* October 1896.

1507 **Makein**, William. 33 *Torbay Street, Kentish Town, N.W., London.* 180. March 1896.

1508 **Makovski**, Stanislaus. *Fairlawn, Redhill, Surrey.* 416, P.M. October 1896.

1509 **Malcolm**, Alexander George. 2 *Huntley Gardens, Cathcart, Glasgow.* 754. November 1896.

1510 **Malcolm**, John Cooper. 30, *Spencer Street, Leeds.* 306, *304*, *D.Pr.G.M.* **Past Grand Deacon.** October 1896.

1511 **Maltman**, George. *High Street Tillicoultry, Scotland.* 771, 782, P.M., *2*. May 1895.

1512 **Manfield**, Harry. *Cliftonville, Northampton.* 1764, *360*. May 1889.

1513 **Mangles**, William Waring. 19 *Chesham Place, Brighton.* 811. June 1897.

1514 **Manley**, Herbert, M.A., M.B. *West Bromwich, Staffordshire.* June 1896.

1515 **Mann**, Edgar Montague. *Bath Mount, Exeter.* 39. March 1892.

1516 **Mannix**, George Felix. *P.O.B.* 86, *Bloemfontein, Orange Free State.* 1022. October 1893.

1517 **Manton**, James Odom. *Wharfedale Villa, Swinburne Street, Derby.* 253, 1085, 2224, P.M., *253*, P.Z., *P.Pr.G.A.D.C., P.Pr.G.D.C.* (R.A.), *P.Pr.G.Sc.N., Derbyshire.* March 1892.

1518 **Manuel**, Robert. 5 *Pump Court, Temple, E.C., London.* 1196, P.M., *1196*, P.Z. October 1893.

1519 **Mapleton**, Cuthbert Walter. 29 *Schubert Road, Putney, S.W., London.* 256, 2243. June 1890.

1520 **Margerison**, James Bell. 47 *Shear Brow, Blackburn, Lancashire.* 345, P.M. May 1897.

1521 **Markham**, Christopher A., F.S.A. *Spratton, Northampton.* 360, 1911, P.M., *P.P.G.W., Northants. and Hunts.* May 1892.

1522 **Marr**, Robert. 29 *Corn Exchange Chambers, E.C., London.* 238. June 1896.

1523 **Marrian**, Charles J. 8 *Heathfield Park, Willesden Green, N.W., London.* 2489, *2489*. June 1895.

1524 **Marriott**, H. P. FitzGerald. *Las Palmas, Canary Islands.* 5 (Sp.C.) January 1897.

1525 **Marsh**, Henry. *Wellington Street, Leeds.* 1221, P.M. June 1893.

1526 **Marsh**, William. *Mackay, Queensland.* 1554, *204* (S.C.) May 1897.

1527 **Marshall**, Charles Henry Tilson, Col. I.S.C. 18 *Connaught Square, W., London.* 2370, *P.D.D.G.M., P.D.G.J., Punjab.* November 1896.

1528 **Marshall**, Edward. *Police Station, Toowoomba, Queensland.* 2119. June 1895.

1529 **Marshall**, James. 24 *Charing Cross, S.W., London.* 4, 304, P.M., *50*. March 1892.

1530 **Marshall**, Walter Crawford. 179 *Liverpool Street, Sydney, New South Wales.* 181, P.M. **Grand Inspector of Working, N.S.W.** October 1893.

1531 **Marshall**, William Bayley, F.S.S., M.I.C.E., M.I.M.E. *Richmond Hill, Birmingham.* 938, 1644, P.M., *938*, P.Z., *P.Pr.G.R., Warwickshire.* June 1892.

1532 **Marsland**, Octavius. 15 *Seething Lane, E.C., London.* 19. November 1895.

1533 **Marson**, James Thomas. *Sandon Road, Stafford.* 726, *726*. November 1893.

1534 **Martin**, George. 62, *Hawkshead Street, Southport, Lancashire.* 600, 702, *600*, *839*. January 1890.

1535 **Martin**, George. 19 *Eltham Road, Lee, Kent.* 829, W.M. *2099*. October 1896.

1536 **Martin**, George Wyndham. *Worton, Devizes.* 2269. May 1894.

1537 **Martin**, Walter A. *Lake Wendourne, Ballarat, Victoria.* 36, P.M. November 1894.

1538 **Martin**, William Henry. *Toowoomba, Queensland.* 775 (S.C.) October 1896.

1539 **Marvin**, Harry Forbes Churton. *Caskgate Street, Gainsborough, Lincoln.* 422. March 1894.

1540 **Mason**, Charles Letch. *The Hollies, Cliff Road, Leeds.* 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June 1887.

1541 **Mason**, Rev. Henry J. *Wigston Magna Vicarage, Leicester.* 1146, P.M., *1146*, P.Z., *P.Pr.G.Chap., Dorset.* January 1891.

1542 **Mason**, J. J. *Grand Lodge of Canada, Grand Sec.'s Office, Hamilton, Ontario.* **Grand Secretary of the Grand Lodge of Canada.** March 1888.

1543 **Mason**, John. *Freemasons' Hall, London, W.C.* 309, P.M. **Past Grand Standard Bearer.** October 1897.

1544 **Mason**, John William. *Church Street, Pietermaritzburg, Natal.* 956, P.M., *P.Dis.G.St.B., Dis.G.Sup.W., Natal.* November 1888.

1545 **Massey**, Stanley Frauklin. *Rio de Janeiro.* 3. November 1896.

1546 **Massey-Hicks**, John Moses. *P.O.B.* 959, *Johannesburg, Transvaal.* 853, 2313, P.M. October 1890.

1547 **Massie**, E. J. *Simla House, Spring Road, Bedford.* 1513, P.M., P.Z., *P.G.D.D.C., West Yorks.* January 1888.

1548 **Masson**, David Parkes. *Lahore, Punjab, E.I.* 1960, *P.Dis.G.Treas., Punjab.* June 1888.

1549 **Masson**, Elliot George. *Throgmorton House, Copthal Avenue, E.C., London.* 744 (S.C.), *225* (S.C.) March 1895.

1550 **Matalha**, E., Baron de. *Pretoria, South African Republic.* 738, 744, 1747 (S.C.), Star of the Rand (D.C.), P.M., *738.* October 1889.

1551 **Mathers**, S. L. Macgregor. 87 *Rue Mozart Auteuil, Paris.* 195. October 1890.

1552 **Mathews**, Robert Humphrys. *Cootamundra, New South Wales.* 185, P.M. November 1895.

1553 **Mathieson**, James. *Box* 28, *Johannesburg, South African Republic.* 570 (S.C.), 799 (S.C.) March 1895.

1554 **Matier**, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London.* **Past Grand Standard Bearer, England.** June 1888.

1555 **Matthew**, John. *Box* 92, *Pretoria, South African Republic.* October 1896.

1556 **Matthews**, Robert C. *Sheridan Street, Gundagai, New South Wales.* 25, 155, P.M. June 1895.

1557 **Matzinger**, Captain Theodore. 9 *Napier Avenue, Hurlingham, S.W., London.* 174. May 1894.

1558 **Maund**, William Charles. *Herberton, Queensland.* 1978. January 1896.

1559 **Maxwell**, John M. *Room* 1, *Chicago Block, East Fifth Street, Leadville, Colorado, U.S.A.* 51, P.M. **Grand Master, Colorado.** May 1890.

1560 **Maye**, William Bennett. *Abham, Buckfastleigh, Devon.* 710, P.M., *710*, P.Z., *P.Pr.G.D.C., P.Pr.G.Std.B.* (R.A.), *Devon.* January 1889.

1561 **Mayes**, Alexander. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), H., *D.G.W.* (S.C.) March 1895.

1562 **Mayfield**, Joseph. *Roma, Queensland.* 780 (S.C.), P.M., *190* (S.C.), *247* (S.C.), P.Z. Local Secretary for Roma. October 1892.

1563 **Mead**, Colonel J. *Redhill, Surrey.* 257, 785, 1789, 1826, 1971, P.M. September 1887.

1564 **Mears**, Arthur. *Townsville, North Queensland, Australia.* 1978, P.M., *207* (S.C.), H., *P.Dis.G.St., P.Dis.G.S.B., Queenslund.* Local Secretary for Townsville. March 1888.

1565 ***Mehta**, Roostumjee Dhunjeebhoy. 55 *Canning Street, Calcutta.* 232, 360 (S.C.), P.M., *203* (S.C.), P.Z., *Dis.G.D., Bengal.* June 1891.

1566 **Meinjes**, Christian Jacobus. *Box* 149, *Johannesburg, South African Republic.* 2478, *245* (S.C.) March 1895.

1567 **Mendelssohn**, Max. 406 *Camden Road, N., London.* 212, *1839.* January 1889.

1568 **Mendelssohn**, Sidney. *Ashleigh, Fairhazel Gardens, Hampstead, N.W., London.* 1409. January 1889.

1569 **Mercer**, Thomas James. 7 *Connaught Road, Harlesden, N.W., London.* 2427. January 1895.

1570 **Meredith**, Jonathan Hopkins. *Sansome Street, Worcester.* 624, P.M., *624*, P.Z., *P.Pr.G.R., P.Pr.G.Sc.N., Staffords*; *P.Pr.G.D.C.* (R.A.), *Worcester.* October 1897.

1571 **Meredith**, Morgan. *Mayne, Brisbane, Queensland.* 330 (I.C.) November 1896.

1572 **Merrick**, Rev. George Purnell. *Chaplain's House, Camden Road, N., London.* 1826, P.M., *706, P.Pr.G.Chap., Surrey.* June 1891.

1573 **Metcalf**, George Reuben, M.D. 110 *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. Local Secretary for Minnesota. March 1892.

1574 **Meyer**, Joseph. *Townsville, Queensland.* 677 (S.C.), *207* (S.C.) November 1895.

1575 **Meyers**, A. S. *Memphis, Tennessee, U.S.A.* **Past Deputy Grand Master, Tennessee.** March 1893.

1576 **Michell**, George Francis. *Gover Street, North Adelaide, South Australia.* 1. January 1896.

1577 **Micklethwait**, Edward. *Ackworth, Pontefract, Yorks.* 111, *P.P.G.St.* March 1893.

1578 **Mickley**, George, M.A., M.B. *St. Luke's Hospital, E.C., London.* 63, P.M., *P.Pr.G.W., Herts.* **Past Assistant Grand Director of Ceremonies.** May 1889.

1579 **Middleton**, Charles. *Calverley Chambers, Victoria Square, Leeds.* 996, 2069, P.M., *304, 2069*, P.Z. January 1896.

1580 **Miles**, Charles George. *Grahamstown, Cape of Good Hope.* 711. March 1888.

1581 **Miles**, Charles Thomas. *Firscot, Boscombe, Bournemouth.* 258, P.M., *195*, P.Z., *P.Pr.G.Sup., W., P.Pr.G.Sc.N., Hants.* January 1897.

1582 **Miles**, Henry William. 12 *West Avenue Road, Walthamstow, Essex.* 65. January 1896.

1583 **Miles**, William. *Pine Creek, Pittsworth, Queensland.* 775 (S.C.) March 1895.

1584 **Millar**, George W. 64 *Duane Street, New York.* 271, P.M., *241.* May 1897.

1585 **Milledge**, Zillwood, J.P. *The Fernery, Weymouth, Dorset.* 170, P.M., *170*, P.Z., *P.Pr.G.W., P.Pr.G.D.C.* (R.A.), *Dorsetshire.* May 1890.

1586 **Miller**, Sir Alexander Edward, Q.C. 11 *Stone Buildings, Lincoln's Inn, W.C., London.* 459, *459.* March 1895.

1587 **Miller**, Alexander. *Cragie, Ligar Street, Ballarat, Victoria.* 36, P.M., 10. **Past Assistant Grand Director of Ceremonies, Victoria.** March 1893.

1588 **Miller**, Francis Hugh. *Royal Victoria Yard, Deptford, S.E., London.* 1593, P.M., *1593.* March 1890.

1589 **Miller**, George Henry. *Mill View, Edgeworthstown, Ireland.* 65, 76, 83, 308, P.M., *76*, P.K., *Pr.G.Sec., Meath.* March 1892.

1590 **Miller**, James. *Rockhampton, Queensland.* 677 (S.C.), D.M. October 1896.

1591 **Miller**, John A. *Hopewell, Mercer Co., New Jersey, U.S.A.* 155, P.M. May 1895.

1592 **Miller**, T. L. *Eyre Cottage, Jews Walk, Sydenham, S.W., London.* 2105. January 1897.

1593 **Millington**, James. *Carlton Cottage, Horsforth, near Leeds.* 1221, P.M. May 1893.

1594 **Mills**, Arthur Edwin, A.M.I.C.E. *Marietta, Sandycove, Dublin.* 4, *50.* March 1896.

1595 **Milne**, W. G. *Box* 402, *Johannesburg, South African Republic.* October 1896.

1596 **Milton**, John Harold. 9 *Staple Inn, W.C., London.* 2511, P.M., *174, 898, 2511.* May 1897.

1597 **Mitchell**, Sir Charles Buller H., K.C.M.G. *Singapore.* **District Grand Master.** January 1896.

1598 **Mitchell**, Frederick William. *Maplehurst, The Avenue, Twickenham, Middlesex.* 1013. January 1896.

1599 **Mitchell**, John Mitchell. 110 *Cannon Street, E.C., London.* 92, P.M. November 1895.

1600 **Mitchell**, Thomas Wiseman. *Arbuthnot & Co., Madras.* 1198. October 1893.

1601 **Mitchell**, William Taylor. *Armenian Street, Blacktown, Madras.* 1198, P.M., *1198.* October 1894.

1602 **Mold**, Charles Trevor. 760 *Calle Cuyo, Buenos Ayres.* 617, P.M., *617*, P.Z. **District Grand Master.** *P.D.G.H.* (R.A.) Local Secretary for Argentine Republic. June 1894.

1603 **Molesworth**, James Murray. *Cormyn Lodge, Leamington, Warwickshire.* 284. June 1896.

1604 **Molloy**, Isaac. 18 *Euston Street, Dublin.* 33, P.M., P.K. March 1896.

1605 **Monckman**, Joseph Woodhead. 19 *Charles Street, Bradford.* 1018, P.M., *600*, P.Z., *P.Pr.D.C.* (Craft), *P.Pr.Soj.* (R.A.), *West Yorks.* March 1888.

1606 **Montague**, John Henry. 101 *New Bond Street, W., London.* 2030, W.M. October 1896.

1607 **Monteith**, Robert. *East State School, Toowoomba, Queensland.* 775 (S.C.), 194 (S.C.) October 1894.

1608 **Montgomerie**, William Henry. *Townsville, Queensland.* 1595, P.M., *207* (S.C.) November 1895.

1609 **Montgomery**, Thomas. *St. Paul, Minnesota, U.S.A.* 54, P.M., *22*, P.H.P. **Grand Secretary, Minnesota.** May 1893.

1610 **Mooers**, Edwin. *Duluth, Minnesota, U.S.A.* 79, *20.* March 1896.

1611 **Moon**, John G. *William Street, Sydney, New South Wales.* W.M. October 1896.

1612 **Moore**, Lieut.-Col. Sir George Montgomery John, R.A., C.I.E. *Madras.* 150, P.M., *150, 273*, P.Z. **District Grand Master, District Grand Superintendent, Madras.** May 1893.

1613 **Moore**, Samuel J. *Mitchell, South Dakota, U.S.A.* 31, P.M., *16.* May 1895.

1614 **Moore**, Silas R. *Steilacoom, Washington, U.S.A.* 2, P.M., *4.* **Grand Steward.** October 1895.

1615 **Moorhead**, Robert. *Bollon, Queensland.* 293 (I.C.) June 1897.

1616 **Moors**, Henry. 498 *Punt Hill, South Yarra, Victoria.* Doric Lodge. October 1892.

1617 **Morecroft**, Arthur Hubert. 32 *Linnet Lane, Sefton Park, Liverpool.* 2316, 2335. March 1890.

1618 **Morgan**, Arthur. *Warwick, Queensland.* 1372, *200* (S.C.), P.Z. March 1895.

1619 **Morgan**, Charles Talgai. *Mackay, Queensland.* 1554. June 1894.

1620 **Morgan**, Henry. *Casilla* 124, *Bolsa de Comercio, Buenos Ayres.* 617, P.M., *P.D.A.G.Pt.* May 1890.

1621 **Morgan**, Robert Barton. 3 *Lincoln's Inn, Corporation Street, Birmingham.* 925, P.M., *742*, P.Z., *P.P.G.St.B., Warwickshire.* November 1893.

1622 **Morland**, John Thornhill. *Bath Street, Abingdon, Berks. D.Pr.G.M.* June 1896.

1623 **Morley**, Edward. *Aramac, Rockhampton, Queensland.* 2338. May 1894.

1624 **Morphy**, Ferdinand Jamison. *Club de Residentes Estrangeros, Buenos Ayres.* 617, P.M., *617*, P.Z., *P.Dep.Dis.G.M.* **Grand Superintendent, Argentine Republic.** March 1897.

1625 **Morris**, John Jones. 24 *Lombard Street, Portmadoc, North Wales.* 1509, P.M., *P.Pr.G.St., N.Wales.* May 1894.

1626 **Morris**, Spencer William. 48 *Christchurch Road, Streatham Hill, S.W., London.* 231, P.M. January 1894.

1627 **Morrison**, Robert. 99, *Napiershall Street, Glasgow, N.B.* 413, 817, *P.Dep.M., 50*, P.Z. October 1888.

1628 **Morton**, Charles Robert. *State School, Rose Vale, Rosewood, Queensland.* 775 (S.C.) May 1891.

1629 **Morton**, Francis William Watson. 39 *Brunswick Street, Fitzroy, Victoria.* 752 (E.C.), 171, P.M. June 1896.

1630 **Moutray**, Rev. John Maxwell, LL.D. *Richmount Glebe, Ballygawley, Co. Tyrone.* 230, P.M., *230*, P.K., *P.G.Ch., Tyrone and Fermanagh.* March 1895.

1631 **Moyle**, J. Copley. *Moulmein, Burma.* 542, P.M., *D.D.G.M., D.G.H., Burma.* Local Secretary for Burma. March 1893.

1632 **Moysey**, Thomas. 71 *Gresham Street, E.C., London.* 2128. January 1896.

1633 **Muckleston-Allen**, Major Francke. *Glyn Padarn, Llanberis, North Wales.* 1861, *384*. March 1893.

1634 **Muggeridge**, Richard William. *The Brewery, Park Street, Southwark, S.E., London.* 1704, P.M., *5, 1704*, P.Z. March 1894.

1635 **Muller**, Cornelius Johannes. *Cathcart Villa, Cape Town.* Lodge de Goede Hoop (D.C.), P.M., *86* (S.C.), *P.Pr.G.Ins., Netherlands.* March 1889.

1636 **Mullins**, Arthur Ernest. 97 *Barry Road, East Dulwich, S.E., London.* 1446. March 1893.

1637 **Mullins**, Howard E. 258 *Tottenham Court Road, W., London.* 211, *720*. October 1897.

1638 **Munday**, Rev. J. G. *St. John Baptist Vicarage, Felixstowe, Suffolk.* 712, *712, P.P.G.Ch., Lincoln.* March 1893.

1639 **Munro**, John. *P.O.B.* 174, *Pretoria, South African Republic.* 770 (S.C.), P.M. Local Secretary for Pretoria. January 1894.

1640 **Murphy**, George B. *Moosomin, North Western Territory, Canada.* **Deputy Grand Master, Manitoba.** October 1897.

1641 **Murphy**, James Alexander. *Police Station, Chinchilla, Queensland.* 330 (I.C.), 775 (S.C.), *194* (S.C.) May 1894.

1642 **Murray**, Francis Edward. *Windsorton, South Africa.* 2486. June 1895.

1643 **Murray**, Henry Athol. *Caixa* 725, *Rio de Janeiro, Brazil.* 3. October 1894.

1644 **Murray**, James. 118 *Onslow Drive, Denistoun, Glasgow.* 102, 437, 817, P.M., *50*, Z., *Pr.G.Treas., Glasgow.* March 1894.

1645 **Murray**, John, A.R.I.B.A. *Adelphi Chambers, 7 St. John's Street, W.C., London.* 171. June 1894.

1646 **Murray**, William, M.D., C.M. *Marathon House, Victoria Road, Staple Hill, Bristol.* 103. March 1895.

1647 **Murrow**, Baron. 107 *Waterloo Crescent, The Forest, Nottingham.* 2189. March 1889.

1648 **Murton**, John Walter. *Hamilton, Ontario, Canada.* 40, *6, P.G.W., P.D.Sup.* January 1896.

1649 **Myers**, Gabriel. *Ficksburg, Orange Free State.* Lodge Star of the Border (D.C.) October 1895.

1650 **Myers**, Moss Phineas. 80 *Hamilton Terrace, N.W., London.* 2522. May 1896.

1651 **Mylne**, Thomas. *Brisbane, Queensland.* 435 (S.C.), P.M., *127* (S.C.), P.Z. **District Grand Master, Provincial Grand Superintendent** (S.C.), **Queensland.** March 1892.

1652 **Nadel**, Naley. *Mount Road, Madras.* 273, P.M., *1198*, J., *P.Dis.G.A.Pt.* March 1897.

1653 **Naoroji**, Dadabhai. *Washington House,* 72 *Anerley Park, S.E., London.* 1159, 1677, P.M. January 1895.

1654 **Napier**, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire.* 2132, P.M. October 1890.

1655 **Nash**, Stewart. *Gympie, Queensland.* 1249, P.M. May 1897.

1656 **Naylor**, Walter Oliver. *Box* 188, *Johannesburg, South African Republic.* 2313, *2313*. October 1896.

1657 **Neech**, George Christian. *Geham, Toowoomba, Queensland.* 826 (S.C.), *194* (S.C.) May 1894.

1658 **Nelson**, George. *Villa Devoto, Buenos Ayres.* 1025, 2329, P.M., *617*, P.Z., *P.Dis.G.D., P.Dis.G.A.D.C., P.Pres.D.B.G.P., Dis.G.Stand.B.* (R.A.), *Argentine Republic.* March 1891.

1659 **Nelson**, George Cawood. *Myrtle Villa, Grahamstown, Cape Colony.* 651 (S.C.) June 1895.

1660 **Nelson**, Peter August. *William Street, Rockhampton, Queensland.* 982, P.M., 205 (S.C.), P.J. October 1896.

1661 **Nelson**, William Cowper. 136 *Gravier Street, New Orleans, U.S.A.* 1, *1*, P.H.P. May 1894.

1662 **Nesbitt**, Charles Albert. *Richmond, Virginia, U.S.A.* 207, P.M., *43*, P.H.P. March 1892.

1663 **Nethersole**, Alfred Ralph, Capt. I.S.C. *Waltair, Vizagapatam, India.* 150, 2592, *150*. March 1897.

1664 **Nettleship**, Rev. C. Frank. *P.O. Box F., Newark, New Jersey, U.S.A.* 1. June 1896.

1665 **New**, Thomas Cheney. 2 *Prospect Place, Stratford-on-Avon, Warwickshire.* 2133, P.M., *Pr.G.St.B.* June 1896.

1666 **Newbold**, Walter. *Marle House, South Godstone, Surrey.* 183, P.M. January 1895.

1667 **Newby-Fraser**, William. *Box* 622, *Johannesburg, South African Republic.* 2481, 225 (S.C.) January 1895.

1668 ***Newitt**, William Thomas, M.I.E.E., M.S.A., F.I.I. *Eastern Extension Telegraph Co., Madras.* 150, 1198, 2470, P.M., *150, 273, 1198,* P.Z., *P.Dis.G.W., P.Dis.G.H., Madras.* Local Secretary for India. March 1892.

1669 **Newland**, Edward. 16 *Warwick Street, Regent Street, W., London.* 834. January 1895.

1670 **Newman**, A. *P.O., Pretoria, South African Republic.* October 1896.

1671 **Newman**, Frederick L. *Portage la Prairie, Manitoba, Canada.* **Past Grand Warden, Manitoba.** October 1892.

1672 ***Newman**, Henry Field. 16 *High Street, Shrewsbury, Salop.* 117. October 1888.

1673 **Newnham**, Ernest Edmund. *Port Alfred, Cape Colony.* 2252, P.M., *2252,* P.Z., *P.D.G.S.B., P.D.G.So., Eastern Division, South Africa.* October 1889.

1674 **Newton**, James. 23 *Silverwell Street, Bolton, Lancashire.* 37, P.M., *P.Pr.G.D., P.Pr.G.A.Sec., Pr.G.Sc.E., Lancashire.* February 1887.

1675 **Newton**, John, F.R.A.S. *Glen Lyn,* 18 *Erlanger Road, Hatcham, S.E., London.* 174, 1607, P.M., *174,* P.Z. **Past Grand Pursuivant, Past Assistant Grand Director of Ceremonies** (R.A.) Oct. 1889.

1676 **Newton**, William Watson. 52 *St. Enoch Square, Glasgow.* 0, P.M., 67, H. Pr.G.So., **Grand Standard Bearer.** Member of the Supreme Council, Scotland. May 1894.

1677 **Nicholas**, Edgar Henry. *Barkly Street, Mount Pleasant, Ballarat, Victoria.* 40. June 1893.

1678 **Nicholes**, M. W. S. 8 *Pownall Gardens, Hounslow, Middlesex.* 209, P.M. October 1896.

1679 **Nicholson**, Daniel. 52 *St. Paul's Churchyard, E.C., London.* 19, P.M. January 1895.

1680 **Nickel**, Dr. August Ferdinand Alexander. *Perlebery, Germany.* L. zur Perle. October 1895.

1681 **Nicklin**, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1682 **Nickson**, Dr. Wilfred. *Bolton Street, Newcastle, New South Wales.* P.M., *214* (S.C.), P.Z. October 1896.

1683 **Niven**, John. *Osborne House, Clayton, Bradford.* 750. June 1889.

1684 **Noakes**, H. W. 3 *Kirkstall Road, Streatham Hill, S.W., London.* 108, 1982. May 1892.

1685 **Noble**, Alexander Fraser. 361 *Bates Avenue, St. Paul, Minnesota, U.S.A.* 163, *45.* October 1897.

1686 **Noble**, Bento Fernandes, M.B., C.M. 67 *Rua do Ouvidor, Rio de Janiero.* 4, 69. October 1895.

1687 **Noble**, Roderick. 2 *Ness Walk, Inverness.* 339, *115.* May 1896.

1688 **Nock**, George Arthur. *National Provincial Bank of England, Hull.* 1896. January 1889.

1689 **Noehmer**, C. W. 3 *Havelock Road, Croydon, Surrey.* 186, 238, 507, P.M. January 1895.

1690 **Norfolk**, Thomas. 16 *Grosvenor Road, Bradford.* 300. January 1888.

1691 **Norman**, A. W. 3 *Toledo Terrace, York Road, Southend, Essex.* 1767, P.M. January 1895.

1692 **Norman**, George. *Alpha House, Bays Hill, Cheltenham, Gloucestershire.* 246, P.M., *82,* P.Z., *P.Pr.G.R., Pr. G.So., Gloucestershire.* May 1888.

1693 **Norman**, George. 12 *Brook Street, Bath.* 41, *41.* November 1895.

1694 **Nunn**, Richard Joseph, M.D. 119½, *York Street, Savannah, Georgia, U.S.A.* 15, P.M., *3,* P.K. November 1889.

1695 **Oates**, John, F.S.S., F.S.A. *Rutland House, Saltoun Road, Brixton, S.W., London.* 1379. March 1892.

1696 **O'Callaghan**, Robert Francis. *Commissioners Hill, Gympie, Queensland.* 816 (S.C.), P.M., *211* (S.C.), P.Z. October 1896.

1697 **Oehley**, Oliver Charles. *Somerset East, Cape Colony.* 1585. October 1897.

1698 **Officer**, William. 21, *Castle Street, Edinburgh.* 1, P.M. **Past Grand Deacon, Scotland.** October 1894.

1699 ***Oortman-Gerlings**, J. D. *Old Canal* 72, *Utrecht, Holland.* P.M. Ultrajectina Lodge. May 1891.

1700 **Oosthuizen**, Phillippus Rudolph. *Box* 1052, *Johannesburg, Transvaaal.* Star of the Rand Lodge. March 1891.

1701 **Oppenheimer**, B. *Johannesburg, South African Republic.* 1574, 2486. November 1891.

1702 **Oppert**, Emile Daniel. 33 *Old Broad Street, E.C., London.* 92, 1027, P.M. November 1895.

1703 **Oram**, John Earl, M.A., M.E. 67 *Palmerston Road, Dublin.* 357, P.M., *23,* P.K. January 1890.

1704 **Oram**, William Adams. *Singapore.* 1192, P.M., *P.Dis.G.D., Japan.* May 1897.

1705 **Orchard**, Vivian. 124, *Blackheath Hill, S.E., London.* 79, 1293, P.M. March 1895.

1706 **Ord**, Charles Augustus. *Pay Department, General Post Office, Sydney, New South Wales.* 57, P.M. **Grand Sword Bearer, New South Wales.** October 1893.

1707 **Orme**, James Edgerton. 1135 *West Seventh Street, St. Paul, Minnesota, U.S.A.* 163, P.M., *45.* November 1895.

1708 **Orr**, Andrew William, M.D. *Edward Street, Brisbane, Queensland.* 286 (I.C.) May 1897.

1709 **Orttewell**, Richard. *Maldon, Essex.* 1024, 1224, P.M., *1024.* November 1894.

1710 **Owen**, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March 1888.

1711 **Oxland**, Rev. John Oxley, J.P., F.R.G.S., etc. *Gillets, Pine Town, Natal.* 1383, 2113, P.M., *P.Dis.G.W., Dis.G.Ch., Natal.* May 1888.

1712 **Packer**, Henry John. *Asylum for Insane, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) October 1894.

1713 **Page**, Alfred. 11 *Fowler Street, South Shields.* 1676, 2520, *1626.* May 1895.

1714 **Page**, Augustus Hammond. *Cobar, New South Wales.* 97. October 1894.

1715 **Page**, Robert Palgrave. 73 *Carlisle Mansions, S.W., London.* 259, 1465. March 1896.

1716 **Page**, W. S. *The Gales, Woodford Bridge, Essex.* 186, 453, P.M. October 1894.

1717 **Page**, W. T. *Lynthorpe, Bromyard Road, Worcester. Pr.G.Sec.* October 1896.

1718 **Pakes**, John James. 10 *Malpas Road, Brockley, S.E., London.* 871, P.M., *140*, P.Z. January 1890.

1719 **Palmer**, Charles. *Jagersfontein, Orange Free State.* 1469, P.M. May 1896.

1720 **Palmer**, Rev. James Nelson. *Bembridge, near Ryde, Isle of Wight.* 10, 357, 498, 1990, P.M., *175*, P.Z., *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight.* **Past Grand Chaplain and Past Provincial Sojourner, England.** November 1888.

1721 **Palmer-Thomas**, R. 5 *Horbury Crescent, Nottinghill Gate, W., London.* 1929, P.M., *1929*, P.Z. June 1891.

1722 **Papenfus**, Herbert B. *Johannesburg, South African Republic.* Star of the Rand Lodge. October 1891.

1723 **Papworth**, Oliver. 9 *St. Andrew's Hill, Cambridge.* 88, P.M., *88*, P.Z., *P.Pr.G.W., Pr.G.Sec., P.Pr.G.H., Cambridgeshire.* June 1894.

1724 **Paramore**, David Lewis. *Snohomish, Washington, U.S.A.* 25, *15*, P.H.P. **Grand Scribe, Washington.** October 1893.

1725 **Parke**, George Henry. *St. John's, Wakefield, Yorks.* 154, 1201, P.M., *154*, P.Z. January 1895.

1726 **Parke**, P. Halkett. *Thursday Island, Queensland.* 820 (S.C.) June 1896.

1727 **Parker**, William H. *Scone, New South Wales.* 183. May 1895.

1728 **Parsons**, Selby. *High Road, Lower Tottenham.* 1237, P.M., *1237, P.Pr.G.S.B., Middlesex.* May 1890.

1729 **Partridge**, Samuel Steads. 16 *De Montfort Square, Leicester.* 523, 1560, P.M., *279, 1560*, P.Z., *Dep.Pr.G.M., Pr.G.H., Leicester and Rutland.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer** (R.A.), **England.** January 1889.

1730 **Pascoe**, William James. *Owanyilla, Queensland.* 752 (S.C.), P.M., *246* (S.C.) October 1892.

1731 **Passmore**, Henry. *H.M. Customs, Sydney, New South Wales.* **Grand Warden, Grand Haggai.** January 1896.

1732 **Pastfield**, John Robinson. *Princess Street South, St. Thomas, Exeter.* 39. March 1897.

1733 **Patey**, Russell, M.A. *Sedgley House, Rhyl, North Wales.* 622, P.M., *622*, P.Z., *P.Pr.G.R., P.Pr.G.D.C.* (R.A.), *Dorset.* March 1897.

1734 **Patlansky**, Joseph Manuel. *P.O.B.* 378, *Johannesburg, South African Republic.* De Goede Trouw Lodge. May 1892.

1735 **Paton**, John Roper. 98 *West George Street, Glasgow, N.B.* 3½, Dep. M., *50* P.Z., *P.Pr.G.J., Lower Ward, Lanarkshire.* June 1888.

1736 **Patterson**, George. 20 *Havelock Street, Wilton, Hawick, N.B.* 424. March 1894.

1737 **Patton**, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. **Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania; Representative of Grand Lodge of England.** May 1887.

1738 **Paxon**, Harold Charles. *Kwala Lumpor, Selangor, Straits Settlement.* 2337. May 1895.

1739 **Paxton**, Adam. *Canning Road, Allahabad, Bengal.* 391, P.M., *391*, P.Z., *P.D.D.G.M., P.D.G.H.* January 1896.

1740 **Peabody**, J. H. *Canon City, Colorado, U.S.A.* **Past Grand Master, Colorado.** June 1893.

1741 **Peak**, William Charles. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1742 **Pearce**, Gilbert P. *Mellanear House, Hayle, Cornwall.* 450, P.M., *P.Pr.G.W., Cornwall.* Librarian of Coombe Masonic Library, Hayle. March 1887.

1743 **Pearce**, Joseph Owen. *Quia, Gunnedah, New South Wales.* 218. January 1896.

1744 **Pearson**, Ernest A. *Eton, Mackay, Queensland.* 1175. November 1896.

1745 **Peck**, Allen Millard. *Elm Street, Providence, R.I., U.S.A.* 36, P.M. May 1893.

1746 **Peck**, Andrew. 1345 *Bedford Avenue, Brooklyn, New York.* 719, *209.* October 1891.

1747 **Peck**, Michael Charles. 2 *West Park Terrace, Hull.* 57, 250, 1511, 2494, P.M., *57, 250, 1040, 1511,* P.Z., *P.G.W., Pr.G.Sec., Pr.G.Sc.E., North and East Yorks.* **Past Grand Standard Bearer, Past Grand Assistant Director of Ceremonies** (R.A.) March 1892.

1748 **Peebles**, Andrew William. 18 *East Preston Street, Edinburgh.* 101, 349, 392, *1, 56, 97.* October 1895.

1749 ***Peek**, Rev. R. *Drewsteignton Rectory, Newton Abbot, Devon.* 555, 877, 936, 859, P.M., *555,* P.Z., *Pr.G.Ch., Jersey, Pr.G.Ch., P.Pr.G.Sc.N., Suffolk.* May 1888.

1750 **Pegler**, Stephen Francis. *Amcott House, Retford, Notts.* 1802, P.M., *242, 1802,* P.Z., *P.Pr.G.R., Notts.* March 1894.

1751 **Pellon**, José F. 2 *Mercaderes, Havana, Cuba.* Lodge S. André, W.M. **Grand Secretary, Cuba.** May 1893.

1752 **Pemberton**, Abraham. 152 *Manchester Road, Stockport, East Lancashire.* 1030, P.M., *P.Pr.G.D.C., East Lancashire.* January 1892.

1753 **Pendleton**, Alan George. *Adelaide, South Australia.* 38, P.M., *P.D.G.Sup.W., Bengal.* May 1893.

1754 **Penlington**, Thomas. *Queen Street, Brisbane, Queensland.* 319 (I.C.) October 1894.

1755 **Perkins**, Captain William. *The Chestnuts, Lower Addiscombe Road, Croydon.* 2470. June 1894.

1756 **Perry**, Harry. 20 *Barlow Moor Road, Didsbury, Manchester.* 39, 106, 2447, P.M., *106,* P.Z. March 1894.

1757 **Perryman**, C. W. *Tokenhouse Buildings, E.C., London.* 212. November 1893.

1758 **Peters**, Frederick William. *Box* 747, *Johannesburg, South Africa.* January 1889.

1759 **Peters**, Herbert William. *West End, Kimberley, South Africa.* 1409, P.M., *D.G.Sec., C.S.Africa.* June 1888.

1760 **Petersen**, Johannes David Kragh. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) June 1893.

1761 **Peterson**, James Peter. *Longreach, Queensland.* 2510. October 1896.

1762 **Petrie**, David. *Box* 152, *Pretoria, South African Republic.* October 1896.

1763 **Pettigrew**, George Atwood. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19,* P.H.P. **Grand Secretary** (G. L. & G. C.), **South Dakota.** October 1894.

1764 **Phillipson**, Ferdinand. *Tordenskjoldsgade* 24, *Copenhagen.* Lodge Ferdinande Caroline, Hamburg. May 1893.

1765 **Phillips**, Ebenezer S. 106 *Harriett Street, Bridgeport, Connecticut, U.S.A.* 3, *13.* March 1894.

1766 **Phillips**, George Thorne. *Wokingham, Berks.* 2437. June 1896.

1767 **Phillips**, Leopold. *Phillips' Hotel, Ballarat, Victoria.* 63, P.M. October 1897.

1768 **Philon**, Nicholas. *Piraeus, Greece.* 13. **Assistant Grand Secretary, Greece.** Local Secretary for Greece. March 1890.

1769 **Pickard**, William. *Registry House, Wakefield.* 1019, P.M. March 1890.

1770 **Pickering**, George Alfred. *Guildhall, E.C., London.* 29, 890, P.M. **Past Grand Steward.** March 1892.

1771 **Pickering**, Thomas. 42 *Osborne Road, Newcastle-on-Tyne.* 24, *24.* June 1892.

1772 **Pickett**, Jacob, M.D. 26 *Colville Square, W., London.* 766, 2410, P.M. January 1895.

1773 **Pickett**, John. *Waipawa, Hawkes Bay, New Zealand.* 30, P.M. **Past Grand Steward, New Zealand.** May 1893.

1774 **Pidduck**, George. 2 *Edward Street, Victoria Docks, E., London.* 2409, P.M. May 1897.

1775 ***Pierce**, W. Frank. 12 *Chronicle Buildings, San Francisco, California.* 188, P.M., *36,* P.H.P. **Deputy Grand High Priest, California.** January 1897.

1776 **Pierson**, Joseph Waldie. *Box* 561, *Johannesburg, Transvaal.* 1665, *1665.* March 1889.

1777 **Pigram**, Frank. *Lower Freestone, Warwick, Queensland.* 1372. June 1894.

1778 **Pike**, Herbert Stanley. *The Old Rectory, Hythe, Colchester, Essex.* 1231. May 1889.

1779 **Pike**, Herbert Watson, I.C.S. *Sitapur, India.* 391, 1204, P.M., *891,* P.H. October 1896.

1780 **Pilcher**, Albert Henry. 2 *Victoria Terrace, Wincheap, Canterbury.* 972, P.M., *31,* P.Z., *Pr.G.Stew., Kent.* October 1889.

1781 **Pilcher**, Ardaseer Ruttonji. *Secunderbad, Deccan, Madras.* 434, 1406, P.M., *434,* P.Z., *P.D.G.W., P.D.G.J., Madras.* May 1893.

1782 **Pile**, James Philip. *Sandford Park, Ranelagh, Dublin.* 52. May 1896.

1783 **Pile**, William. *Sutton, Surrey.* 1892, 2422, P.M., *1347, P.P.G.St.B., P.P.G.Sc.N., Surrey.* November 1893.

1784 **Pimlott**, William Henry. *Wilsonton, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) October 1895.

1785 **Pinckard**, George Josiah. *P.O.B.* 1759, *New Orleans, U.S.A.* 72, P.M. **Past Grand High Priest, Representative of Grand Lodge of England at Grand Lodge of Louisiana.** May 1887.

1786 **Pinder**, James. 157 *Graham Road, Hackney, N.E., London.* 15, 1662, 1997, 2318, 2374, 2511, P.M., *141, 2374*, P.Z., *P.P.G.Tr., P.P.G.So., Essex.* November 1895.

1787 **Pittaway**, James. 58 *Arundel Avenue, Sefton Park, Liverpool.* 1182, P.M., *1356*, P.Z., *P.P.D.G.S.B. P.P.A.G.D.C.* (R.A.), *W. Lancs.* May 1892.

1788 **Pittman**, J. J. 59 *Dingwall Road, Croydon, Surrey.* 538, P.M. March 1897.

1789 **Plumbe**, Rowland, F.R.I.B.A. 13 *Fitzroy Square, W., London.* 46, P.M., **Past Grand Superintendent of Works.** June 1896.

1790 **Poate**, H. 2 *Suffolk Place, Pall Mall, London, S.W.* 82. October 1897.

1791 **Pochin**, Charles Norman. *Ivyside, Gloucester Road, Norbiton, Surrey.* 1201, P.M., *1201*, P.Z. June 1895.

1792 **Pocock**, James Charles. *Bromley, Kent.* 224, P.M., *195.* March 1893.

1793 **Pollard**, Joseph. 51 *Queen Anne Street, Cavendish Square, W., London.* 1826, 2000, P.M., *1706, 2000*, P.Z., *P.G.J.W., Surrey.* October 1889.

1794 **Pond**, Samuel. *Blandford, Dorset.* 1266. January 1897.

1795 **Poole**, William George. *Redlands, Albion Road, Sutton, Surrey.* 860, P.M., *860*, P.Z. January 1894.

1796 **Porter**, James. *Warwick, Queensland.* 1372, P.M. October 1894.

1797 **Porter**, James. *Leys Llewellyn, Conway, North Wales.* 755, P.M., *P.Pr.G.St., North Wales.* March 1895.

1798 **Poston**, Henry. 39 *Lombard Street, E.C., London.* 19, P.M. March 1892.

1799 **Potts**, George. *Rockhampton, Queensland.* 932, P.M., *205* (S.C.), P.Z. May 1897.

1800 **Potts**, William T. 88 *Horseferry Road, Westminster, S.W., London.* 1805, 2626, P.M. March 1897.

1801 **Powell**, Capt. C. C. *The Elms, Dixton, Monmouth.* 457, P.M., *457.* November 1895.

1802 **Powell**, F. A., F.R.I.B.A. 344 *Kennington Road, S.E., London.* 457, P.M., *P.Pr.G.W., Monmouthshire.* November 1887.

1803 **Powell**, George. 76 *Finsbury Pavement, E.C., London.* 142, P.M., *975*, P.Z. May 1890.

1804 **Powley**, George Henry. *Victoria Street West, Auckland, New Zealand.* Ara Lodge, *348* (I.C.), P.K. **Past Grand Warden, New Zealand.** October 1891.

1805 **Pratt**, Charles. *Dis. Surveyor's Office, Tamworth, New South Wales.* October 1894.

1806 **Prenzlau**, Julius. *Bosjes Spruit, Brandfort, Orange Free State.* 1022, L. Unity (D.C.) March 1895.

1807 **Preston**, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth.* 195, 2158, P.M., *195, P.Pr.G.D., Hants.* March 1889.

1808 **Preston**, George Berthon, Capt. 2nd Dragoon Guards. 27 *Redcliffe Gardens, South Kensington, S.W., London.* 1118, 1960, P.M., *1960*, P.Z. November 1893.

1809 **Preston**, Robert Arthur Berthon, M.A. 1 *Elm Court, Temple, E.C., London.* 357, 1118, 1523, P.M., *1118*, P.Z. January 1890.

1810 **Price**, Arthur. *Merriebank, Moss Lane, Ainstree, Liverpool.* 151, 887, 1351, P.M., *43, 587, 739*, H. June 1895.

1811 **Price**, Bun. F. *Memphis, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

1812 **Price**, Milton H. *Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

1813 **Pring**, Rev. Richard Henry. *Martin Vicarage, Chelford, Cheshire.* 56. January 1893.

1814 **Probyn**, Major Clifford. 55 *Grosvenor Street, Grosvenor Square, W., London.* *21.* March 1897.

1815 **Procter**, Alfred. 22 *Bootham Crescent, York.* 236, *236.* January 1897.

1816 **Proctor**, Frederick Stephen. *Qu'Appelle, Assa., Canada.* 32 (Man. C.), P.M. **Grand Deacon, Manitoba.** October 1896.

1817 **Provan**, James Thomas. *Toowoomba, Queensland.* 2393, *194* (S.C.) October 1894.

1818 ***Pryce**, Thomas Lawrence. *P.O.B.* 186, *Johannesburg, Transvaal.* 828, 2285, *2313.* Local Secretary for Johannesburg. May 1890.

1819 **Puckle**, Walter Bridge. *Selby Lodge, Lansdowne Place, Brighton.* 162. May 1890.

1820 **Pudsey**, Colonel Henry Fawcett. 6 *Crown Terrace, Anlaby Road, Hull.* 1010, 2494, P.M., *1010*, P.Z., *P.P.G.D., N. & E. Yorks.* June 1889.

1821 **Pulvermann**, Martin. 26 *Minories, E.C., London.* 19. October 1895.

1822 **Purchas**, Thomas Alfred Rufus. *P.O.B.* 472, *Johannesburg, Transvaal.* 1886, P.M. October 1889.

1823 **Purey-Cust**, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York.* 236, 591, 2328, P.M. **Past Grand Chaplain, England.** January 1888.

1824 **Purkiss**, William Henry. 38 *Featherstone Street, E.C., London.* 860, *860.* March 1891.

1825 **Purvis**, Rev. A. E. *Bath.* 379. March 1897.

1826 **Purvis**, Thomas. 5 *Grainger Villa, Newcastle-on-Tyne.* 481, P.M., *481.* November 1890.

1827 **Quayle**, Mark. *P.O.B.* 919, *New Orleans, U.S.A.* 1, P.M. October 1889.

1828 **Rahman**, Abdul Dato Sri Amar d'Raja, C.M.G. *Johore Bahru, Johore, Straits Settlements.* 1152. November 1893.

1829 **Rainey**, James Jarvis. *Spilsby, Lincolnshire.* 426, *721.* March 1890.

1830 **Ralling**, Thomas John. *Winnock Lodge, Colchester, Essex.* 51, P.M., *51*, P.Z., *Pr.G.Sec., Pr.G.Sc.E., Essex.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer** (R.A.), **England.** January 1890.

1831 **Ramsay**, Frederick Charles. *Shanganah Park, Killiney, Co. Dublin.* 153, P.M. March 1896.

1832 **Ramsay**, John Carmichael. *Dalhousie, Waratah, Newcastle, New South Wales.* 170, 214 (S.C.), P.M., *Dis.G.Insp. of W.* Local Secretary for Newcastle, N.S.W. March 1894.

1833 **Randall**, James Alfred. 62 *Falcon Road, Clapham Junction, S.W., London.* 1963, 2417, P.M., *1793, 2345.* March 1893.

1834 **Randell**, George. *St. Paul's School, St. Leonards-on-Sea, Sussex.* 40, P.M., *40.* January 1892.

1835 **Randolph**, Lieut.-General Charles Wilson. 76 *Chester Square, S.W., London. P.P.G.W., Sussex.* **Grand Superintendent, Sussex.** May 1893.

1836 **Ratcliffe**, Charles. 13 *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., *216*, P.Z. May 1892.

1837 **Rawbone**, John. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1838 **Ray**, John Titterington. 5 *Appian Way, Leeson Park, Dublin.* 620, P.M. March 1896.

1839 **Raymond**, C. W. 65 *Clova Road, Forest Gate, E., London.* 1716, P.M. November 1896.

1840 **Raymond**, Henry Francis. *Elsinore, The Avenue, Yeovil, Somersetshire.* 329, P.M., *P.Pr.G.D., Somerset.* March 1888.

1841 **Raymond**, Percy Miles. 524 *K. Street, Sacramento, California, U.S.A.* 51. January 1896.

1842 **Raymond**, William Harry. *Barberton, South African Republic.* 747 (S.C.), *220* (S.C.) May 1892.

1843 **Read**, R. S. *Beaumont, St. Ives, Cornwall.* 1272, P.M. January 1895.

1844 **Rebman**, Francis Joseph. 11 *Adam Street, Strand, W.C., London.* 2000, 2455. January 1897.

1845 **Redfearn**, Thomas Butler. 20 *Scale Lane, Hull.* 1511, 2134, 2494, P.M., *250, 1511*, P.Z., *P.P.G.W., A.P.G.Sec., A.P.G.Sc.E., East and North Yorks.* January 1895.

1846 **Redway**, Captain George William. *Ealing Common, Middlesex.* 2094. March 1895.

1847 **Reed**, Commander George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *75*, P.Z., *P.Pr.G.W., P.Pr.G.J., Cornwall.* March 1888.

1848 **Reed**, W. H. *Bourne's Farm, Dawley, Hayes, Middlesex.* 382. January 1893.

1849 **Reep**, John Robertson. 4 *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, P.M., *1260*, P.Z. June 1890.

1850 **Rees**, Frederick Howell. *Box* 2492, *Johannesburg, South African Republic.* 747 (S.C.) June 1890.

1851 **Rees**, Griffith. 58 *Hamilton Square, Birkenhead.* 477, *477.* January 1894.

1852 **Reid**, Arthur Henry, F.R.I.B.A. *Box* 746, *Johannesburg, Transvaal.* 2313, P.M., *P.Dis.G.Sup. of W., Transvaal and Eastern Division, South Africa.* October 1889.

1853 **Reid**, Godfrey Forest. *Bethlehem, Orange Free State.* 2522. May 1895.

1854 **Reid**, Harry Austin. *Box* 140, *Johannesburg, South African Republic.* 2478, P.M., *225* (S.C.), *P.D.G.Sup.W., East Division, South Africa.* June 1895.

1855 **Reid**, John Henry. *Beltona, South Australia.* 3. June 1892.

1856 **Reid**, Robert Caldwell. *Port Elizabeth, Cape Colony.* 575. January 1895.

1857 **Rendell**, Arthur Paige. *Stanley House, Horton Lane, Bradford.* 974, *302, 974.* March 1893.

1858 **Renfree**, Thomas. 30 *Durham Street, Ballarat West, Victoria.* 23. March 1896.

1859 **Renner**, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773, 1260. March 1891.

1860 **Renwick**, James. *Toowoomba, Queensland.* 775 (S.C.), 1315, P.M., *194* (S.C.), P.Z., *P.D.G.D.* May 1891.

1861 **Retallack-Moloney**, Joseph Henry. 360 *Romford Road, Forest Gate, E., London.* 2291, 2504, *933.* November 1894.

1862 **Reynolds**, Captain Cecil Edwards. *Great Chesterford, Essex.* 488, 1165, 1341, P.M., *488, 1165.* October 1888.

1863 **Reynolds**, Dr. Ernest James. *Oakenrod, Lordship Lane, S.E., London.* 63, *58.* March 1895.

1864 **Rich**, Harry Nelson. *Ladner, British Columbia, Canada.* 9. January 1896.

1865 ***Richards**, George. *P.O.B.* 440, *Johannesburg, Transvaal.* 1574, P.M., *1574*, P.Z. **District Grand Master.** October 1889.

1866 **Richards**, J. Peeke. 6 *Freeland Road, Ealing, W., Middlesex.* 1584, P.M. January 1896.

1867 **Richards**, Silvester. *Alverne, Malwood Road, Balham, S.W., London.* 1415. June 1895.

1868 **Richardson**, Henry. 4 *Church Street, Greenwich, S.E., London.* 140, P.M. March 1892.

1869 **Richie**, Charles Williams. 117 *First Street, Tacoma, Washington, U.S.A.* 13. March 1895.

1870 **Rickon**, Frederick John Henry. *Little Rock, Arkansas, U.S.A.* 2, P.M., *2*, P.H.P. March 1897.

1871 **Rider**, Rev. W. Wilkinson. *Bethlehem, Orange Free State.* 1800, 2461. March 1894.

1872 **Riddel**, Robert Robeson. 17 *Quay Walls, Berwick-on-Tweed.* 393, P.M. March 1897.

1873 **Riley**, Frederick Whistler. *Elderslee Street, Winton, Queensland.* 2365. January 1897.

1874 **Riley**, Henry. *Victoria Mansions*, 28 *Victoria Street, S.W., London.* 2128. November 1894.

1875 **Riley**, Thomas. 51 *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., *600, 1001*, P.Z. March 1888.

1876 **Riley**, William Francis. *Longreach, Queensland.* 2365. March 1896.

1877 **Rideal**, George Samuel. *Box* 1130, *Johannesbury, South African Republic.* 744 (S.C.) May 1895.

1878 **Ritchie**, Surgeon-Captain J. *Cottonera Hospital, Malta.* 349, *407.* June 1893.

1879 **Ritchie**, Thomas. *Opawa, Christchurch, New Zealand.* 609, P.M. March 1890.

1880 **Rivington**, Edward. 10 *Normanton Road, Redlands, Bristol.* 877, P.M., *461, P.Pr.G.Sup.W., Jersey.* October 1896.

1881 **Robbins**, John. 57 *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May 1892.

1882 **Robbins**, Joseph. 419 *Hampshire Street, Quincey, Illinois, U.S.A.* 296, P.M., *5.* **Chairman of Committee on Foreign Correspondence. Past Grand Master, Illinois.** January 1893.

1883 **Roberts**, Austin. 20 *Park View, Halifax, Yorkshire.* 307, 448, P.M., *61, 448*, P.Z. March 1888.

1884 **Roberts**, Edward, M.A. *Plas. Maesinela, Caernarvon, North Wales.* 606, 1369, 1488, 1988, 2423, 2569, P.M., P.Z., *P.Pr.G.W., Pr.G.Sec., P.Pr.G.Reg.* (R.A.), *North Wales.* March 1894.

1885 **Roberts**, John. *Box* 321, *Cape Town, Cape Colony.* 2379, P.M., *334, 2379, D.A.G.Sec.* June 1890.

1886 ***Roberts**, Richard Miles. *Beaconsfield, South Africa.* 1574, P.M. **District Grand Master, Central South Africa.** October 1888.

1887 **Roberts**, Thomas Harrison. 158 *Fleet Street, E.C., London.* 1538, 2502, P.M. May 1895.

1888 **Robertshaw**, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. January 1889.

1889 **Robertson**, Rev. Arthur George Lennox. 89 *Carter Street, Lorrimore Square, Walworth, S.E., London.* 2329, P.M., *P.Dis.G.Chap., Argentine Republic.* September 1887.

1890 **Robertson**, George. *Wellington, New Zealand.* 1521 (E.C.), 2 and 13 (N.Z.C.), 166 (S.C.), P.M., *Dis.G.O., Wellington* (E.C.) **Past Grand Secretary, New Zealand, Representative of the Grand Orient of Italy.** Local Secretary for Wellington, N.Z. May 1892.

1891 **Robertson**, J. Ross. 55 *King Street, W., Toronto, Canada.* 28, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.Dis.G.Sup., P.G.Sc.N.* **Past Grand Master of the Grand Lodge of Canada.** March 1888.

1892 **Robertson**, Major J. R. *Johannesburg, Transvaal.* 1413. June 1889.

1893 **Robeson**, John Granville. 32 *Ridge Road, Stroud Green, N., London.* 192. October 1896.

1894 **Robins**, Rev. James W., D.D. *Merion Station, P.O., Montgomery Co., Pennsylvania, U.S.A.* 121, P.M. **Grand Chaplain, Pennsylvania.** May 1887.

1895 **Robinson**, Charles. 8 *Baker Street, W., London.* 1541. January 1896.

1896 **Robinson**, Charles William. *Toowoomba, Queensland.* 775 (S.C.), 194 (S.C.) June 1892.

1897 **Robinson**, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* 1648, P.M., *302*, P.Z., *P.P.G.D., West Yorks.* May 1889.

1898 **Robinson**, Henry. *One Mile, Gympsie, Queensland.* 816 (S.C.), 260 (S.C.) Local Secretary for Gympsie. March 1896.

1899 **Robinson**, John. 33 *High Row, Darlington, Durham.* 1650, P.M., *111, P.Pr.G.St.B.* January 1896.

1900 **Robinson**, John. 28, *Arthur Street, Belfast.* 106, 128, P.M., *372, P.Pr.G.D., Antrim.* October 1896.

1901 **Robinson**, John Blamire. *Bloemfontein, Orange Free State.* 1022. October 1893.

1902 **Robinson**, John Chesworth. *The Elms, Mollington, Chester.* 425, P.M., *425*, P.Z., *P.Pr.G.D., P.Pr.G.J., Cheshire.* February 1887.

1903 **Robinson**, John Cutler. *P.O.B.* 61, *Hampton, Virginia, U.S.A.* 5, P.M. June 1892.

1904 **Robinson**, Robert. 109 *Oxton Road, Birkenhead.* 477, P.M., *477.* November 1893.

1905 **Robinson**, Samuel Charles West. *Darling Downs Gazette Office, Toowoomba, Queensland.* 823 (S.C.), *194* (S.C.) June 1895.

1906 ***Robinson**, Thomas Graham. 45 *Queen's Crescent, Haverstock Hill, N.W., London.* 0, 58, 504, P.M., *58* P.Z., *P.P.G.W., Herts.* **Past Grand Steward.** November 1895.

1907 **Robinson**, William Fearenside. *The Borrens, Egremont, Cheshire.* 2131, P.M., 241, P.Z. May 1892.

1908 **Roby**, Joseph. 5 *Cook Street, Liverpool.* 2042, 2619, P.M., *241, 2433.* October 1897.

1909 **Rochester**, Henry. 25 *Grainger Street, W., Newcastle-on-Tyne.* 541, P.M., *24*, P.Z. May 1894.

1910 **Rodda**, Rev. E. 25 *Smith Street, Fitzroy, Victoria.* **Past Grand Warden, Past Grand Chaplain, Victoria.** June 1892.

1911 **Rodriguez**, Francisco de Paula. 2 *Mercaderes, Havana, Cuba.* Lodge Hijos de la Viuda. **Chairman of Committee on Foreign Correspondence, Cuba.** May 1893.

1912 ***Roffey**, James Richards. *Point Durban, Natal.* 1937. March 1889.

1913 **Rogers**, Arthur Wellesley. *Collins Street, Melbourne, Victoria.* 15 (S.A.C.) October 1896.

1914 **Rogers**, R. S. *Belmont Avenue, Kew, Melbourne, Victoria.* 141, *17.* January 1897.

1915 **Rogers**, William. 93 *Chancery Lane, W.C., London.* 1329, 2454. March 1896.

1916 **Rollason**, Walter Herbert. 9 *Mary Street, St. Paul's, Birmingham.* 887. June 1893.

1917 **Ronaldson**, Rev. W. *Dunedin, New Zealand.* 844, P.M., *844*, P.Z. **Grand Secretary, New Zealand.** May 1888.

1918 **Room**, J. H. *Launceston, Tasmania.* **Pro-Grand Master.** May 1895.

1919 **Rooth**, Edward. *Pretoria, South African Republic.* 1747. June 1894.

1920 *__Roper__, John. *Kirkby Lonsdale, Westmoreland.* 1074. March 1893.

1921 **Rosa**, John C. *Bloemfontein, Orange Free State.* November 1894.

1922 **Rosher**, Charles Henry. 24 *Barrow Road, Streatham Common, S.W., London.* 1777. October 1895.

1923 **Ross**, George. *Railway Station, Maryborough, Queensland.* 752 (S.C.), P.M., *246* (S.C.), P.Z. Local Secretary for Maryborough. October 1895.

1924 **Ross**, Peter, LL.D. 15 *West 62nd Street, New York.* 634, P.M. May 1897.

1925 **Ross-Alston**, Charles. *Allahabad, India.* 391, P.M., *391*, P.H. May 1896.

1926 **Ross-Johnson**, Dennis. *Central Station, Madras.* 150, P.M., *150*, P.Z., *P.D.G.W.*, *P.D.G.D.C.* (R.A.), *Madras.* October 1893.

1927 **Rowell**, William Woodman. *Sunnie Bank, Chipping Norton, Oxfordshire.* 1036. March 1894.

1928 **Rowland**, Owen. *Bank House, Conway, North Wales.* 1369, 2569. March 1896.

1929 **Rowland**, W. H. *Inverell, New South Wales.* 48, P.M. May 1895.

1930 **Rowlandson**, William Oswald. 39 *Princess Street, Manchester.* 2387, *204.* January 1897.

1931 **Rowley**, Walter, M.I.C.E., F.S.A., F.G.S. *Alderhill, Meanwood, Leeds, Yorks.* 289. March 1888.

1932 **Rowsell**, Alfred William. *Pietermaritzburg, Natal.* 863, 1665, P.M., *1665*, P.Z., *P.D.G.D.* October 1889.

1933 *__Roy__, Robert. 83 *Kensington Gardens Square, W., London.* 1118, 1492, P.M., *1118*, *P.Pr.G.Pt., Cambridgeshire.* November 1888.

1934 **Royston**, Rev. Peter. *Orton Longueville, Peterborough.* May 1897.

1935 **Ruddock**, John Waring. 41 *St. Andrew's Drive, Pollokshields, Glasgow.* 233, 571, 579, 581, 772, P.M., *50*, P.J. **Grand Steward.** May 1892.

1936 **Ruhland**, John William. 15 *Hollis Street, Halifax, Nova Scotia.* 14, *1.* **Past District Grand Master, Past Grand High Priest, Nova Scotia.** October 1889.

1937 **Rush**, Conductor John Shipman. *Ordnance Lines, Madras.* 1198, 2532, P.M., *1198*, P.J., *P.D.G.D.C.*, *P.D.G.S.B.* (R.A.), *Burma.* January 1895.

1938 **Rushton**, Frederick Thomas. 14 *New Inn, Strand, W.C., London.* 8, 263, P.M., *283*, *771*, P.Z. **Past Grand Steward.** June 1895.

1939 **Rushton**, W. H. *Lower Ganges Canal, Etawah, N.W.P., India.* 413. June 1895.

1940 **Russell**, Capt. Benjamin Hill. *Westgate, Grantham.* 362, P.M., *362*, *442*, P.Z., *P.P.G.A.D.C.*, *P.P.G.S.B.* (R.A.), *Northants and Hunts, P.P.G.J., Lincolnshire.* November 1893.

1941 **Russell**, Herbert Henry Anson. *Brisbane, Queensland.* 103, 283 (I.C.), *908*. January 1892.

1942 **Rustomjee**, Heerjeebhoy Manackjee, J.P. 18 *Chowringhee Road, Calcutta.* 67, 229, 2037, P.M., *234*, *486*, P.Z., *P.Dis.G.W.*, *Dis.G.Sec.*, *Dis.G.Sc.E., Bengal.* Local Secretary for Bengal. January 1890.

1943 **Ryan**, John Hugh McAuley. *High Court Chambers, Madras.* 150, *150.* October 1896.

1944 **Ryan**, William. 834 *West Grace Street, Richmond, Virginia.* 9, *9. Dis.Dep.G.M., Virginia.* October 1891.

1945 **Ryder**, Bennett H. *Pitt Street, Sydney, New South Wales.* 181. June 1894.

1946 **Rymer**, J. Sykes. 17 *Park Place, York.* 236, P.M., *236*, P.Z., *P.Pr.G.R.*, *P.P.G.H., North and East Yorkshire.* November 1888.

1947 **Sackville-West**, Colonel the Hon. William E. *Lime Grove, Bangor, Wales.* May 1893.

1948 **Sadler**, William G. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

1949 **Salwey**, Theophilus John. *Guildhall, Ludlow, Salop.* 611, *262.* November 1891.

1950 **Sandbach**, Arthur Edmund, Capt. R.E. *Staff College, Camberley, Surrey.* 1960. May 1896.

1951 **Sanders**, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *St. Martin's Vicarage, Leicester.* 360, 1764, 1911, P.M., *360*, P.Z., *P.Pr.G.Ch., and P.P.G.J., Northants and Hunts.* **Past Grand Chaplain and Past Grand Sojourner, England.** January 1890.

1952 **Sanderson**, Charles Edward Fenwick. *Kuala Lampur, Selangor, Straits Settlements.* 2337, P.M., *508.* October 1894.

1953 **Sansom**, Philip. 42 *Currie Street, Adelaide, South Australia.* 1, P.M., *4*, P.Z. **Past Grand Warden, Past Grand Haggai, South Australia.** October 1890.

1954 **Sargent**, Daniel Wycliffe. *Saracen's Head, Ashford, Kent.* 2305, W.M., *503.* November 1896.

1955 **Sarson**, Henry Logsdail. *Vinegar Works, City Road, S.E., London.* October 1896.

1956 **Saunders**, Alexander. 1 *Canning Street, Birkenhead.* 477, W.M., *477.* October 1896.

1957 **Saunders**, John. *Sea Cliff House, Near Cape Town, Africa.* 398, 420 (S.C.), P.M., *P.Pr.G.Sup., Cape of Good Hope* (S.C.) October 1888.

1958 **Saunders**, Sibert. *The Bank, Whitstable, Kent.* 1915, P.M., *31, 2099*, P.Z., *P.Pr.G.Reg., P.G.J., Kent.* November 1887.

1959 **Saunders**, William John H. *P.O.B.* 537, *Grand Haven, Michigan, U.S.A.* 139, P.M. May 1887.

1960 **Sawkins**, Arthur Wise. *Rondebosch, Cape Town.* 2220, *334.* January 1892.

1961 **Sayer**, John Phillipps. 50 *High Street, Maldon, Essex.* 1024, *1024.* November 1895.

1962 **Sayers**, E. J. F. *Geelong, Victoria.* 5. **Past Grand Steward, Victoria.** May 1895.

1963 **Scarth**, Alfred. 9 *Ash Grove, Victoria Road, Headingly, Leeds.* 289, P.M. May 1893.

1964 **Schauerhammer**, Gottlob Heinrich. *Philippstrasse* 4, *Leipzig-Lindenau.* Lodge Balduin zur Linde, Vice-president of the Engbund. October 1896.

1965 **Schiller**, Ferdinand P. M. 12 *Westbourne Crescent, Hyde Park, W., London.* 357. June 1891.

1966 **Schneider**, Alfred Frederick. *Johannesburg, South African Republic.* 2180, *2313.* October 1895.

1967 **Schnitger**, Ferdinand Fritz. 24 *Shakespeare Street, Newcastle-on-Tyne.* 541, 594, 2260, P.M., *24.* October 1889.

1968 **Schoder**, Anthony. *Woodbridge, New Jersey, U.S.A.* 83, P.M., *26, P.D.D.G.M.* **Grand High Priest, New Jersey.** June 1897.

1969 **Schofield**, Frederick William. *Chappel House, Chipping Norton, Oxfordshire.* 1036. May 1893.

1970 **Schonberger**, B. 4 *Whitehall Court, S.W., London.* 2108. June 1897.

1971 **Schott**, Charles Jacob. 44 *Laisteridge Lane, Bradford, Yorks.* 302, *302.* November 1888.

1972 **Schroeder**, Gustav Georg Friedrich. *Box* 28, *Krugersdorf, South African Republic.* Libertas Lodge (D.C.) October 1894.

1973 **Schulman**, Isaac. *Box* 123, *Johannesburg, South African Republic.* 2478, *225* (S.C.) March 1895.

1974 **Schultz**, Edward T. 215 *West German Street, Boltimore, Maryland, U.S.A.* 13, P.M. **Past Grand Warden and Past Grand Deputy High Priest, Maryland.** June 1888.

1975 **Schuyling Van Doorn**, Herman Jan. *Boksburg, South African Republic.* 2480. May 1896.

1976 **Scott**, James Alfred Speirs. 28 *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* 1427, *481.* November 1889.

1977 **Scott**, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London.* 170, P.M., *170*, P.Z., *P.Pr.G.Chap., Dorset.* January 1891.

1978 **Scott**, Mark. *Micklegate, Selby, Yorks.* 566, 2494, P.M., *P.Pr.G.W., North and East Yorks.* May 1892.

1979 **Scott**, Owen Stanley, F.S.A. *Bowes Museum, Barnard Castle, Durham.* 1230. May 1897.

1980 **Scott**, Thomas. *Nelson, New Zealand.* 735, 1927 (E.C.), 40 (N.Z.C.), P.M., *157* (S.C.) Local Secretary for Nelson. May 1892.

1981 **Scott**, William. *Montgomery Terrace, Mount Florida, Glasgow.* 617, P.M., *79.* January 1896.

1982 **Scott**, William George. *Winnepeg, Manitoba, Canada.* 1, P.M. **Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba.** May 1887.

1983 **Scott**, William H. 357 *Westminster Street, Providence, Rhode Island, U.S.A.* 36, P.M., *1, D.D.G.M.* June 1889.

1984 **Sott-Hall**, Rev. William E. *Oxford Union Society, Oxford.* 1672. March 1893.

1985 **Scurrah**, William Alfred. 12 *Rutland Street, Regent's Park, N.W., London.* 167, 1774, 2048, 2206, 2271, P.M., *749, 2048*, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Middlesex.* **Past Grand Standard Bearer.** March 1890.

1986 **Seabrook**, Alfred William. *New Ballard Road, Bombay.* 490 (S.C.), P.M., 154 (S.C.), P.Z., *P.Sub.G.M., India* (S.C.), *P.Pr.G.H., India* (S.C.) March 1894.

1987 **Seager**, Herbert West. *Hampton Court, Middlesex.* 2183, P.M. January 1895.

1988 **Seagrim**, Dudley Gillum, Lieut. R.A. *Naval & Military Club, Piccadilly.* 1960. November 1896.

1989 **Seamon**, William Henry. *Socorro, New Mexico, U.S.A.* 2, P.M., *8*, P.H.P., *D.D.G.M.* **Past Deputy Grand Lecturer, Missouri.** May 1890.

1990 **Searle**, Edward. *Port Elizabeth, South Africa.* 711. May 1896.

1991 **Sears**, John M. *Memphis, Tennessee, U.S.A.* P.M. March 1892.

1992 **Seehoff**, Meyer. *Krugersdorf, South African Republic.* Lodge Libertas. W.M. October 1895.

1993 ***Selzer**, Andreas. *Delport's Hope, Griqualand, South Africa.* 1417, P.M., *1417*, P.Z. October 1888.

1994 **Servin**, Abram F. 31 *Nassau Street, New York.* 454, *8.* May 1895.

1995 **Setna**, Sorabjee Dhunjeebhoy. *Bombay.* 1165, 618 (S.C.) May 1889.

1996 *Seymour, John. *Dunkeld, Newland's Park, Sydenham, S.E., London.* 19. May 1890.

1997 Sexton, George. *Scott Street, Newcastle, New South Wales.* 15. October 1894.

1998 Sharpe, Wallace William Jessop. *Albany Road, Falmouth.* 75, 2369. January 1892.

1999 Shaul, Henry William. *Box* 2014, *Johannesburg, South African Republic.* 744 (S.C.), *245* (S.C.) January 1895.

2000 Shaver, George David, M D. 952½ *Pacific Avenue, Tacoma, Washington, U.S.A.* 22, P.M., *4.* Grand Marshall, Washington. January 1894.

2001 *Shaw, Robert Barclay. 94 *Commerce Street, Glasgow.* 3, bis, 609, 772, *50.* June 1895.

2002 Shaw, Thomas. *Box* 28, *Johannesburg, South African Republic.* 799 (S.C.), *245* (S.C.) January 1895.

2003 Sheffield, Major Frank. *Palaspai, Daleham Gardens, Hampstead, N.W., London.* 2029, P.M. June 1894.

2004 Sheffield, Thomas. *Box* 1014, *Johannesburg, South African Republic.* 2313, P.M., *2313*, P.J., *D.G.S.B., C.S Africa.* May 1896.

2005 Sheffield, William Edwin. 115 *Pipestone Street, Benton Harbour, Michigan, U.S.A.* 298, *72.* October 1897.

2006 Sheldon, Thomas Steele, M.B., F.R.A.S. *Parkside Asylum, Macclesfield, Cheshire.* 533, P.M., *533*, P.Z., *P.Pr.G.W., Pr.G.Sd.B.* (R.A.), *Cheshire, P.Pr.G.Stwd., Somersetshire.* October 1892.

2007 Shelton, Rev. Edward Stanley. *The Manse, Chislehurst, Kent.* 599, 789. May 1894.

2008 Shephard, Walter. *Fernbank, Louth, Lincolnshire.* 712, P.M., *712*, P.Z., *P.P.G.D., P.P.G.So.* Local Secretary for Lincolnshire. May 1889.

2009 Shepherd, Edward L. *The Lindens, Abingdon, Berkshire.* 945, P.M., *340, 945*, P.Z., *P.P.G.W., Berkshire.* November 1893.

2010 Shepherd, John. 129 *Brockley Road, Brockley, S.E., London.* 140, P.M. March 1893.

2011 Sheppard, William Fleetwood, M.A., LL.M. 2 *Temple Gardens, Temple, E.C., London.* 859, *859*, *P.Pr.G.St., Cambridgeshire.* November 889.

2012 Shepperd, James Alfred. *Pilton, Clifton, Queensland.* 2419. March 1895.

2013 Sherman, William Ross. 46 *Custom House Street, Providence, R.I., U.S.A.* 30, P.M. May 1893.

2014 Shirk, George H. *Hanover, Pennsylvania.* 348, *199, Dis.Dep.G.M., Pennsylvania.* October 1891.

2015 Shirrefs, Robert Archibald. 571 *Madison Avenue, Elizabeth, New Jersey, U.S.A.* 33, *6.* Local Secretary for New Jersey. May 1895.

2016 Short, William Henry. *Nelson, New Zealand.* 40, P.M. October 1892.

2017 Shread, George. *Cambridge House, Trinity Road, Birchfield, Aston, Birmingham.* 482, 1782, *1016*, Z., *P.P.G.D., Warwicks.* May 1893.

2018 Shyrock, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* Past Grand Master of Maryland. May 1890.

2019 Shutte, Richard Francis. *Mafeking, British Bechuanaland, South Africa.* 1417, 2486. October 1894.

2020 Side, Arthur Orsini. 6 *Cross Street, Kennington Park, S.E., London.* 183, P.M. May 1893.

2021 Sidwell, Rev. Canon H. Bindley, B.A. *Box* 558, *Pretoria, South African Republic.* 794 (S.C.) March 1894.

2022 Silberbauer, Charles Frederick. Registrar Eastern Districts Court, retired. *P.O.B.* 263, *Cape Town.* Goede Hoop Lodge. 828. October 1891.

2023 Silberbauer, Conrad Christian. *P.O.B.* 263, *Cape Town, South Africa.* Goede Hoop Lodge (D.C.) *334.* March 1889.

2024 *Sim, Henry Alexander, I.C.S. *Madras, India.* 150, *1285.* June 1896.

2025 Simonsen, Sophus Heimann. *St. Kiobmagergade* 14, *Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June 1887.

2026 Simpson, John. *South Mount, Cameron, Tasmania.* 4. June 1891.

2027 Simpson, Robert Arthur. 71 *Benshaw Manor Road, Thornton Heath, Surrey.* 174, 212, P.M. Past Grand Deacon, New South Wales. November 1894.

2028 Simundt, Victor E. 3 *Marins Road, Balham, S.W., London.* 858. May 1897.

2029 Sinclair, Hugh William. 408 *Collins Street, Melbourne, Victoria.* 110, 141, P.M., *17*, J. Grand Treasurer. Local Secretary for Melbourne. October 1895.

2030 Sinclair, Robert. *Hilton Road, Gympsie, Queensland.* 816 (S.C.) March 1896.

2031 Sinclair, Ven. William Macdonald, D.D., Archdeacon of London. *St. Paul's, E.C., London.* Past Grand Chaplain. June 1896.

2032 Singleton, William R. *Masonic Temple,* 909 *F. Street, N.W., Washington, U.S.A.* Grand Secretary of the Grand Lodge of the District of Columbia. September 1887.

2033 Sissons, William Harling. *Barton-on-Humber, near Hull.* 1447, *D.P.G.M., Lincolnshire.* Grand Superintendent, Lincolnshire, Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A.) March 1893.

2034 **Skelding**, H. J. *The Court, Bridgnorth, Salop.* 1621. January 1896.

2035 **Skelton**, Richard George. *Eight Mile Plains, Brisbane, Queensland.* 808 (S.C.), P.M., *190* (S.C.) March 1895.

2036 **Skinner**, Charles Weeding. *Wansfell, Theydon Bois, Essex.* 2000. January 1897.

2037 **Skirving**, J. B. *P.O.B. 9, Heidelberg, South African Republic.* 2354. June 1897.

2038 **Slack**, Arthur William. *Beechwood, Buxton, Derbyshire.* 654, 1688, P.M., *62*, P.Z., *P.Pr.G.R., Derbyshire, P.Pr.G.R.* (R.A.), *East Lancashire.* January 1891.

2039 **Slager**, Samuel. 125 *Court Street, Memphis, Tennessee, U.S.A.* May 1895.

2040 **Slater**, Cecil Vaux. 7 *Josephine Avenue, Brixton, S.W., London.* 1507. May 1897.

2041 **Slicer**, Walter. *Main Street, Bingley, Yorks.* 439, *387.* June 1894.

2042 **Sloan**, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* P.M. **Past Grand Warden, Tennessee.** March 1892.

2043 **Smallman**, Monterville Dillon. *McMinnville, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

2044 **Smiles**, James Thomas. *Dept. of Mines, Sydney, New South Wales.* P.M. June 1897.

2045 **Smit**, Nicholaus Jacobus. *Krugersdorp, South African Republic.* Star of the Rand Lodge. May 1891.

2046 **Smith**, Benjamin Edwin. *Office of Inspector General of Ordnance, Madras.* 1198, 2532, W.M., *1198*, H. October 1894.

2047 **Smith**, Charles. 65 *Birdhurst Rise, South Croydon, Surrey.* 19. October 1895.

2048 **Smith**, Charles Winlove. 50 *High Street, King's Lynn, Norfolk.* 107, *107.* October 1891.

2049 **Smith**, Frederick Washington. *North Pine, Brisbane, Queensland.* 908, 2419, 2564, *908.* May 1894.

2050 **Smith**, George. *Central School, Townsville, Queensland.* 819 (S.C.) March 1897.

2051 **Smith**, Henry Ewbank. 5 *Norman Road, St. Leonards-on-Sea.* 1184. January 1897.

2052 **Smith**, James. *The Bank, Shotts, N.B.* 58, 63, 140, 162, 194, 238, P.M., *174*, P.Z., *P.Pr.G.Treas., Dumfriesshire.* October 1891.

2053 **Smith**, John, B.E., M.I.C.E. *County Surveyor, Ballinasloe, Ireland.* 137, P.M., 137, P.K., *P.G.Std., South Connaught.* March 1892.

2054 **Smith**, General John Corson. 65 *Sibley Street, Chicago.* 274, P.M., *51*, P.H.P. **Past Grand Master, Grand Lodge of Illinois.** May 1889.

2055 **Smith**, John Moore, F.S.I. *Rokeby House, Stratford, E., London.* 2291, 2513. October 1894.

2056 **Smith**, Milton. 5 *Holmdale Road, West Hampstead, N.W., London.* 19. May 1893.

2057 **Smith**, Montague Howard. *The Ferns, Amherst Road, N., London.* 280, *280.* March 1895.

2058 **Smith**, Robert John. 61 *Albion Street, Leeds.* 1042, *364*, *1042*. November 1892.

2059 **Smith**, Thomas. *Tinaua, via Maryborough, Queensland.* 1407. October 1896.

2060 **Smith**, Thomas Joseph. *Box* 835, *Johannesburg, Transvaal.* Star of the Rand Lodge. March 1891.

2061 **Smith**, William Henry. *State School, Monkland, Gympie, Queensland.* 775 (S.C.), *194* (S.C.) May 1891.

2062 **Smithies**, William Edward. *Springfield, Elland, Yorkshire.* 1231, P.M., *1283*, P.Z., *P.P.G.D., P.P.G.St.B.* (R.A.), *West Yorks.* October 1888.

2063 **Smithson**, Sam. *Box* 28, *Johannesburg, South African Republic.* 591 (S.C.), 799 (S.C.) March 1895.

2064 **Smyth**, John James. *Gunnedah, New South Wales.* 218. January 1896.

2065 **Smyth**, William Henry. *Elkington Hall, Louth, Lincolnshire.* **Past Provincial Grand Master, Lincolnshire.** May 1890.

2066 **Smythe**, Alfred, J.P., F.R.G.S. 14 *Harcourt Street, Dublin.* 269, P.M., *11*, P.K. **Representative of Grand Lodge of New Brunswick.** May 1896.

2067 **Snelling**, William Walton. 29 *Lancaster Road, Stroud Green, N., London.* 1541, P.M. March 1893.

2068 **Snow**, Francis Hugh. 29 *Grenfell Street, Adelaide, South Australia.* 38, 4. June 1892.

2069 **Snowball**, Fitzgerald. *Glenthorne, Broughton Park, Surrey Hills, Victoria.* 752 (E.C.) June 1892.

2070 **Snowball**, Oswald Robinson. 19 *Queen Street, Melbourne, Victoria.* P.M. June 1892.

2071 **Soares**, Antonio Joaquim Marcedo. *Rio de Janiero.* **Grand Master of Grand Orient of Brazil.** November 1896.

2072 **Soderberg**, Henry. *South Mount College, Monckton, Jarrow-on-Tyne.* 1119, P.M., *1119*, P.Z., *P.P.G.D.C., P.P.G.P.* (R.A.), *Durham.* June 1891.

2073 **Solomons**, Israel. 53 *Warwick Street, Regent Street, W., London.* 1349. May 1897.

2074 **Somerville**, Robert, jun. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., *50.* March 1889.

2075 ***Songhurst**, William John. 9 *Cromwell Place, Highgate, N.W., London.* 227, P.M., *7.* January 1894.

2076 **Sonne**, Carl Christian. *Great Northern Telephone Co., Shanghai.* 570, *570*, *D.A.G.D.C.* May 1896.

2077 **South**, Benjamin Herbert. *Grahamstown, Cape.* 651 (S.C.), P.M., *118* (S.C.), P.Z. March 1895.

2078 **Southwell**, F. M. *East Castle Street, Bridgnorth, Salop.* 1621. May 1896.

2079 **Southwell**, William Lascelles. *Astbury Hall, Bridgnorth, Salop.* 262, 1621, *P.Pr.G.W., Salop.* May 1889.

2080 **Spafford**, Frederick Angier. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19.* May 1895.

2081 **Spalding**, John Tricks. 22 *Villa Road, Nottingham.* 1909, P.M., *1909*, P.Z., *P.Pr.G.W., P.Pr.G.A.So., Notts.* May 1894.

2082 **Sparks**, Alfred. 91 *Strand, W.C., London.* 1987. May 1895.

2083 **Sparks**, Henry James. *East Bilney Hall, East Dereham, Norfolk.* 996, P.M., *996*, P.Z., *P.D.D.G.M., Bengal, P.P.G.W., P.P.G.J., Norfolk.* March 1893.

2084 **Spencer**, Robinson. *Frankton, Waikato, Auckland, New Zealand.* 101. May 1896.

2085 **Spencer**, Thomas E. 17 *Boyce Street, Glebe Point, Sydney, New South Wales.* **Deputy Grand Master.** May 1896.

2086 **Spica**, Guglielmo Carlo. *Teodo, Dalmatia, Austria.* Lodge Sphinx, Cairo. May 1894.

2087 **Spiers**, James. *Masonic Hall, Toowoomba, Queensland.* 677, 763, 775 (S.C.), P.M., *194*, *205* (S.C.), P.Z., *Dep.Dis.G.M., Prov.G.H.* Local Secretary-in-chief for Queensland. January 1891.

2088 **Sprague**, Israel Barnard Baldwin. 225 *Sherman Street, St. Paul, Minnesota, U.S.A.* 5, P.M. May 1893.

2089 **Staley**, Thomas Peace, F.S.A., F.Z.S. 2 *Fenchurch Avenue, E.C., London.* 1464, P.M. June 1895.

2090 **Stanley**, Frederick. *Rokeby, Edgar Road, Margate.* 127, P.M. May 1888.

2091 **Stanley**, Thomas Compton. 3 *Bellefields Road, Brixton, S.W., London.* 435. March 1897.

2092 **Starkey**, John W. *Gas Office, La Valetta, Malta.* 349, P.M., *407*, P.Z., *Dep.D.G.M., D.G.H., Malta.* Local Secretary for Malta. January 1888.

2093 **Staton**, James W. *Brooksville, Kentucky.* P.M. **Grand Master, Kentucky.** March 1889.

2094 **Statter**, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., *154*, P.Z. March 1890.

2095 **Stauffer**, William Ferdinand. *Matlock House, Hoe Street, Walthamstowe, Essex.* 19. May 1893.

2096 **St. Clair**, Ernest. 48 *Hatton Garden, E.C., London.* 14, 2060, P.M. **Past Assistant Grand Director of Ceremonies.** May 1895.

2097 ***Steavenson**, Joseph, B.A. *London.* 1198, P.M., *1198*, P.Z., *P.D.G.W., P.D.G.R.* (R.A.), *Madras.* January 1893.

2098 **Steeds**, Herbert William Pilditch. *Johannesburg, Transvaal.* Jubilee Lodge (D.C.), P.M., *220* (S.C.) October 1891.

2099 **Steele**, Herbert Hatton. *Winton, Queensland.* 2365. January 1896.

2100 **Steele**, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, P.M. November 1891.

2101 **Steen**, J. Dunbar. *Wolverhampton.* 526, P.M., *A.Pr.G.Sec., Staffords.* October 1894.

2102 **Steer**, H. A. *Kenmore, Rhyl.* 1674, P.M., *721*, P.Z., *P.Pr.G.W., North Wales*; *P.Pr.G.A.So., Cheshire.* January 1888.

2103 **Stephens**, Isaac Robert. 12 *Manor Terrace, Felixstowe.* 2371, 93 (S.C.) March 1896.

2104 **Stephens**, John Naylor. 7 *Holmesdale Road, Sevenoaks, Kent.* 1718, 2466, P.M., *141.* October 1897.

2105 **Stephens**, Samuel George. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z., *P.D.G.S.B.* October 1895.

2106 **Stephenson**, Charles. 8 *Cemetery Road, Blackhill, Co. Durham.* 2135, P.M. May 1897.

2107 **Stern**, George Belleville. *Zeerust, South African Republic.* 2089, *2134.* June 1892.

2108 **Stettinus**, John L. *Cincinnati, Ohio, U.S.A.* 356, P.M. November 1891.

2109 **Stevens**, Albert Clark. Editor "Broadstreet's Journal," *Paterson, New Jersey, U.S.A.* 88, *33.* May 1895.

2110 ***Stevens**, Daniel Collenette, F.R.G.S., F.R.C.I. *City Club, Cape Town, Cape Colony.* 1409. May 1889.

2111 ***Stevens**, Frank. *Cantonment, Vizianagram, Vizagapatam, Madras.* 150, 633, 2592, P.M., *150*, *P.D.G.S.B.* March 1895.

2112 **Stevens**, George. *Royal Arsenal, Woolwich.* 19. May 1893.

2113 **Stevens**, John William, A.R.I.B.A. 21 *New Bridge Street, E.C., London.* 2234. June 1891.

2114 **Stevenson**, Frederick King. *Stanley Villa, Liverpool Road, Great Crosby, Liverpool.* 537, P.M., *537*, P.Z., *P.Pr.G.S.B., P.Pr.G.J., Cheshire.* November 1892.

2115 **Stevenson**, James Edgar. *Sewickley, Pennsylvania, U.S.A.* 219, P.M., *257.* May 1896.

2116 **Stevenson**, John Dunlop. *Perth, Western Australia.* 485, P.M. October 1894.

2117 **Stewart**, Basil. *Clovelly Villa, Colworth Road, Leytonstone, Essex.* 1278, 2411, P.M., *534*, P.Z. May 1894.

2118 **Stewart**, C. Nigel. *St. David's, Kingsthorpe, Northampton.* 2375, P.M. June 1894.

2119 **Stewart**, Robert. 13 *Woodbine Terrace, Gateshead, Durham.* 428, P.M., *48*, Z. November 1895.

2120 **Stidolph**, Edward Spencer. *Langdale House, Greenwich, S.E., London.* 1544, P.M., *1544.* November 1895.

2121 **Stigling**, Adelbertus Jacobus. *Hopefield District, Malmesbury, Cape Colony.* Lodge San Jan (D.C.) January 1892.

2122 **Stileman**, R. *County Club, Guildford, Surrey.* 1395. November 1895.

2123 **Stillson**, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M., *39.* March 1892.

2124 **Stimson**, Edward Charles, A.R.I.B.A. 22 *Atherton Road, Forest Gate, E., London.* 2374. January 1896.

2125 **Stitt**, Rev. Samuel Stewart, M.A. 9 *South Mall, Cork.* 877, 958. March 1896.

2126 **Stiven**, James. *c/o Spencer & Co., Mount Road, Madras.* 150, P.M., P.Z., *D.D.G.M., D.G.H., Madras.* **Past Grand Deacon.** June 1893.

2127 **St. John**, Louis Frederick. *Newlands, West Hill, Hastings.* 1184, *40.* May 1894.

2128 **Stone**, Job Eagles. *Toowoomba, Queensland.* 1315. October 1894.

2129 **Stone**, Walter Henry. 24 *Raleigh Gardens, Brixton Hill, S.W., London.* 1288. November 1896.

2130 **Stopher**, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., *52*, P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January 1888.

2131 **Storey**, William Charles. *Springsure, Queensland.* 2051, *908.* October 1896.

2132 **Storr**, Edwin. 97 *Lewin Road, Streatham, S.W., London.* 167, P.M., *704*, *749*, P.Z. March 1888.

2133 **Strasser**, Solomon. 9 *and* 11 *Green Street, Albany, New York, U.S.A.* 3, P.M., *5.* **Past Grand Steward, New York.** November 1888.

2134 **Stratton**, Buchan Francis. *Fair Lawn, Chiswick Lane, S.W., London.* 49, P.M., *22*, P.Z. November 1895.

2135 **Strieby**, George Howard. *Menzies, West Australia.* 1546, *206* (S.C.), J. Local Secretary for Coolgardie. January 1894.

2136 **Stringfellow**, F. J. *Crewkerne, Somersetshire.* 814. *P.Pr.G.Std.B., Somerset.* June 1892.

2137 **Stuart**, Captain Andrew Mitchell, R.E. *Maulside, Farquhar Road, Upper Norwood, S.E., London.* 1826, P.M. November 1894.

2138 **Stubbs**, Dr. Percy Belford Travers, J.P. *Wynberg, Cape Town.* 2537. March 1897.

2139 **Stuttaford**, William Foot. *Cleveland, Worcester Park, Surrey.* 334, P.M., *334*, P.Z., *P.D.G.Treas., S. Africa, W. Div.* June 1897.

2140 **Subrahmanyam**, N. Barrister at Law, Government Pleader. *The Luz, Madras.* 150, 2031, P.M., *150*, *P.Dis.G.Reg., Madras.* June 1893.

2141 **Sudlow**, Robert Clay. *Snow Hill Buildings, E.C., London.* 263, P.M., *28*, P.Z. **Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.) October 1892.

2142 **Suffrin**, Rev. Aaron Emanuel. *Holy Trinity, Hounslow, W., London.* 2016. May 1897.

2143 **Sulley**, Philip, F.R.H.S. *Bellbrae, Copar, Fife, N.B.* 53, 63, 162, 477 (E.C.), P.M., *174*, *243*, Z., *Pr.G.S.B.* May 1892.

2144 **Summerfield**, William. *Townsville, Queensland.* 1596, *207* (S.C.) November 1895.

2145 **Summerhill**, Dr. T. H. *Bodfur, Rhyl, North Wales.* 1143, 1674, P.M., *606*, *P.P.G.D.C., North Wales.* October 1892.

2146 **Sumner**, Reginald Philip. *Clovelly, Wotton Hill, Gloucester.* 839, P.M., *839*, P.Z., *P.P.G.W., Gloucester.* January 1895

2147 **Sumner**, William Thomas. *c/o Vest and Co., Mount Road, Madras.* 1198, P.M., *1198*, *P.D.G.S.B., Madras.* June 1892.

2148 **Sutcliffe**, Charles Williams. *Erananga, Thargonindale, Queensland.* 1315. October 1997.

2149 **Sutherland**, William G. *P.O.B.* 74, *Pretoria, South African Republic.* 770 (S.C.) March 1894.

2150 **Sutton**, S. John *Darabe, via Emtento, Tembuland, South Africa.* October 1894.

2151 **Swann**, Major John Sackville, F.G.S., F.S.A. *Seaton, Devon.* 847, 1181, P.M., *847*, *1181*, P.Z., *P.Pr.G.W., P.Pr.G.J., Devon.* October 1894.

2152 **Sweet**, John Thomas. 7 *Lancaster Place, Strand, W.C., London.* 1632. June 1897.

2153 **Swift**, Henry. *Kimberley, South Africa.* 1409. June 1888.

2154 **Swinden**, Francis George. 27 *Temple Street, Birmingham.* 887, P.M., *254*, *587*, *739*, P.Z., *P.P.G.D., P.Pr.G.W., P.G.J., Warwicks.* January 1893.

2155 **Swinn**, Charles. 125 *Upper Moss Lane, Manchester.* 1633, 2387, P.M., *204*, P.Z., *P.Pr.G.D., P.Pr.G.S.B.* (R.A.), *East Lancashire.* June 1894.

2156 **Symons**, H. W. *McArthur Street, Ballarat, Victoria.* 10, *10.* January 1894.

2157 **Symons**, William. *Callington, Cornwall.* 557, W.M., *557*, H. June 1896.

2158 **Symonds**, George John. 4 *Belmont Terrace, Tottenham Lane, Crouch End, N., London.* 183. June 1897.

2159 **Tailby**, William. 89 *Herbert Road, Plumstead, Kent.* 13, P.M., *13*, P.Z. May 1893.

2160 **Tarr**, Joseph Davenport Elliott. 27 *Criffel Avenue, Telfourd Park, Streatham, S.W., London.* 183, P.M. January 1893.

2161 **Tarrant**, W. H., jun. *Witney, Oxon.* 1703, P.M. January 1897.

2162 **Tasker**, Robert. *Buslingthope, Leeds.* 1211. May 1896.

2163 **Tate**, John. *Fintona, Karachi, India.* 767, 873, 1508, P.M., *72* (S.C.), P.Z., *P.D.G.W., Bombay.* October 1893.

2164 **Tatham**, George S. *Leyfield, Kirkby Lonsdale, Westmoreland.* 1074. June 1896.

2165 **Taubman**, Edward Teare. *Aberdeen, South Dakota, U.S.A.* 38, P.M., *14.* May 1895.

2166 **Taylor**, Charles Clement Jennings. *P.O.B.* 61, *Port Elizabeth, South Africa.* 1409, *153* (S.C.) March 1889.

2167 **Taylor**, Frederick Isaac. *Jericho, Toowoomba, Queensland.* 826 (S.C.), *194* (S.C.) March 1895.

2168 **Taylor**, G. J. 49 *Lorne Road, Brixton, S.W., London.* 180, P.M. March 1895.

2169 ***Taylor**, George William, A.I.N.A. 19 *Breakspeare's Road, St. John's, S.E., London.* 171, *140.* October 1889.

2170 **Taylor**, Hugh. *Hillside, Brighton Road, Sutton, Surrey.* 1347. March 1893.

2171 **Taylor**, John, J.P., F.L.S., F.C.S. 15 *Lucius Street, Torquay.* 303, 328, 1402, 2394, P.M., *303, 328*, P.Z., *P.Pr.G.R., P.Pr.G.Sc.N.* January 1888.

2172 **Taylor**, T. G. *Duke's Road, Douglas, Isle of Man.* 2197, 2358, *1242*, *P.A.G.Sec., Isle of Man.* March 1894.

2173 **Taylor**, Warwick Buckland. *Blackdown House, Toowoomba, Queensland.* 823 (S.C.), P.M., *194* (S.C.) October 1893.

2174 **Templeton**, A. N. *Hyderabad, Deccan, India.* 569 (S.C.), P.Sub.M., 1406, P.M., *159* (S.C.), P.Z. October 1894.

2175 **Terry**, Major-General Astley. 123 *St. George's Road, S.W., London.* 533, P.M., *P.Pr.G.S.B., Cheshire, P.Pr.G.Sc.N., Middlesex.* October 1897.

2176 **Terry**, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* **Past Grand Sword Bearer, England.** June 1888.

2177 **Tesseyman**, William. *Land of Green Ginger, Hull.* 57, 2494, P.M., *57*, P.Z., *P.Pr.G.W., North and East Yorks.* May 1887.

2178 **Tetley**, James Douglas. 1 *Princes Street, Westminster, S.W., London.* 1584. May 1897.

2179 **Thacker**, J. *Hay, New South Wales.* 37. May 1895.

2180 **Thackray**, Frederick Bayliss. *St. Andrew's House, Huntingdon.* 373. October 1893.

2181 **Tharp**, Henry Walter. 172 *Romford Road, Stratford, Essex.* 49. May 1895.

2182 **Tharp**, John Alfred. 9 *Norton Folgate, Bishopsgate, E.C., London.* 1228, *55.* November 1895.

2183 **Tharp**, William Anthony. 86 *Ladbroke Grove, W., London.* 49. May 1895.

2184 **Thibaut**, John Stanley. *Donaldsonville, Louisiana, U.S.A.* 251, *2.* June 1896.

2185 **Thomas**, Charles Celt. *Bethlehem, Orange Free State.* 2522. May 1896.

2186 **Thomas**, Edward. 7 *Blair Street, Ballarat East, Victoria.* 40. June 1896.

2187 **Thomas**, Rev. Hugh. 6 *Upper Westbourne Terrace, W., London.* 1849, *384*, *P.Pr.G.Chap., North Wales.* October 1891.

2188 **Thomas**, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M. **Past Assistant Grand Secretary, Past Grand Lecturer, South Australia.** May 1889.

2189 **Thomas**, J. J. *Homeleigh, Randolph Road, Maida Vale, W., London.* 753, 2150, 2421, P.M., *749, 753*, P.Z., *P.Pr.G.Treas., Bucks.* **Past Grand Standard Bearer.** November 1894.

2190 **Thomas**, John Douglas. *Eton, Mackay, Queensland.* 1554. October 1895.

2191 **Thomas**, Richard Griffith, M.S.A., F.I.A.S. *Victoria Hotel, Menai Bridge, North Wales.* 1113, P.M., *384*, P.Z., *P.Pr.G.Sup.W., P.Pr.G.A.So., North Wales.* May 1894.

2192 **Thomas**, Robert. *Denham Street, Rockhampton, Queensland.* 677 (S.C.) November 1896.

2193 **Thomas**, Samuel. *Belrise, Cleveland Road, Torquay, Devon.* 328. March 1894.

2194 **Thomas**, W. E. *Ballarat, Victoria.* 40. January 1894.

2195 **Thomas**, William. 107 *Talbot Road, Westbourne Park, W., London.* 2045, 2168, 2222, P.M., *173, 177*, P.Z. June 1894.

2196 **Thomas**, William Kingdon. 42 *Triangle, Clifton, Bristol.* 68, 1755, P.M., *68*, P.Z., *P.Pr.G.Sup.W., Somerset.* June 1891.

2197 ***Thomson**, Andrew. *Middle Crescent, Middle Brighton, Victoria.* 752 (E.C.), 120, (V.C.), P.M., *9* (V.C.), P.Z. **Past Grand Deacon, Past Grand Director of Ceremonies** (R.A.), **Victoria.** June 1892.

2198 **Thompson**, Albert James. 24 *Fenwick Street, Liverpool.* 2433, *605.* March 1897.

2199 **Thompson**, Arthur. 13 *Rochester Terrace, Camden Road, N.W., London.* 1287. November 1896.

2200 **Thompson**, Edward James. *Blackall, Queensland.* 2207. May 1896.

2201 **Thompson**, Frank J. *Fargo, North Dakota, U.S.A.* 1, *5.* **Grand Secretary** (C. & R.A.), **Past Grand Master, North Dakota.** October 1894.

2202 **Thompson**, Henry G., M.D. 86 *Lower Addiscombe Road, Croydon, Surrey.* 299, 1556, P.M., *1556*, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey.* January 1894.

2203 **Thompson**, James Thomas. 51 *Hamilton Square, Birkenhead.* 477, P.M., *477*, P.Z., *P.Pr.G.R., P.Pr.G.St.B.* (R.A.), *Cheshire.* January 1894.

2204 **Thompson**, John. *Albion Brewery, Mile End, E., London.* 2242. November 1892.

2205 **Thompson**, John Robinson. *Bramley Meade, Whalley, Lancashire.* 1504. October 1894.

2206 **Thompson**, John William. *Newholme, Heaton, Bolton, Lancashire.* 37, P.M. March 1892.

2207 **Thompson**, Ralph. 4 *Love Lane, Berwick-on-Tweed, Northumberland.* 393, P.M., *P.Pr.G.W., Northumberland.* March 1890.

2208 **Thompson**, William Roper. 6 *Strathblaine Road, St. John's Hill, S.W., London.* 1507. January 1896.

2209 **Thorburn**, Thomas Charles, C.E. 17 *Devonshire Road, Birkenhead.* 447, P.M., *537*, P.Z., *P.Pr.G.W., P.Pr.G.H., Cheshire.* January 1894.

2210 **Thorne**, Frederick George. 31 *Sturt Street, Ballarat City, Victoria.* 23. June 1895.

2211 **Thorne**, W. *Adderley Street, Cape Town.* 398 (S.C.) June 1894.

2212 **Thornton**, Robert S., M.B. *Deloraine, Manitoba, Canada.* 40, P.M. Local Secretary for Manitoba. May 1897.

2213 **Thornton**, William Eber. *Deynecourt, Frodsham, Warrington.* 2651. June 1897.

2214 **Thornton**, William Henry Lindsay. *Tower Hill Station, Muttabura, Queensland.* 2338. October 1893.

2215 **Thorp**, John Thomas. 57 *Regent Road, Leicester.* 523, 2429, P.M., *279*, P.Z., *P.P.G.W., P.P.G.J.* January 1895.

2216 **Thurley**, Reuben Manley. *Halls Road, Egmore, Madras.* 273, *273*. June 1896.

2217 **Ticehurst**, Charles Jones. 21 *Havelock Road, Hastings.* 40, P.M. March 1896.

2218 **Tidman**, Edward, C.E., F.S.I., M.S.A. 34 *Victoria Street, S.W., London.* 1716. May 1896.

2219 **Tidman**, William. *Middle Ridge, Toowoomba, Queensland.* 775 (S.C.) October 1891.

2220 **Tiffany**, William Henry. *P.O.B.* 387, *Cape Town.* Lodge de Goede Hoop. *86* (S.C.), *Pr.G.Sec., Grand Lodge of the Netherlands.* May 1897.

2221 **Tipper**, Harry. 35 *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., *141*, P.Z. **Past Assistant Grand Pursuivant, Past Assistant Grand Director of Ceremonies** (R.A.) June 1889.

2222 **Toll**, Eli Emile van. *Villa Mon Reve, R. de la Gare, Garches, Seine et Oise, France.* Lodge Vicit vim Virtus, Haarlem, Holland. 303 (E.C.) January 1891.

2223 **Toll**, Josephus Levinus van. *Homeleigh, St. Andrew's Road, Bedford.* Lodge Vicit vim Vitus, Haarlem, Holland. January 1890.

2224 **Tolloday**, William Frederick. *Tudor House, Handsworth New Road, Birmingham.* 1180, P.M., *1016*, P.Z., *P.Pr.G.D.C., Warwickshire.* January 1892.

2225 **Tolmie**, James. Editor "Darling Downs Gazette," *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) May 1893.

2226 **Tonkin**, Alfred James. 5 *Sunningdale, Clifton, Bristol.* 1755, *935*. November 1892.

2227 **Towell**, Clare Edgar. *Osborne Villa, Didsbury, Manchester.* 2359, P.M., *2042*. January 1895.

2228 **Tower**, John Charles Fitzroy. 76 *Park Street, Grosvenor Square, W., London.* 1591, 2421, P.M., *P.P.G.D., Pr.G.Sc.N., Bucks.* March 1895.

2229 **Townend**, Harry. 10 *Fore Street, E.C., London.* 180. March 1895.

2230 **Toye**, W. H. 17 *Clerkenwell Road, E.C., London.* 1278, P.M. October 1894.

2231 **Tracy**, Nathaniel. 27 *Westgate Street, Ipswich, Suffolk.* 376 P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* **Past Assistant Grand Standard Bearer.** September 1887.

2232 **Travers-Drapes**, G. F. *Bangalore, Madras.* 150, 646, 832, 1268, 1841, P.M., *646, 832, 1268*, P.Z., *P.Dep.Dis.G.M., P.Dis.G.H., Burma.* March 1888.

2233 **Trembath**, James. *Mair Street, Ballarat, Victoria.* 10. October 1894.

2234 **Trendell**, Arthur James Rickens, C.M.G. 206 *Cornwall Road, Bayswater, W., London.* 2108, P.M., *10*, P.Z. **Past Assistant Grand Director of Ceremonies.** January 1895.

2235 **Trew**, A. R. 167 *Earlham Grove, Forest Gate, E., London. P.Pr.G.D., Suffolk.* October 1897.

2236 **Tristam**, Rev. Henry Baker, D.D., F.R.S., Canon of Durham. *The College, Durham.* 2352, P.M., *Dep.P.G.M., Durham.* **Past Grand Chaplain, England.** February 1887.

2237 **Trivett**, Albert Edward Francis. *Queensland Club Hotel, Brisbane, Queensland.* 798 (S.C.) November 1894.

2238 **Trude**, John Elsworthy. *Adelaide Street, Brisbane, Queensland.* 2119, P.M. March 1896.

2239 **Tuck**, Matthew Thomas. 33 *London Street, Paddington, W., London.* 901, 1343, P.M., *201, 1437*, H., *P.P.G.St.B.* (C. & R.A.), *Essex.* June 1895.

2240 **Tucker**, Raymond. *St. Margaret's Mansions, Victoria Street, S.W., London.* 1899, 2190, P.M. October 1893.

2241 **Tuckey**, Claud Edwin. *Roma, Queensland.* 1850, P.M., *1850*. October 1893.

2242 **Tuckey**, Dr. Lloyd. 33 *Green Street, Grosvenor Square, W., London.* 1694. May 1892.

2243 **Turnbull**, Edmund J. *Claremont, Tiernay Road, Streatham Hill, S.W., London.* 1524. January 1897.

2244 **Turnbull**, Edwin. 9 *West Parade, Newcastle-on-Tyne.* 481, P.M., *481*, *P.P.G.St.B., Northumberland.* March 1893.

2245 **Turnbull**, Frederick. *High Friar Street, Newcastle-on-Tyne.* 481, *481*. June 1892.

2246 **Turner**, C. A. *Moulmein, Burma.* 542, W.M., *542*, P.Z. November 1896.

2247 **Turner**, Frank. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

2248 **Turner**, George Edward. *Alfred Street, Blandford, Dorset.* 1266, P.M., *P.Pr.Sup.W., Dorset.* March 1892.

2249 **Turner**, John William. 3 *Mona Drive, Castle Mona, Douglas, Isle of Man.* 521, 1458, 1783, P.M., *290*, *521*, P.Z., *Pr.G.D., P.Pr.G.Sw.B.* (R.A.), *West Yorks.* November 1888.

2250 **Tuxford**, James George. *Church Walks, Llandudno, North Wales.* 755, 1509, 2569, P.M., *1509*, P.Z., *Pr.G.Treas., Pr.G.Sc.E.* March 1896.

2251 **Tweedie**, Maurice A. 5 *Lincoln's Inn Fields, W.C., London.* 92, P.M. June 1896.

2252 **Tweedie**, Michael Forbes. 32 *Onslow Gardens, S.W., London.* 92, P.M. January 1894.

2253 **Twing**, Rev. Cornelius L. 185 *Marcy Avenue, Brooklyn, New York, U.S.A.* 710, *142*, Ch. October 1893.

2254 **Tyndale-Biscoe**, A. S., Capt. R.H.A. *Sialkote, Punjab, India.* 988. October 1896.

2255 **Uhlig**, Curt Oscar. 18 *Austin Friars, E.C., London.* 1969. October 1897.

2256 **Upfold**, Robert. *Waratah, New South Wales.* 170. June 1896.

2257 **Upton**, Hon. William Henry, M.A., LL.M., F.R.S.A. *Walla Walla, Washington, U.S.A.* 13, P.M., *1*. **Deputy Grand Master, Code Commissioner, Washington.** Local Secretary for Washington. March 1893.

2258 **Usher**, John. 6 *Blackett Street, Newcastle-on-Tyne.* 481, P.M., *481*, P.Z., *P.Pr.G.P., P.Pr.G.Pr.So., Northumberland.* May 1891.

2259 **Vallentine**, Samuel. 103 *Brixton Road, S.W., London.* 9, 1670, P.M., *9*, *1716*, P.Z. **Past Grand Pursuivant, England.** October 1890.

2260 **Vandertaelen**, Ferdinand. 59 *Mark Lane, E.C., London.* June 1896.

2261 ***Vassar-Smith**, Richard Vassar. *Charlton Park, Cheltenham.* 82, 246, 839, P.M., *82*, *839*, P.Z., *Dep.Pr.G.M. and Pr.G.H., Gloucestershire.* **Past Grand Deacon.** November 1888.

2262 **Vaudrey**, George, Lieut. A.S.C. *Barrack Office, Valletta, Malta.* 349. May 1896.

2263 **Vaughan**, Major T. T., R.A. *Fort St. George, Madras.* May 1889.

2264 **Vaux**, T. R. *Woodlands, Dewsbury, Yorkshire.* 208, P.M., *P.Pr.G.Sup.W., West Yorkshire.* June 1897.

2265 **Venables**, Rowland George. *Oakhurst, Oswestry, Shropshire.* 611, 1124, 2311, P.M., *262*, P.Z., *P.Pr.G.W., North Wales and Shropshire, Dep.Pr.G.M., Shropshire.* **Past Grand Assistant Director of Ceremonies, Past Grand Standard Bearer** (R.A.), **England.** January 1889.

2266 **Venning**, Edmund. *Liskeard, Cornwall.* 510, P.M., *510*, P.Z., *P.Pr.G.Treas.* October 1896.

2267 **Vernon**, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M., P.Z., *P.Dep.Pr.G.M.* Local Secretary for South Scotland. January 1888.

2268 **Vernoy**, William Arrington. 27 *North Pryor Street, Atlanta, Georgia, U.S.A.* 59, *16*. May 1892.

2269 **Vibert**, Arthur Lionel, C.S. *Madras.* 150, 2298, P.M., *1198*. January 1895.

2270 **Vincent**, David Patton. *Jersey.* 590, 877. March 1897.

2271 **Vizard**, Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, P.M. March 1888.

2272 **Wade**, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M., *348* (I.C.), P.K., *P.Dis.G.Sec., Dis.G.Treas., Auckland.* June 1888.

2273 **Wade**, Samuel Duncombe. 29, *Gracechurch Street, E.C., London.* 1228. November 1893.

2274 **Wagstaffe**, E. C. *Leighton Buzzard, Bedfordshire.* 948. January 1897.

2275 **Wagstaffe**, John. *Mottram-in-Logendale, Manchester.* 320, P.M., *320*, P.Z., *P.Pr.G.S.B., P.Pr.G.D.C.* (R.A.), *Cheshire.* June 1897.

2276 **Wakeford**, George William. *Charlottetown, Prince Edward's Island, Canada.* 1, *11*. **Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Past Grand King, Grand Chapter of Nova Scotia.** March 1888.

2277 **Wakelin**, Joseph. *Freebournes, Witham, Essex.* 2342. May 1894.

2278 **Waldron**, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. **Past Grand Master, Grand Lodge of Connecticut.** October 1888.

2279 **Wales**, Sydney. 16 *King Street, Cheapside, E.C., London.* 1803, P.M., *162.* January 1897.

2280 **Walford**, Walter G., M.D. 120 *Finchley Road, N.W., London.* 1584, P.M. May 1897.

2281 **Walker**, Alfred William. *York and East Riding Bank, Malton, Yorkshire.* 660, P.M., *P.Pr.G.D.C.* (Craft and R.A.), *North and East Yorkshire.* May 1888.

2282 **Walker**, Charles Rotherham, M.D. *Glenfield, Silverdale Road, Eastbourne.* 2291. March 1896.

2283 **Walker**, George Edward. *G.P.O., Madras.* 150, P.M., *P.D.G.S.B., Burma.* January 1897.

2284 **Walker**, William. *Fernleigh, Horsforth, Leeds.* 2321. May 1896.

2285 **Wall**, B. P. *Jatni, Puri Dist., Madras.* 2592. June 1897.

2286 **Wallis**, Charles James, F.S.S. 14 *Russell Square, W.C., London.* 1415, P.M. January 1894.

2287 **Wallis**, Hamilton. 48 *Wall Street, New York.* 110, *2.* **Past Grand Master, New Jersey.** June 1895.

2288 **Walls**, Major Thomas Charles. *East Temple Chambers, E.C., London.* 0, 60, 141, 1381, 1503, 1512, 1656, 1745, 1793, P.M., *3, 185, 1381, 1423, 1503, 1589, 1745, 1929,* P.Z., *P.Pr.G.W., P.Pr.G.Pr.So., Middlesex.* **Past Grand Steward, Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.) March 1890.

2289 **Walsh**, Albert. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.W., Eastern Division, South Africa.* Local Secretary for Eastern Division, South Africa. June 1887.

2290 **Walsh**, Henry Deane. *Newcastle, New South Wales.* **Grand Architect.** October 1896.

2291 **Walsh**, William. *Scarborough, Humpy Bong, Queensland.* 341 (I.C.) May 1897.

2292 **Walters**, Francis Isaac. *Siruvallur, Madras.* 1906, P.M., *1906,* P.Z June 1896.

2293 **Walthew**, Edmund George. *Whitstable, Kent.* 1915, P.M. June 1892.

2294 **Waltman**, Thomas S. 1705 *Columbia Avenue, Philadelphia, U.S.A.* 368, *250.* May 1897.

2295 **Walton**, James Pollit. *Chf. Sch. Ins., Perth, Western Australia.* 485. October 1894.

2296 **Warburton**, Samuel. 10 *Wilton Polygon, Cheetham Hill, Manchester.* 1052, P.M., *645,* P.Z. March 1897.

2297 **Ward**, Charles Henry. *Warwick, Queensland.* 1372, P.M. Local Secretary for Warwick. May 1892.

2298 ***Ward**, Dr. Charles Samuel. 18 *West 30th Street, New York.* 8. January 1888.

2299 **Ward**, Horatio. *Canterbury, Kent.* 31, 586, 622, 1112, P.M., *586, 622, 1273, 2099,* P.Z., *P.Pr.G.W., Pr.G.J.* (R.A.), *Kent*; *P.Pr.G.W., P.Pr.G.H.* (R.A.), *Wilts.*; *P.Pr.G.Sc.N., Dorset.* **Past Deputy Grand Sword Bearer.** October 1889.

2300 **Ward**, Robin J. *The Laurels, Cedar Road, Sutton, Surrey.* 3. March 1896.

2301 **Wardman**, George. 9 *South Parade, Leeds.* 1042, *1042.* November 1896.

2302 **Wardrop**, Colin. *Winton, Queensland.* 2365, P.M. January 1896.

2303 **Warliker**, Surg.-Major Damodar. *Moulmein, Burma.* P.M. October 1896.

2304 **Warner**, William Thomas. *Imperial Bank, High Street, Peckham, S.E., London.* 1297, 2272. May 1890.

2305 **Warre**, C. Bampfylde. 19 *Brunswick Place, West Brighton.* 1465, P.M., *1466,* P.Z., *P.P.G.D., P.G.Sc.N., Sussex.* January 1893.

2306 **Warren**, James Syer. *Little Nelson, Chester.* 979, P.M., *477,* P.Z. January 1894.

2307 **Warvelle**, George W. 654 *West Monroe Street, Chicago, Illinois, U.S.A.* P.M. March 1894.

2308 **Waterlow**, Charles H. *Brockley Hill, Stanmore, Middlesex.* 29. June 1897.

2309 **Waters**, M. T. *King Street, Sydney, New South Wales.* 148. June 1894.

2310 ***Watson**, James Proctor, J.P. 428 *Oxford Street, W., London.* 944, 2581. May 1897.

2311 **Watson**, John. 34 *Granger Street, Newcastle-on-Tyne.* 1342, P.M., *406.* October 1895.

2312 **Watson**, William. 28 *East Parade, Leeds.* 61, 2069, P.M., *304, 734,* P.Z., *Pr.S.G.W., P.Pr.G.So., Honorary Librarian, West Yorks.* February 1887.

2313 **Watts**, Rev. Henry L. 94 *Queen's Road, Portsmouth.* 43 (Man. C.), 257, P.M. **Past Deputy Grand Master, Manitoba.** Local Secretary for Portsmouth. October 1897.

2314 **Waugh**, William James. *Stackhouse, Settle, Yorks.* 1545, P.M., *600.* March 1889.

2315 **Way**, The Hon. Chief Justice, S. J. *Freemasons' Hall, Flinders Street, Adelaide.* 3, P.M., *4,* P.Z., **Past and Pro-Grand Master, Past Grand Zerubbabel, South Australia.** January 1891.

2316 **Weatherilt**, Henry Charles. *Zwagers Hock, Waterburg, Transvaal.* 1417. October 1889.

2317 **Webb**, George. *Heidelberg, Transvaal.* Star of the Rand Lodge. March 1890.

2318 **Webb**, J. *Clovelly, Grove Park, Camberwell, S.E., London.* 92. January 1896.

2319 **Webb**, John Daniel 77 *Farringdon Street, E.C., London.* 1745. November 1893.

2320 **Webber**, Otto Charles. *Middleburg, South African Republic.* 794 (S.C.), P.M. March 1894.

2321 **Webster**, George. *Middleton, N.E. Railway, South Africa.* 1581. May 1892.

2322 **Webster**, Reginald Thomas. *Aberdeen Lodge, Havelock Road, Croydon, Surrey.* 1608. June 1890.

2323 **Weeks**, William Self. Local Secretary Historical Society of Lancashire and Cheshire. *Clitheroe, East Lancashire.* 369, P.M., *369*, P.Z., *P.Pr.G.Reg.* (C. and R.A.), *East Lancashire.* March 1891.

2324 **Weigall**, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2078, P.M., *297*, *P.Pr.G.Chap., P.Pr.G.So., Lincolnshire.* March 1889.

2325 **Weightman**, Alfred Ernest, Surgeon R.N. *Royal Hospital, Haslar, Gosport.* 2195. June 1892.

2326 **Welch**, J. B. 6 *Hill Road, North Hampstead, N.W., London.* 1524. March 1897.

2327 **Weller**, John J. *Memphis, Tennessee, U.S.A.* May 1895.

2328 **Wells**, Dr. Charles. *Fairfield, Cookham Dean, Berkshire.* 2323. November 1895.

2329 **Wells**, Charles Edmund. 248 *Portland Road, South Norwood, S.E., London.* 19. January 1896.

2330 **Wells**, Ernest William. *Grahamstown, Cape.* 828, P.M. March 1895.

2331 **Wells**, William John. *San Remo, Uxbridge Road, Surbiton, Surrey.* 889. June 1897.

2332 **Wentzell**, Charles David. *Hartebeestfontein, South African Republic.* November 1891.

2333 **West**, George. *Ballston Spa, New York.* 90, *28*. October 1891.

2334 **West**, George. *Box* 1541, *Johannesburg, South African Republic.* 744 (S.C.), *245* (S.C.) January 1895.

2335 **Westcott**, Rev. Arthur, M.A. *Sullivan Gardens, Royapettah, Madras.* 150, P.M., *150*, P.Z., *P.D.G.Ch., P.D.G.W., P.D.G.A.So., Madras.* May 1893.

2336 **Westcott**, Arthur Herbert. 140 *Strand, W.C., London.* 1937. November 1896.

2337 **Weston**, John, F.R.G.S. *Eastwood, Arkley, Barnet, Herts.* 1602, 1897, P.M., *753*, *1603*, P.Z., *P.Pr.G.Pt., Middlesex.* March 1896.

2338 **Weston**, Capt. William Alexander. *Innisfallen, Upper Eglington Road, Plumstead, Kent.* 1789, P.M., *1789*, P.Z., *P.Pr.G.D.* October 1896.

2339 **Westwater**, Andrew. *Box* 28, *Johannesburg, South African Republic.* 799 (S.C.) March 1895.

2340 **Whadcoat**, John Henry, F.R.G.S., F.S.S., M.S.A., F.C.A., etc. *Poole, Dorset.* 1, 19, P.M. March 1894.

2341 **Wheawill**, Charles, C.A. *Beach Street, Paddock, Huddersfield.* 1514, P.M., *290*. June 1894.

2342 **Wheeler**, Richard Theodore, L.R.C.P. *Ansdell House, Whitstable, Kent.* 1915, *2099*. March 1892.

2343 **Wheelwright**, John Bolland. *Box* 321, *Cape Town.* 2537, P.M., *334*, *2379*, P.Z., *P.D.G.Sec., Dep.D.G.M., P.Dis.G.Sc.E., Dis.G.H.* **Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer** (R.A.) October 1891.

2344 **Whiley**, Edwin. *Zeerust, South African Republic.* 1946, 2314, P.M. October 1893.

2345 **Whitaker**, George Henry. *Winter Hey House, Horwich, Bolton-le-Moors, Lancashire.* 1723, 2324, P.M., *221*. May 1892.

2346 **White**, John. *Derrybawn, Rathgar, Dublin.* 117, *125*, P.M., P.K. May 1896.

2347 **White**, Joseph Walwyn. *Old Public Hall, Widnes, Lancashire.* 1908, P.M., 758. June 1894.

2348 **White**, Richard Wentworth. 26 *St. Giles' Street, Norwich.* 52, 943, *52*. March 1891.

2349 **White**, Stillman. 1 *Bank Street, Providence, R.I., U.S.A.* 4 (N.Y.C.), P.M., 33. **Past Grand Master, Rhode Island.** May 1893.

2350 **White**, Thomas Charters. 29 *Belgrave Road, S.W., London.* 63, P.M. May 1891.

2351 **Whitehead**, J. Fred. *Box* 3025, *Johannesburg, South African Republic.* 799 (S.C.) June 1895.

2352 **Whiteley**, John. *Greenmount, Toowoomba, Queensland.* 1315, W.M., *194* (S.C.) November 1893.

2353 **Whitley**, Edward Forbes. Mem. R.I., Cornwall. *Penarth House, Truro, Cornwall.* 331, 1529, P.M., *331*, P.Z., *P.Pr.G.O.* (Craft and R.A.), *Cornwall.* Local Secretary for the Province of Cornwall. March 1887.

2354 **Whitney**, H. *Artisan Street, Houndsditch, E.C., London.* 861. January 1896.

2355 **Whittle**, Edward George. 9 *Regency Square, Brighton.* 811, P.M., *P.Pr.A.G.D.C., Sussex.* June 1894.

2356 **Whittle**, Tom, B.A. *Eastward Ho College, Felixstowe.* June 1897.

2357 **Widdicombe**, Robert Churchward. 66 *Patshull Road, Camden Road, N.W., London.* 1366. January 1897.

2358 **Wiebe**, Carl Cornelius. *Hagenau* 5, *Hamburg.* **Grand Master of Grand Lodge of Hamburg.** May 1895.

2359 **Wilcox**, C. R. 681 *St. Peter Street, St. Paul, Minnesota, U.S.A.* 3, *27*. November 1894.

2360 **Wildie**, George Hunter. *Charlesville, Queensland.* 1137, 2393, P.M., *1137*, P.Z. October 1891.

2361 **Wildman**, William Beauchamp, M.A. *Sherborne School, Sherborne, Dorset.* 1168, P.M., *P.Pr.G.Stew., Dorset.* May 1897.

2362 **Wilkins**, Herbert Edward. *Moulmein, Burma.* 542, P.M., *542*. June 1895.

2363 **Wilkinson**, James. *Charters Towers, Queensland.* 1978, P.M. January 1890.

2364 **Wilkinson**, Samuel Blaize. 32 *Hazelwood Road, Northampton.* 363, *Pr.G.W.* Local Secretary for the Province of Northampton and Huntingdonshires. November 1888.

2365 **Wilkinson**, Tom Ash. *Perambore, Madras.* 273, 1198, P.M., *273*, Z., *P.D.G.P., P.D.G.St.B.* (R.A.), *Madras.* March 1894.

2366 **Wilkinson**, Rev. William. *St. Thomas Vicarage, Leeds.* 44, 1214, 2069, P.M., *1214*, H., *P.Pr.G.Ch.* May 1896.

2367 **Wilkinson-Pimbury**, Charles James. 60 *Marmora Road, Honor Oak, S.E., London.* 65, 1997. March 1887.

2368 **Wilks**, E. T., F.R.G.S. *Ashlyns, Watford, Herts.* 18, P.M. October 1896.

2369 **Wilks**, George, M.B., M.C. *Ashford, Kent.* 709, 2305, P.M. October 1896.

2370 **Will**, Alexander. *Grahamstown, Cape.* 389, P.M., 118 (S.C.), P.Z. January 1895.

2371 **Williams**, Rev. Emund Nelson G. *Ketteringham Vicarage, Wymondham, Norfolk.* 52, 1724, P.M., *P.Pr.G.,Ch., Norfolk.* November 1894.

2372 **Willlams**, Ernest. *Woodside, Clarendon, Trowbridge.* 632, 1271, 2644, *632, 973.* October 1897.

2373 **Williams**, F. M. 8 *Belmont Park, Lee, S.E., London.* 1293. March 1896.

2374 **Williams**, George Blackstone. *R.M. Office, Cape Town.* 1832. January 1892.

2375 **Williams**, Henry Montague. 33 *Compton Avenue, Brighton.* 271, P.M. May 1895.

2376 **Williams**, Herbert James. *Featherstone Street, Wellington, New Zealand.* **Past Deputy Grand Master.** May 1896.

2377 **Williams**, Howard Douglas. 17 *Cardigan Road, Richmond Hill, Surrey.* 905, P.M., *742*, P.Z. June 1894.

2378 **Williams**, James Francis. *Palm's Estate, Mackay, Queensland.* 1554. October 1896.

2379 **Williams**, John Sidney. *Winton, Queensland.* 2365, P.M. January 1896.

2380 **Williams**, Josiah, M.D. *P.O.B.* 658, *Johannesburg, Transvaal.* 139. October 1890.

2381 **Williams**, Rev. Richard Pardee. *Montgomery, Alabama, U.S.A.* 207, P.M. June 1893.

2382 **Wiliiams**, S. Stacker. *Newark, Ohio.* **Past Grand Master, Ohio.** Local Secretary for Ohio. January 1889.

2383 **Willock**, Charles Johnstone. 49 *St. George's Square, S.W., London.* 859. March 1895.

2384 **Willock**, Colonel George Woodford. *Union Club, Brighton.* 1466. March 1895.

2385 **Willock**, Henry Court. 11 *Spencer Hill, Wimbledon, Surrey.* 271. March 1895.

2386 **Willock**, Henry Davis. *East India United Service Club, St. James's Square, S.W., London.* 1466. March 1893.

2387 **Willox**, David. 48 *Burgher Street, Parkhead, Glasgow.* 128, P.M., *87.* January 1892.

2388 **Willox**, William Carl. *New Whatcom, Washington, U.S.A.* 44, P.M., *12.* October 1894.

2389 **Wills**, Arthur J. *Ashville, North Carolina, U.S.A.* 410, P.M., *9*, P.H.P. June 1894.

2390 **Wills**, Joseph George. *Birmingham House, West Bourne, Bournemouth.* October 1897.

2391 **Wills**, Thomas H. *Market Street, Torquay.* 1402, P.M. October 1891.

2392 **Willson**, William John Rivers. 35 *Buckleigh Road, Streatham, S.W., London.* 2264. May 1897.

2393 **Wilson**, Alexander. *Beechwood, Rubishaw Den, S. Aberdeen.* 93, *155.* November 1888.

2394 **Wilson**, John James, J.P. *Jagersfontein, Orange Free State, South Africa.* Lodge Star of Africa. (D.C.), P.M., *234* (S.C.), P.Z. Local Secretary for Orange Free State, South. November 1892.

2395 **Wilson**, Richard. *Westfield House, Armley, Leeds.* 289, P.M., *P.P.G.W., West Yorks.* **Junior Grand Deacon, Assistant Grand Sojourner.** May 1893.

2396 **Wilson**, Robert Fisher. *Johannesburg, South African Republic.* 591 (S.C.) June 1888.

2397 **Wilson**, William. *Howard, Queensland.* 811 (S.C.) March 1896.

2398 **Wilson**, William Edwin. *Toowoomba, Queensland.* 2413. March 1896.

2399 **Wilson**, William Wright. 85 *Edmund Street, Birmingham.* 1644, P.M., *43*, P.Z., *P.Pr.G.D.C., P.Pr.G.A.So.* June 1897.

2400 **Wilton**, Henry Staines. 457 *Oxford Street, W., London.* 49, P.M., *55*, P.Z. November 1895.

2401 **Wise**, Captain Charles Driver. 5 *Causeway, Apollo Bunder, Bombay.* 343 (S.C.), 351 (S.C.), 415, P.M., *68* (S.C.), P.Z., *P.D.G.D., Bombay, P.G.W., G.Sec., India* (S.C.), *P.D.G.S.W.* (R.A.), *India* (S.C.) March 1894.

2402 **Withey**, Thomas Archer. 17 *Midland Road, Hyde Park, Leeds.* 1299, 2316, P.M., *289, 1356*, P.Z., *P.P.G.D.R., West Lancs.* May 1895.

2403 **Witty**, Alfred. 16 *Queen Street, Brisbane, Queensland.* 810 (S.C.) May 1896.

2404 **Woelcke**, Emil. 5 *Joachimthaler Etrasse, Charlottenburg, Berlin.* 238, P.M. January 1895.

2405 **Wood**, Rev. Charles Henton, M.A. 13 *Tichborne Street, Leicester.* 1560, P.M., *279*, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., P.Pr.G.Sec., Pr.G.Sc.E., Leicester and Rutland.* **Past Grand Chaplain.** March 1888.

2406 **Wood**, Ephraim. *Pabo Hall, Conway, North Wales.* 1124, 2569, *P.Pr.G.W., Shropshire and North Wales.* March 1896.

2407 **Wood**, Frederick. *Bostol Hill School, Abbey Wood, Kent.* 1973, P.M., *1837, 1973*, P.Z., *P.P.G.R.* (C. and R.A.), *Kent.* June 1888.

2408 **Wood**, John. 21 *Old Steine, Brighton.* 1636, P.M. November 1895.

2409 **Wood**, John William. *Roma Street, Brisbane, Queensland.* 435 (S.C.), 806 (S.C.), P.M., *127* (S.C.), J. March 1896.

2410 **Woodcock**, Harold. *Engadine Park Road, Sidcup, Kent.* 247. October 1895.

2411 **Woodthorpe**, John William. 2 *Park Avenue, Wood Green, N., London.* 1679, P.M. January 1895.

2412 **Woolley**, George Lee. *York Road, West Hartlepool.* 1862, P.M. March 1896.

2413 **Woolmer**, Rev. Charles Edward Shirley. *Sidcup, Kent.* 1209, 2530, P.M., *P.Pr.G.Ch.* October 1896.

2414 **Wormal**, George. *Stafford.* 726, P.M. June 1895.

2415 **Wright**, Rev. Charles Edward Leigh, B.A. *Heathwood Lodge, Bexley, Kent.* 236, 357, 2328, P.M., *P.Pr.G.St., P.P.G.Ch., North and East Yorks.* March 1889.

2416 **Wright**, Dudley Cory. *Northwood, Hornsey Lane, Highgate, N., London.* 357, *357.* October 1897.

2417 **Wright**, Francis Nelson. *Ghazipur, N.W.P., India.* 2590, P.M., *391*, P.Z., *P.D.G.W., P.D.G.J., Bengal.* March 1896.

2418 **Wright**, Francis William. *Highlands, Maidstone, Kent.* 1725, 2046, P.M. May 1891.

2419 **Wright**, Henry John. *The Beeches, Sproughton, Ipswich.* 376, 936, 2371, P.M., *225, 376, 555*, P.Z., *P.Pr.G.D.C., P.Pr.G.So., Suffolk.* January 1896.

2420 **Wright**, Silas B. *De Land, Florida, U.S.A.* 37, P.M., *4*, P.H.P. **Grand Warden, Past Grand High Priest, Florida.** March 1893.

2421 **Wright**, William. *Piltdown, near Uckfield, Sussex.* 311, 1303, 2450, P.M., *311*, P.Z., *P.Pr.G.W., Sussex.* January 1891.

2422 **Wright**, William Henry Stirling. *C.St.P.M. and O.R.R., St. Paul, Minnesota, U.S.A.* 163. November 1892.

2423 **Wright**, William Munro. *Charnwood, Dumfries, N.B.* 62, P.M., *174*, *P.Pr.G.Architect, Dumfries.* March 1892.

2424 **Wyatt**, Oliver Newman, F.S.I. *St. John's Street, Chichester, Sussex.* 38, P.M., *38*, P.Z., *P.P.G.Sup.W., P.P.G.Sc.N., Sussex.* January 1893.

2425 **Wyatt**, Rev. Vitruvius Partridge. *St. Leonard's Clergy House, Bedford.* 2343, *540.* May 1895.

2426 **Wyckoff**, Edward S. *Beverley, Burlington Co., New Jersey, U.S.A.* 19 (Pa.C.), P.M., *52* (Pa.C.) May 1896.

2427 **Yarker**, John. *Barton Road, West Didsbury, near Manchester.* 163, 430, P.M., *490, 361*, P.Z. **Past Grand Warden, Greece.** May 1887.

2428 **Yates**, Charles. 31 *Aire Street, Leeds.* 289. November 1896.

2429 **Yeatman**, H. O. 82 *Ashley Gardens, S.W., London.* 1159, P.M. November 1886.

2430 **Yeatman-Biggs**, A. G., C.B., Brigadier Gen. *Fort William, Calcutta.* 1971, P.M., *413*, P.H., *P.Pr.G.W., P.Pr.G.S.B.* (R.A.), *Hants and Isle of Wight; D.G.W., Punjab*; *D.G.J.*, **District Grand Master**, *Bengal.* January 1892.

2431 **York**, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October 1890.

2432 **Yorston**, John Charles. 1313 *Walnut Street, Philadelphia, U.S.A.* 81 (O.C.), 131 (O.C.). May 1892.

2433 **Youle**, Alfred P. *Mayfield, Dunheved Road, North Croydon.* 1. March 1893.

2434 **Young**, Archibald Edward. 24 *Sedlescomb Road, St. Leonards-on-Sea, Sussex.* 1842, P.M., *40*, J. January 1892.

2435 **Young**, Edwyn George. 13 *Pond Street, Hampstead, N.W., London.* 19, W.M. May 1896.

2436 **Young**, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May 1889.

2437 **Young**, Robert G. *County Asylum, New Southgate, W., London.* 2416. October 1897.

2428 **Zeffertt**, Morris. *Box* 582, *Johannesburg, South African Republic.* 2478, *225* (S.C.) March 1895.

2439 **Zehetmayr**, Ferdinand. 86 *Gracechurch Street, E.C., London.* 238. March 1891.

### *(Accidentally omitted above.)*

2440 **Pinwill**, William Richard. 8*th King's Reg., Holywood, Belfast.* 2477. June 1897.

## SUPPLEMENTARY LIST.

***Members admitted on the 8th November, 1897.***

2441 **Anderson**, A. *Mughaleen P.O., Basutoland, South Africa.* 2089.
2442 **Andrews**, William Henry. 60 *Broadway, New York City.* 371, P.M., *2*, *P.D.D.G.M.*

2443 **Bartlett**, Alfred. *Queen Street, Auckland, New Zealand.* **Grand Superintendent, Auckland.**
2444 **Bevan**, George Alfred. *P.O.B.* 39, *Germiston, South African Republic.* 2498, *2313.*
2445 **Burgess**, James R., B.A. 3 *Abbotsford Place, Edinburgh.* 2, *56*, H.

2446 **Coote**, John. *Plas Teg, Rushley Green, Catford, S.E., London.* 1259, 2579, P.M.
2447 **Coull**, George. 23 *Cambridge Gardens, Edinburgh.* 757.
2448 **Crawford**, George. 15 *Queen Street, Edinburgh.* 2, P.M., *56*, P.Z.

2449 **Ingle**, Thomas. 10 *Albert Road, Brockley, S.E., London.* 79, P.M., *79*, P.Z.

2450 **Kempton**, Charles. 99 *Mortimer Street, Cavendish Square*, W., *London.* 1287, P.M., *753*, *2021*, P.Z.

2451 **Lawrence**, Thomas. *Fernville, Harrogate, Yorks.* 1001, P.M., P.Z., *P.Pr.A.G.Pt.*, *P.Pr.G.A.D.C.* (R.A.)
2452 **Lewis**, Rayner Blount. 37 *Annerley Park, S.E., London.* 338, P.M., *P.Pr.G.D., Hereford.*

2453 **Maunsell**, Major G.W. *Adj. E. Bengal Railway V., Sealdah, Calcutta.* 1865, P.M.

2454 **Palmer**, Capt. A. S. 5 *Horbury Crescent, Notting Hill Gate, W., London.* 1165.
2455 **Percival**, Ernest Passawer, LL.D. *Stefansplatz* 8, *Vienna.* 1415.

2456 **Rosenberger**, Raphael. 538 *Broadway, New York City.* 209, P.M.
2457 **Rowe**, Joseph H. 15 *Chestnut Street, Gloucester, Massachusetts, U.S.A.* P.M.

2458 **Salter**, H. 65 *Charlotte Terrace, Blackfriars Road, S.E., London.* 861, P.M.
2459 **Shaft**, George Thomas. 2 *Prince Albert Street, Brighton.* 811, P.M., *P.Pr.G.Reg.*
2460 **Small**, Harry Gordon. *Wythburn, Heaton Moor, Stockport.* 1140, 2368, P.M., *1045*, *1375*, P.Z., *P.Pr.G.W.*, *P.Pr.G.R.* (R.A.) *Cheshire.*

2461 **Templeton**, B. F. *Zanesville, Ohio, U.S.A.*

2462 **Welch**, Frederick Gustavus. 92 *Cavendish Road, Clapham Park, S.W., London.* 720.
2463 **Westropp**, Thomas Johnson, M.A., M.R.I.A. 77 *Lower Leeson Street, Dublin.* 143.
2464 **Wilson**, George R. T. 43 *North Castle Street, St. Andrews, N.B.* 25.
2465 **Witmark**, Isidore. 51 *West* 28*th Street, New York City.* 568, *1.*

## ASSOCIATE.

**Murray-Aynsley**, Harriett G. M. (Mrs. J. C.) *Great Brampton, near Hereford.* March 1891.

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## STATED MEETINGS OF THE LODGE IN 1898.

FRIDAY, the 7th January.

FRIDAY, the 4th March.

FRIDAY, the 6th May.

FRIDAY, the 24th June.

FRIDAY, the 7th October.

TUESDAY, the 8th November.

## DECEASED.

| | | |
|---|---|---|
| Allan, John Scott | *Late of Buenos Ayres* | 26th September, 1897. |
| Arter, Thomas R. | ,, *Mosley* | — April, 1897. |
| Beveridge, George | ,, *Kimberley* | 14th May, 1897. |
| Chamberlin, H. B. | ,, *London* | 16th May 1897. |
| Cheel, Charles | ,, *Godalming* | 9th May, 1897. |
| Dunstan, Charles Waller | ,, *Atoka, Indian Territory* | 6th October, 1897. |
| Haigh, John | ,, *Somerville, Massachusetts* | — August, 1896. |
| Haynes, Alfred Ernest | ,, *Captain R.E.* | 3rd August, 1896. |
| Hogard, Charles Frederick | ,, *of London* | 4th October, 1897. |
| Kirton, William Henry | ,, *Townsville, Queensland* | 22nd October, 1896. |
| Lamette, Alphonse Fortuné | ,, *Brighton* | 23rd September, 1897. |
| McClenachan, Charles T. | ,, *New York* | 19th December, 1896. |
| Maugham, Rev. Henry M. | ,, *Whitstable* | 18th September, 1897. |
| Norton, Jacob | ,, *Boston, Massachusetts* | 19th March 1897. |
| Piper, George Harry | ,, *Ledbury* | 26th August, 1897. |
| Pringle, Sir N. W., Bart. | ,, *London* | 21st July, 1897. |
| Spurgeon, Clement | ,, *London* | 23rd November, 1896. |
| Stevens, Henry | ,, *Ashburton* | 31st July, 1897. |
| Stewart, William Edward | ,, *Brighton* | 12th November, 1896. |
| Stocker, Anthony Eugene | ,, *Philadelphia* | 23rd May, 1897. |

# LOCAL SECRETARIES.

## GREAT BRITAIN AND IRELAND.

| | | |
|---|---|---|
| Bournemouth | John Harvey | Caer Gwent, Bournemouth |
| Burnley and Vicinity | J. W. Houlden | The Cemetery, Burnley, Lancashire |
| Channel Islands | Dr.J.Balfour Cockburn,P.G.M. | Elm House, Guernsey |
| Cheshire and Liverpool | Samuel Jones | 13, Elm Grove, Birkenhead |
| Cornwall | E. Forbes Whitley | Truro |
| Devonshire | John Lane | 2, Bannercross Abbey Road, Torquay |
| Dublin | Ramsay Colles, J.P. | 1, Wilton Terrace, Dublin |
| Durham | G. W. Bain | The Grange,E.Boldon,Newcastle-on-Tyne |
| Glasgow and Vicinity | E. Macbean | Fullarton House, Tollcross, Glasgow |
| Gloucestershire | E. Hulbert | Downfield, Stroud |
| Halifax and Vicinity | C. Greenwood | 26, Akeds Road, Halifax |
| Inverness | A. F. Mackenzie | 15, Union Street, Inverness |
| Isle of Man | L. R. Corkill | Victoria Street, Douglas |
| Leeds and Vicinity | R. Jackson | 16 and 17, Commercial Street, Leeds |
| Lincolnshire | W. Shephard | Fernbank, Louth |
| Middlesex and North London | F. W. Levander | 30,NorthVillas, Camden Sq.,N.W.London |
| Northampton & Huntingdonshires | S. B. Wilkinson | 32, Hazelwood Road, Northampton |
| Northumberland | R. H. Holme | 6, Chester Street, Newcastle-on-Tyne |
| Oxfordshire | E. Conder, jun. | The Conigrie, Newent, Gloucestershire |
| Portsmouth and Vicinity | Rev. H. L. Watts | 64, Queen's Road, Portsmouth |
| Scotland, South | W. F. Vernon | Bowmont House, Kelso |
| Sheffield and Vicinity | J. Binney | 15, Southbourne Road, Sheffield |
| Shropshire and Staffordshire | J. Bodenham | Edgmond, Newport, Salop |
| Sussex, East | Robert Hughes | St. Oswald's, Alexandra Park, Hastings |
| Warwickshire | Arthur W. Adams | Broad Road, Acock's Green, Birmingham |
| Yorkshire, North & East Ridings | G. L. Shackles | 7, Land of Green Ginger, Hull |
| Yorkshire, West Riding | J. L. Atherton | Beech Grove, Bingley |
| H.M. Navy | J. S. Gibson-Sugars | *H.M.S. Skipjack*, Mediterranean |
| H.M. Army | Major J. H. Leslie, R.A. | Sheffield |

## EUROPE.

| | | |
|---|---|---|
| Denmark | S. H. Simonsen | Copenhagen |
| Greece | N. Philon | Piraeus, Greece |
| Hungary | L. de Malczovich | Belügyministerium, Budapest |
| Malta | J. W. Starkey | La Valletta, Malta |

## ASIA

| | | |
|---|---|---|
| Burma | J. Copley Moyle | Moulmein, Burma |
| India | W. T. Newitt | E. Extension Tel. Co., Madras |
| ,, Bengal | H. M. Rustomjee, J.P. | 18, Chowringhee Road, Calcutta |
| ,, N.W. Provinces and Oudh | W. Grierson Jackson | Allahabad |
| ,, South India | Rev. C. H. Malden | Mysore |
| Penang | G. S. H. Gottlieb | Penang |
| Shanghai | F. M. Gratton | 16, The Bund, Shanghai |
| Singapore | E. J. Khory | 8, Raffles Place, Singapore |

## AFRICA.

| | | |
|---|---|---|
| Gold Coast | J. R. Holmes | Accra |
| Kimberley | A. W. Adams | P.O.B. 467, Kimberley |
| Matabeleland | T. N. Bailey | Buluwayo, Rhodesia |
| Natal | T. Cook | Durban, Natal |
| Orange Free State, Bloemfontein | H. F. Gill | Box 242, Bloemfontein |
| ,, ,, ,, South | J. J. Wilson | Jagersfontein |
| South Africa, Eastern Division | A. Walsh | Port Elizabeth, Cape Colony |
| ,, ,, Western Division | Dr. H. W. Dieperink | Somerset West, Cape Colony |
| South African Republic, Barberton | J. R. Harrison | Barberton |
| ,, ,, ,, Johannesburg | T. L. Pryce | Box 186, Johannesburg |
| ,, ,, ,, Krugersdorp | W. T. Lloyd | Maraisburg, South African Republic |
| ,, ,, ,, Pretoria | J. Munro | Box 147, Pretoria |

## AMERICA.

| | | |
|---|---|---|
| Argentine Republic | C. Trevor Mold, Dis.G.M. | Buenos Ayres |
| Louisiana | R. Lambert | Masonic Temple, New Orleans |
| Manitoba | R. S. Thornton | Deloraine, Manitoba |
| Minnesota | Dr. G. R. Metcalf | St. Paul, Minnesota |
| New Jersey | R. A. Shirreffs | 571, Madison Avenue, Elizabeth, N.J. |
| New York | Benno Loewy | 206, Broadway, New York |
| Ohio | S. Stacker Williams | Newark, Ohio |
| Pennsylvania | A. J. Kauffman | Columbia, Pennsylvania |
| Rhode Island | Edwin Baker | 70, Weybosset Street, Providence, R.I |
| South Dakota | L. G. Levoy | Webster, South Dakota |
| Tennessee | J. B. Garrett | Nashville, Tennessee |
| Washington | W. H. Upton | Walla Walla, Washington |

## AUSTRALASIA.

| | | |
|---|---|---|
| New South Wales | J. C. Bowring | 133, Strand, Sydney |
| ,, ,, ,, Northern District | J. C. Ramsay | Waratah, Newcastle |
| New Zealand, Auckland | W. H. Cooper | Box 244, Auckland |
| ,, ,, Canterbury | Charles Hull | Lyttelton Times Office, Christchurch |
| ,, ,, Nelson | Thomas Scott | Nelson |
| ,, ,, Wellington | G. Robertson | Wellington |
| Queensland | James Spiers | Mary Street, Toowoomba |
| ,, Blackall | C. Carkeek | Blackall |
| ,, Bundaberg | W. E. Benbow | Bundaberg |
| ,, Charters Towers | A. E. Harte | Charters Towers |
| ,, Childers | W. H. Lee | State School, Childers |
| ,, Croydon | T. Bennion | Ophir Cottage, Croydon |
| ,, Dalby | F. Finch | Dalby |
| ,, Gympie | Henry Robinson | One Mile, Gympie |
| ,, Mackay | R. H. Lightfoot | Homebush, Port Mackay |
| ,, Maryborough | George Ross | Railway Station, Maryborough |
| ,, Rockhampton | A. J. Eden | Railway Station, Rockhampton |
| ,, Roma | J. R. Mayfield | Roma |
| ,, Townsville | A. Mears | Townsville |
| ,, Warwick | C. H. Ward | Warwick |
| ,, Winton | J. Greenelsh | Winton |
| South Australia | F. Johns | Registry Office, Adelaide |
| Tasmania | J. Brickhill | 33, Patterson Street, Launceston |
| Victoria, Melbourne | Hugh W. Sinclair | 408, Collins Street, Melbourne |
| ,, Ballarat and District | J. E. Darby | 33, Ligar Street, Ballarat |
| West Australia, North, Coolgardie | G. H. Strieby | Menzies, West Australia |

# DIRECTORY.

## ENGLAND.

**Bedfordshire.** Ampthill, 922; Bedford, 924, 1547, 2223, 2425: Leighton Buzzard, 2274.

**Berkshire.** Abingdon, 1622, 2009; Cookham Dean, 2328; Newbury, 1215; Reading, 279, 1326; Windsor, 604; Wokingham, 1766.

**Bristol.** 40, 473, 972, 1109, 1150, 1418, 1646, 1880, 2196, 2226.

**Cambridgeshire.** Cambridge, 98, 767, 1344, 1723, Wisbech, 95.

**Channel Islands.** Guernsey, 41, 46, 678, 1070; Jersey, 100, 1021, 1390, 2270.

**Cheshire.** Altrincham, 815; Ashton-upon-Mersey, 342; Birkenhead, 1f, 184, 362, 376, 524, 545, 665, 727, 796, 890, 1212, 1280, 1291, 1313, 1489, 1851, 1904, 1956, 2203, 2209; Chelford, 1813; Chester, 1441, 2306; Egremont, 1645, 1907; Frodsham, 786; Macclesfield, 553, 2006; Mollington, 1902; Sale, 472; Seacombe, 558, 1346; Warrington, 2213.

**Cornwall.** Callington, 2157; Cambourne, 130; Falmouth, 319, 1847, 1998; Hayle, 66, 1742; Liskeard, 70, 1000, 1095, 2266; Penzance, 369, 656, 719, 723; Poughill, 1407; St. Austell, 1175; St. Columb, 129, 1172; St. Ives, 1843; Truro, 56, 621, 1421, 2353.

**Cumberland.** Carlisle, 1170.

**Derbyshire.** Buxton, 2038; Derby, 51, 1517.

**Devonshire.** Ashburton, 945; Beaworthy, 536; Buckfastleigh, 1560; Devonport, 1147; Exeter, 36, 556, 1214, 1515, 1732; Newton-Abbott, 1749; Plymouth, 392, 1020, 1456; Seaton, 2151: Teignmouth, 967, 1088; Torquay, 1h, 14, 119, 643, 755, 756, 2171, 2193, 2391; Torrington, 842.

**Dorsetshire.** Blandford, 1794, 2248; Evershot, 397; Poole, 1151, 2340; Portland, 751; Sherborne, 2361; Weymouth, 1229, 1585; Wimborne, 80.

**urham.** Darlington, 674, 857, 1899; Durham, 546, 1446, 1979, 2236; Gateshead, 37, 1012, 2119; Jarrow-on-Tyne, 2072; South Shields, 1713; Sunderland, 360, 728; West Hartlepool, 383, 2412; Yarm, 1375.

**Essex.** Buckhurst Hill, 1011; Clacton, 1452; Colchester, 1778, 1830; Great Chesterford, 1862; Harold Wood, 388; Harwich, 1415; Ilford, 308; Kilvedon, 177; Leytonstone, 533, 610, 2117; Maldon, 453, 531, 1709, 1961; Manningtree, 744; Plaistow, 1472; Romford, 357, 389; Southend, 1691; Stratford, 2181; Theydon Bois, 2036; Walthamstowe, 618, 824, 1135, 1293, 1582, 2095; Wanstead, 1048; Witham, 2277; Woodford Bridge, 1716.

**Gloucestershire.** Cheltenham, 1692, 2261; Dursley, 2271; Gloucester, 565, 1029, 2146; Newent, 26; Stroud, 1058, 1240.

**Hampshire.** Aldershot, 900; Blackwater, 1341 Bournemouth, 48, 165, 275, 341, 448, 528, 573, 588, 812, 850, 1128, 1204, 1581, 1807, 2390; Christchurch, 1131; Cosham, 1448; Fareham, 55; Gosport, 163, 571, 1374, 2325; Havant, 94, 795, 962; Landport, 57, 121, 144, 158, 441; Portsmouth, 151, 999, 1231, 2313; Southampton, 1398, 2100; Winchester, 1181, 1264, 2130.

**Herefordshire.** Ledbury, 89; Colwall, 704.

**Hertfordshire.** Barnet, 625, 1143, 2337; Bishops-Stortford, 995; Hertford, 1149; Sawbridge, worth, 566; St. Albans, 775, 801; Totteridge-877; Watford, 315, 2368.

**Huntingdonshire.** Huntingdon, 2180.

**Isle of Man.** Douglas, 550, 718, 1219, 2172, 2249; Ramsay, 735.

**Isle of Wight.** Bembridge, 1720; Sandown, 929; Shanklin, 147; Ventnor, 75.

**Kent.** Abbey Wood, 2407; Ashford, 1954, 2369; Beckenham, 763, 1363; Bexley, 642, 778, 2415; Broadstairs, 1081; Bromley, 1d, 430, 684, 1792; Canterbury, 104, 447, 1780, 2299; Catford, 402; Chatham, 1a, 366; Chislehurst, 328, 2007; Dover, 406; Faversham, 44, 1008; Folkestone, 808; Herne Bay, 391; Lee, 1535; Maidstone, 154, 2418; Margate, 1303, 2090; Plumstead, 585, 823, 1503, 2159, 2338; Sandgate, 122, 1238; Sevenoaks, 2104; Shoreham, 1422; Sidcup, 743, 2410, 2413; Tonbridge, 896; Walmer, 586; Whitstable, 149, 1958, 2293, 2342; Woolwich, 711, 1362, 2112.

**Lancashire, Eastern Division.** Ashton-under-Lyne, 669; Blackburn, 58, 401, 1334, 1520; Bolton, 481, 950, 1674, 2206; Burnley, 507, 1199, 1223; Clitheroe, 2323; Great Harwood, 736; Horwich, 2345; Manchester, 419, 510, 765, 1273, 1367, 1435, 1756, 1930, 2155, 2227, 2275, 2296, 2427; Padiham, 1043; Stockport, 1752, 2460; Whalley, 2205.

**Lancashire, Western Division.** Carnforth, 1450; Heaton Moor, 160; Liverpool, 11, 327, 426, 601, 645, 782, 1113, 1186, 1244, 1283, 1289, 1476, 1617, 1787, 1810, 1836, 1908, 2114, 2198; Newton-le-Willows, 164; Southport, 464, 1534; St. Helen's, 101; Widnes, 2347; Wigan, 471, 559.

**Leicestershire.** Leicester, 266, 1541, 1729, 1951, 2215, 2405.

**Lincolnshire.** Barton-on-Humber, 2033; Crowle, 126; Gainsborough, 65, 1539; Grantham, 59, 1940; Grimsby, 92, 118, 403; Lincoln, 54; Louth, 86, 2008, 2065; Spilsby, 1829; Sutton Bridge, 654.

## ENGLAND.—*Continued.*

**London**, 1b, 1e, 1g, 9, 12, 13, 16, 17, 20, 21, 23, 24, 27, 28, 1, 29, 34, 35, 47, 49, 109, 170, 282, 283, 291, 294, 299, 301, 304, 306, 316, 317, 323, 327, 332, 333, 334, 349, 350, 353, 368, 374, 375, 385, 386, 393, 394, 399, 404, 409, 413, 423, 434, 440, 442, 446, 454, 456, 479, 486, 488, 489, 490, 502, 509, 516, 518, 519, 525, 529, 530, 541, 543, 544, 552, 555, 560, 574, 576, 577, 579, 593, 599, 602, 613, 619, 626, 627, 628, 639, 640, 644, 650, 657, 670, 672, 675, 677, 683, 689, 693, 694, 699, 710, 714, 720, 730, 737, 745, 749, 770, 774, 777, 787, 789, 800, 809, 811, 817, 821, 828, 829, 833, 845, 865, 868, 872, 874, 876, 881, 885, 886, 887, 891, 895, 901, 902, 907, 909, 911, 913, 919, 928, 932, 944, 969, 970, 971, 973, 980, 982, 987, 994, 997, 1001, 1003, 1006, 1009, 1010, 1013, 1015, 1016, 1026, 1035, 1036, 1045, 1062, 1064, 1069, 1072, 1078, 1082, 1084, 1086, 1090, 1091, 1092, 1094, 1099, 1101, 1107, 1114, 1132, 1139, 1142, 1145, 1155, 1156, 1162, 1163, 1165, 1173, 1179, 1185, 1193, 1197, 1200, 1208, 1213, 1216, 1225, 1236, 1241, 1242, 1243, 1253, 1256, 1271, 1272, 1274, 1276, 1277, 1294, 1301, 1305, 1315, 1316, 1318, 1319, 1328, 1336, 1340, 1347, 1352, 1372, 1373, 1380, 1381, 1393, 1404, 1405, 1406, 1408, 1410, 1411, 1417, 1420, 1427, 1432, 1442, 1451, 1461, 1480, 1484, 1492, 1506, 1507, 1518, 1519, 1522, 1523, 1527, 1529, 1532, 1543, 1549, 1554, 1557, 1567, 1568, 1569, 1572, 1578, 1586, 1588, 1592, 1596, 1599, 1606, 1626, 1632, 1634, 1636, 1637, 1645, 1650, 1653, 1669, 1675, 1679, 1684, 1695, 1702, 1705, 1715, 1718, 1721, 1757, 1770, 1772, 1774, 1786, 1789, 1790, 1793, 1798, 1800, 1802, 1803, 1808, 1809, 1814, 1821, 1824, 1833, 1835, 1839, 1844, 1849, 1861, 1863, 1867, 1868, 1874, 1881, 1887, 1889, 1893, 1895, 1906, 1915, 1922, 1933, 1938, 1955, 1965, 1970, 1977, 1985, 1988, 1996, 2003, 2010, 2011, 2020, 2028, 2031, 2040, 2055, 2056, 2057, 2067, 2073, 2075, 2082, 2089, 2091, 2096, 2097, 2113, 2120, 2124, 2129, 2132, 2134, 2137, 2141, 2142, 2152, 2158, 2160, 2168, 2169, 2175, 2176, 2178, 2182, 2183, 2187, 2189, 2195, 2199, 2204, 2208, 2218, 2221, 2228, 2229, 2230, 2234, 2235, 2239, 2240, 2242, 2243, 2251, 2252, 2255, 2259, 2260, 2273, 2279, 2280, 2286, 2288, 2304, 2310, 2318, 2319, 2326, 2329, 2336, 2350, 2354, 2357, 2367, 2373, 2383, 2386, 2392, 2400, 2411, 2416, 2429, 2435, 2437, 2439, 2446, 2449, 2450, 2452, 2454, 2458, 2462

**Middlesex.** Ealing, 1846, 1866; Hampton Court, 120, 1987; Hanworth, 296; Harrow, 371, 810; Hayes, 1848; Hounslow, 1678; Isleworth, 920; Stanmore, 22, 307, 1389, 2308; Tottenham, 1728; Twickenham, 1598.

**Monmouthshire.** Dixton, 1801.

**Norfolk.** Brandon, 311; East Dereham, 2083; Hunstanton, 31; King's Lynn, 42, 2048; Norwich, 384, 904, 1395, 2348; Wymondham, 475, 2371.

**Northamptonshire.** Northampton, 293, 600, 847, 1512, 2118, 2364; Peterborough, 629, 892, 1934; Spratton, 1521; Stamford, 912; Weedon, 1184.

**Northumberland.** Acklington, 380; Berwick-on-Tweed, 63, 784, 1872, 2207; Blyth, 1302; Newcastle-on-Tyne, 269, 339, 425, 465, 607, 837, 838, 1198, 1207, 1478, 1771, 1826, 1909, 1967, 1976, 2244, 2245, 2258, 2311; North Shields, 1370; Tynemouth, 1235.

**Nottinghamshire.** Nottingham, 1647, 2081; Retford, 1750.

**Oxfordshire.** Chipping Norton, 646, 1068, 1473, 1927, 1969; Enstone, 1396; Oxford, 1119, 1984; Witney, 2161.

**Shropshire.** Bridgnorth, 135, 285, 534, 708, 734, 805, 2034, 2078, 2079; Ellesmere, 1002, 1014; Ludlow, 77, 1949; Market Drayton, 1154; Newport, 148, 474; Oswestry, 2265; Shrewsbury, 43, 52, 1038, 1042, 1672; Wellington, 752.

**Somersetshire.** Axbridge, 884; Bath, 347, 1693; 1825; Crewkerne, 1125, 2136; Frome, 1041; Weston-Super-Mare, 517, 687; Yeovil, 1840.

**Staffordshire.** Burton-on-Trent, 81; Hanley, 64; Harborne, 142; Lichfield, 108; Longton, 74; Stafford, 2, 3, 87, 1087, 1292, 1533, 2414; Stoke-upon-Trent, 82; Tamworth, 110; Walsall, 72, 1030; Wednesbury, 84; West Bromwich, 1514; Wolverhampton, 145, 773, 915, 1710, 2101.

**Suffolk.** Felixstowe, 538, 760, 851, 1138, 1140, 1638, 2103, 2356; Ipswich, 1444, 2231, 2419.

**Surrey.** Barnes, 747; Camberley, 19, 1950; Croydon, 396, 603, 624, 1226, 1365, 1689, 1755, 1788, 2047, 2202, 2322, 2433; Epsom, 411; Godalming, 649, 841, 853; Guildford, 298, 497, 2122; Midhurst, 1224; Norbiton, 1791; Petersham, 511; Redhill, 1508, 1563; Reigate, 746; Richmond, 1189, 2377; Sanderstead Hill, 785; South Godstone, 1666; Surbiton, 918, 968, 2331; Sutton, 1108, 1783, 1795, 2170, 2300; Thornton Heath, 2027; Wallington, 367, 1067; Wimbledon, 2385; Worcester Park, 2139; Woking, 1c.

**Sussex.** Brighton, 522, 793, 965, 1075, 1333, 1371, 1513, 1819, 2305, 2355, 2375, 2384, 2408, 2459; Chichester, 2424; Eastbourne, 443, 2282; Hastings, 500, 563, 953, 1237, 1252, 2127, 2217; Haywards Heath, 1234; Northiam, 493; Piltdown, 2421; Robertsbridge, 1192; Rye, 587, 1275; St. Leonards, 415, 1834, 2051, 2434; Worthing, 988.

**Wales, North.** Abergele, 935; Anglesey, 1245; Bala, 1148; Bangor, 954, 1947; Caernarvon, 1884; Conway, 1797, 1928, 2406; Llanberis, 1633; Llandudno, 2250; Menai Bridge, 2191; Mold, 292; Portmadoc, 1447, 1625; Rhyl, 1733, 2102, 2145; Wrexham, 436.

**Wales, South, Eastern Division.** Cardiff, 356, 416, 1112; Swansea, 274.

**Wales, South, Western Division.** Haverfordwest, 1257.

**Warwickshire.** Atherstone, 492; Birmingham, 136, 288, 373, 414, 450, 696, 830, 1531, 1621, 1916, 2017, 2154, 2224, 2399; Leamington, 849, 1603; Solihull, 1178; Stratford-on-Avon, 1665; Warwick, 707.

## ENGLAND.—*Continued.*

**Westmoreland.** Kendal, 758; Kirkby Lonsdale, 1920, 2164.

**Wiltshire.** Devizes, 1536; Salisbury, 1061; Trowbridge, 2372.

**Worcestershire.** Moseley, 1037; Worcester, 1570, 1717.

**Yorkshire, North and East Ridings.** Hull, **30,** 38, 106, 449, 1403, 1688, 1747, 1820, 1845, 2177; Malton, 83, 2281; Middlesborough, 729, 1287; Scarborough, 114; Selby, 76, 651, 1978; Stokesley, 611; Wensley, 476; Whitby, 959; York, **10,** 50, 134, 152, 268, 1089, 1815, 1823, 1946.

**Yorkshire, West Riding.** Barnsley, 127; Batley, 1004; Bingley, 340, 1477, 2041; Boston Spa, 532; Bradford, 589, 733, 977, 1120, 1382, 1605, 1683, 1690, 1857, 1897, 1971; Brighouse, 478, 938; Dewsbury, 2264; Doncaster, 2324; Elland, 2062; Halifax, 39, 1059, 1166, 1191, 1202, 1883; Harrogate, 381, 1875, 2451; Huddersfield, 2341; Leeds, 157, 280, 460, 515, 631, 894, 949, 1105, 1182, 1258, 1343, 1387, 1510, 1525, 1540, 1579, 1593, 1931, 1963, 2058, 2162, 2284, 2301, 2312, 2366, 2395, 2402, 2428; Oulton, 941; Penistone, 123; Pontefract, 1577; Rotherham, 102, 1232, 1438; Saltaire, 61; Settle, 520, 570, 2314; Sheffield, 169, 452, 798, 958, 1257, 1888; Shipley, 930; Snaith, 1123; Sowerby Bridge, 116; Wakefield, 4, 655, 1725, 1769, 2094.

## SCOTLAND.

Aberdeen, 862, 951, 2393; Ardrishaig, 925, 1466; Ardrossan, 208; Ballindalloch, 1501; Carnoustie, 1426; Cupar, 2143; Dumfries, 831, 990, 1254, 2423; Dundee, 202; Dunoon, 732; Edinburgh, 297, 379, 554, 1044, 1457, 1698, 1748, 2445, 2447, 2448; Falkirk, 458; Glasgow, 361, 377, 562, 598, 606, 612, 658, 807, 910, 1111, 1177, 1228, 1246, 1259, 1323, 1360, 1425, 1459, 1467, 1496, 1509, 1627, 1644, 1676, 1735, 1935, 1981, 2001, 2074, 2387; Grangemouth, 741; Hawick, 724, 1077, 1736; Helensburgh, 568; Inverness, 535, 1304, 1314, 1481, 1490, 1500, 1687; Kelso, 370, 666, 1074, 2267; Kingussie, 1502; Kirkcudbright, 1471; Kirkwall, 740; Langholm, 1039; Melrose, 487; Newton Stewart, 1309; Shotts, 2052; St. Andrew's, 2464; Stirling, 864; Tillicoultry, 1511; Tollcross, **18.**

## IRELAND.

Ballymena, 200; Ballinasloe, 2053; Ballygawley, 1630; Belfast, 193, 1900, 2440; Blackhill, 2106; Blackrock, 1146; Boyle, 663; Castletownbere, 712; Cork, 2125; Donnybrook, 757; Dublin, **15,** 407, 437, 584, 595, 632, 690, 754, 914, 936, 937, 1233, 1296, 1594, 1604, 1703, 1782, 1838, 2066, 2463; Edgworthstown, 1589; Enniskillen, 615; Holywood, 943; Kilkenny, 691; Killiney, 668, 1831; Lisburne, 201; Lurgan, 194, 671; Mageny, 978; Newry, 753; Rathgar, 1018, 2346.

## AFLOAT.

609, 616, 709, 844, 998.

## EUROPE.

**Austria.** Teodo, 2086; Vienna, 2455.

**Belgium.** Antwerp, 236; Brabant, 1017; Brussels, 31; Mons, 996.

**Denmark.** Copenhagen, 1764, 2025; Nyborg, 1093.

**France.** Garches, 2222; Paris, 1551.

**Germany.** Altenburg, 237; Berlin, 21, 239, 942, 2404; Breslau, 238; Brunswick, 240; Charlottenburg, 420; Dresden, 412; Frankfort on Maine, 1033; Gera, 931; Hamburg, 22, 23, 2358; Jena, 417; Leipsic, 620, 1964; Perleberg, 1680.

**Greece.** Piraeus, 1768.

**Holland.** Amsterdam, 592, 843; The Hague, 991; Rotterdam, 1255; Utrecht, 1699.

**Hungary.** Budapest, **25,** 295.

**Italy.** Rome, 28, 30, 948.

**Norway.** Christiania, 1399.

**Sweden.** Jönköping, 825.

## MEDITERRANEAN.

Cyprus, 182; Gibraltar, 5, 53; Jerusalem, 889; Malta, 6, 575, 700, 706, 1339, 1878, 2092, 2262.

## AFRICA.

**British Bechuanaland.** Mafeking, 2019; Taungs, 1400.

**Canary Islands.** Las Palmas, 1524.

**Egypt.** Cairo, 484, 759, 1025; Port Said, 818.

**Gold Coast.** Accra, 180; Cape Coast, 91, 652, 1210, 1859.

**Griqualand.** Barkly West, 993, 1348; Beaconsfield, 459, 1886; Delport's Hope, 1993; Kimberley, 287, 494, 703, 738, 764, 1050, 1080, 1158, 1482, 1759, 2153; Klipdam, 1161; Longlands, 981, 1497; Windsorten, 1642.

**Natal.** Durban, 7, 513, 567, 641, 705, 779, 867, 893, 917, 940, 1378, 1912; Mount Ayliff, 832; Pietermaritzburg, 137, 432, 660, 926, 963, 1118, 1458, 1544, 1932; Pine Town, 1711; Umzimkulu, 161.

**Orange Free State.** Bethlehem, 557, 1129, 1853, 1871, 2185; Bloemfontein, 1005, 1079, 1218, 1516, 1901, 1921; Brandfort, 1806; Ficksburg, 1649; Harrismith, 141; Jagersfontein, 468, 673, 1056, 1279, 1719, 1760, 2394; Senekal, 1377; Winburg, 979, 1022, 1203.

**South Africa, Eastern Division.** Aliwal North, 159, 1117; Barkly East, 167; Cradock, 125, 346; East London, 143, 783, 1127; Emtento, 2150; Engcobo, 679, 680, 1150; Grahamstown, 96, 213, 345, 859, 1580, 1659, 2077, 2330, 2370; King William's Town, 863, 888; Middleton, 2321; Mughalcen, 2441; Port Alfred, 124, 1673; Port Elizabeth, 85, 343, 617, 870, 947, 1076, 1856, 1990, 2166, 2289; Queenstown, 1504; Somerset East, 1697.

## AFRICA.—*Continued.*

**South Africa, Western Division.** Capetown, 210, 233, 312, 321, 390, 591, 661, 1124, 1195, 1416, 1487, 1635, 1885, 1957, 1960, 2022, 2023, 2110, 2138, 2211, 2220, 2343, 2374; Malmesbury, 400, 638, 2121; Somerset West, 827.

**South African Republic.** Barberton, 220, 234, 320, 421, 762, 882, 1121, 1157, 1187, 1337, 1842; Benoni, 1071; Boksburg, 1250, 1975; Hartebeestfontein, 2332; Florida, 1436, 1437; Germiston, 2444; Heidelberg, 992, 2037, 2317; Johannesburg, 185, 186, 205, 207, 219, 228, 229, 235, 284, 326, 330, 359, 422, 433, 438, 439, 444, 445, 462, 469, 482, 547, 654, 686, 713, 771, 780, 790, 794, 813, 820, 840, 846, 860, 975, 1024, 1028, 1054, 1055, 1116, 1130, 1169, 1324, 1356, 1357, 1358, 1359, 1413, 1429, 1430, 1494, 1546, 1553, 1566, 1595, 1656, 1667, 1700, 1701, 1722, 1734, 1758, 1776, 1818, 1822, 1850, 1852, 1854, 1865, 1877, 1892, 1966, 1973, 1999, 2002, 2004, 2060, 2063, 2098, 2334, 2339, 2351, 2380, 2396, 2428; Komati Poort, 1110; Krugersdorp, 826, 1972, 1992, 2045; Lydenburg, 1188; Middelburg, 1837, 2320; Pretoria, 140, 226, 355, 836, 933, 961, 1307, 1379, 1559, 1555, 1639, 1670, 1762, 1919, 2021, 2149, 2247; Potchefstrom, 223; Zeerust, 174, 2107, 2344; Zwagers Hock, 2316.

**St. Helena.** 1196.

## ASIA.

**Assam.** Jorhat, 1320.

**Bengal.** Calcutta, 209, 636, 871, 1565, 1942, 2430, 2453; Darjeeling, 498, 985.

**Bombay.** Berar, 1433; Bombay, 1263, 1986, 1995, 2401; Hyderabad, 637, 1065, 2174; Karachi, 90, 2163; Saugor, 171; Trimulgherry, 1331.

**Burma.** Mandalay, 1454; Moulmein, 73, 791, 1176, 1449, 1631, 2246, 2303, 2362; Rangoon, 9, 78, 97, 115

**Ceylon.** Colombo, 461, 523.

**China.** Hong Kong, 71, 1007, 1137; Shanghai, 13, 277, 695, 750, 1047, 2076; Tientsin, 427.

**Eastern Archipelago.** Johore, 1828; Penang, 265, 1034; Selangor, 175, 1738, 1952; Singapore, 12, 69, 112, 816, 1190, 1327, 1351, 1597, 1704; Taiping, 166.

**Madras.** Bangalore, 2232; Bellary, 68; Coimbatore, 512; Coorg, 1505; Madras, 10, 45, 113, 189, 322, 329, 455, 572, 716, 804, 854, 1051, 1174, 1385, 1455, 1600, 1601, 1612, 1652, 1668, 1926, 1937, 1943, 2024, 2046, 2126, 2140, 2147, 2216, 2263, 2269, 2283, 2335, 2365; Jatni, 2285; Madura, 178; Mysore, 29, 597; Ootacamund, 117; Saklespur, 742; Secunderabad, 1781; Siruvallur, 2292; Tinnevelly, 722; Vizagapatam, 1663, 2111; Wellington, 688.

**North West Provinces.** Agra, 191; Allahabad, 62, 739, 1122, 1262, 1739, 1925; Bareilly, 897; Etawah, 1939; Ghazipur, 2417; Jhansi, 111; Meerut, 214, 1206; Sitapur, 172, 852, 1779.

**Punjab.** Gora Gali, 549; Lahore, 8, 1548; Rawal Pindi, 150, 1305; Sialkote, 105, 2254; Simla, 67.

## AUSTRALASIA.

**New South Wales.** Albury, 262; Annandale, 1046; Cobar, 1388, 1714; Condobolin, 1266; Cootamundra, 1552; Darlinghurst, 1485; Germantown, 1402; Gundagai, 1556; Gunnedah, 676, 1194, 1248, 1743, 2064; Hay, 2175; Inverell, 761, 1300, 1929; Junee, 263, 667; Narrandera, 264; Newcastle, 418, 1171, 1682, 1832, 1997, 2290; Paddington, 1159; Quirindi, 1141; Scone, 1727; Smithtown, 1330; Sydney, 27, 276, 499, 630, 835, 1498, 1499, 1530, 1611, 1706, 1731, 1945, 2044, 2085, 2309; Tamworth, 866, 1805; Walbundrie, 1392; Waratah, 2256; Waverley, 508.

**New Zealand, North Island.** Auckland, 257, 261, 715, 974, 1298, 1329, 1445, 1463, 1804, 2084, 2272, 2443; Hawkes Bay, 1285, 1773; Napier, 1474; New Plymouth, 537; Taranaki, 258; Wellington, 24, 128, 173, 260, 1890, 2376.

**New Zealand, South Island.** Christchurch, 1073, 1134, 1879; Dunedin, 256, 1917; Gore, 521; Marlborough, 976; Nelson, 88, 259, 480, 802, 878, 1345, 1950, 2016; Palmerston, 139; Picton, 153.

**Queensland.** Allora, 183; Aramac, 176; Barcaldine, 138; Blackall, 605, 858, 1167, 1297, 2200; Bollon, 1615; Boonah, 906; Brisbane, 14, 15, 93, 162, 192, 195, 199, 211, 212, 216, 231, 281, 336, 387, 398, 590, 698, 725, 731, 788, 921, 957, 964, 984, 1066, 1098, 1265, 1295, 1394, 1453, 1469, 1571, 1651, 1708, 1754, 1941, 2035, 2049, 2237, 2238, 2403, 2409; Bundaberg, 221, 428, 769, 1491; Charlesville, 181, 2360; Charters Towers, 131, 225, 314, 766, 1126, 1475, 2363; Childers, 1391; Chinchilla, 1641; Clifton, 358, 1401, 2012; Croydon, 224, 435, 1269; Dalby, 923; Gatton, 561; Gayudah, 1479; Georgetown, 405, 905, 1053, 1397; Gladstone, 564, 1270; Goombungee, 318; Greenmount, 1431; Gympie, 1655, 1696, 1898, 2030, 2061; Harrisville, 230; Herberton, 463, 477, 1205, 1558; Howard, 2397; Humpy Bong, 2291; Inglewood, 653; Laidley, 548; Longreach, 188, 1761, 1876; Mackay, 132, 190, 198, 218, 648, 1342, 1423, 1526, 1619, 1744, 2190, 2378; Maryborough, 197, 1923, 2059; Merritt's Creek, 1153; Mitchell, 1486; Mount Morgan, 206, 222; Muttaburra, 2214; Nambour, 1286; Owanyilla, 1730; Pittsworth, 903, 1583; Port Douglas, 156; Richmond, 451; Rockhampton, 103, 215, 410, 483, 839, 879, 916, 1100, 1221, 1281, 1284, 1590, 1623, 1660, 1799, 2192; Roma, 146, 217, 491, 873, 1282, 1335, 1409, 1488, 1562, 2241; Rosewood, 1628; Springsure, 155, 2131; Taroom, 662; Thargomindale, 2148; Thursday-Island, 232, 848, 1726; Toowoomba, 203, 227, 300, 309, 325, 429, 501, 583, 622, 623, 814, 880, 898, 1106, 1260, 1311, 1312, 1332, 1364, 1419, 1528, 1538, 1561, 1607, 1657, 1712, 1741, 1784, 1817, 1860, 1896, 1905, 2087, 2105, 2128, 2167, 2173, 2219, 2225, 2352, 2398; Townsville, 133, 187, 196, 204, 514, 792, 989, 1136, 1211, 1217, 1354, 1464, 1564, 1574, 1608, 2050, 2144; Warwick, 331, 505, 803, 1023, 1366, 1618, 1777, 1796, 2297; Winton, 179, 289, 1057, 1104, 1873, 2099, 2302, 2379.

## AUSTRALASIA.—*Continued.*

**South Australia.** Adelaide, 25, 252, 290, 382, 582, 1103, 1278, 1290, 1355, 1576, 1753, 1953, 2068, 2188, 2315, 2436; Beltona, 1855; Gawler, 247; Glenelg, 1310; Jamestown, 249; Mount Gambier, 251; Norwood, 250; Strathalbyn, 248.

**Tasmania.** Cameron, 2026; Deloraine, 685; Launceston, 527, 635, 1470, 1918.

**Victoria.** Ballarat, 254, 324, 467, 470, 495, 542, 596, 701, 702, 781, 797, 856, 1049, 1085, 1097, 1338, 1349, 1361, 1462, 1465, 1537, 1587, 1677, 1767, 1858, 2156, 2186, 2194, 2210, 2233; Benalla, 1383; Bendigo, 1027, 1160; Broughton Park, 2069; Castlemaine, 692, 1052; Coleraine, 1493; Fitzroy, 1629, 1910; Geelong, 253, 1962; Melbourne, 26, 395, 1251, 1353, 1913, 1914, 2029, 2070; Middle Brighton, 2197; Nirranda, 581; Port Fairy, 255, 899; Tallarook, 1230; Yarra, 1616.

**Western Australia.** Freemantle, 286, 1031; Menzies, 2135; Perth, 302, 983, 2116, 2295.

## SOUTH AND CENTRAL AMERICA.

Belize, Brit. Honduras, 1483; Buenos Ayres, 11, 79, 107, 305, 313, 883, 956, 1096, 1602, 1620, 1624, 1658, 2431; Georgetown, Demerara, 506; Monte Video, 99; Rio de Janiero, 466, 1261, 1545, 1643, 1686, 2071.

## WEST INDIES.

Bridgtown, Barbados, 168; Havana, Cuba, 1751, 1911; Sagua-la-Grande, Cuba, 966.

## CANADA.

Charlottetown, P.E.I., 2276; Deloraine, Man., 242, 2212; Halifax, N.S., 1936; Hamilton, Ont., 33, 1542, 1648; Killarney, Man., 244; Ladner, 1864; Lumsden, Assa., 504; Montreal, 60; Mattawa, Ont., 1350; Moosomin, N.W.T., 1640; Nanaimo, Brit. Col., 485; New Glasgow, N.S., 241; Ottawa, 278; Portage-la-prairie, Man., 1671; Qu'Appelle, Assa., 1816; Toronto, 1891; Virden, Man, 243; Winnipeg, Man., 1982.

## UNITED STATES OF AMERICA.

**Alabama.** Montgomery, 2381.

**Arizona Territory.** Lochiel, 594.

**Arkansas.** Little Rock, 659, 1870.

**California.** Montecito, 431; Sacramento, 1841; San Francisco, 1775.

**Colorado.** Canon City, 1740; Leadville, 578, 1559; Pueblo, 721.

**Connecticut.** Bridgport, 1765; Meriden, 1428; New Haven, 819, 2278.

**District of Columbia.** Washington, 32, 267, 2032.

**Florida.** De Land, 2420; Gainesville, 1249; Ormond, 608.

**Georgia.** Atlanta, 551, 2268; Augusta, 496; Savannah, 1694.

**Illinois.** Chicago, 2054, 2307; Peoria, 372; Quincey, 1882.

**Indiana.** La Porte, 776.

**Indian Territory.** Atoka, 869.

**Iowa.** Cedar Rapids, 16.

**Kansas.** Ossawatomie, 457.

**Kentucky.** Brookesville, 2093; Louisville, 17.

**Louisiana.** Donaldsonville, 2184; New Orleans, 303, 526, 697, 806, 875, 1168, 1220, 1368, 1661, 1785, 1827.

**Maine.** Portland, 270, 855, 1115.

**Maryland.** Baltimore, 1974, 2018; Cumberland, 946.

**Massachusetts.** Boston, 18, 1040, 1133, 1386; Gloucester, 2457.

**Michigan.** Benton Harbour, 2005; Grand Haven, 1959.

**Minnesota.** Duluth, 271, 1610; Minneapolis, 272; Morris, 1102; St. Paul, 633, 934, 1322, 1384, 1573, 1609, 1685, 1707, 2088, 2359, 2422.

**New Hampshire.** Concord, 1369.

**New Jersey.** Beverley, 2426; Bound Brook, 726; Elizabeth, 2015; East Orange, 952; Flemington, 799; Hopewell, 1591; Newark, 1664; Paterson, 2109; Plainfield, 1227, 1268; Trenton, 348; Woodbridge, 1958.

**New Mexico.** Sante Fé, 768; Socorro, 1989.

**New York.** Albany, 365; Balston Spa, 2333; Brooklyn, 352, 1746, 2253; Glens Falls, 1201; Lima, 344; New Rochelle, 338; New York, 19, 354, 408, 1183, 1439, 1443, 1584, 1924, 1994, 2133, 2287, 2298, 2442, 2456, 2465.

**North Carolina.** Ashville, 2389; Wilmington, 245.

**North Dakota.** Ellendale, 1325; Fargo, 2201; Grand Forks, 1209.

**Ohio.** Cleveland, 591; Cincinnati, 614, 2108; Newark, 2382; Zanesville, 2461.

**Oklahama Territory.** Richmond, 1180.

**Pennsylvania.** Columbia, 1299; Easton, 1144; Hanover, 2014; Harrisburg, 927, 1032; Hazleton, 1495; Merion, 1894; Philadelphia, 503, 748, 960, 1083, 1288, 1308, 1414, 1460, 1737, 2294, 2432; Pittsburg, 569; Reading, 310; Sewickley, 2115; Towanda, 681.

**Rhode Island.** Providence, 335, 364, 580, 939, 1019, 1063, 1321, 1434, 1468, 1745, 1983, 2013, 2349.

**South Carolina.** Camden, 717.

**South Dakota.** Aberdeen, 2165; Deadwood, 351; Flandreau, 1763, 2080; Mitchell, 1613; Webster, 1412; Yankton, 822.

**Tennessee.** Chattanooga, 634, 1247, 1681, 2042; McMinnville, 2043; Memphis, 378, 540, 682, 1239, 1376, 1440, 1575, 1811, 1812, 1991, 2039, 2327; Nashville, 772, 955, 986, 1164, 1317, 1948.

## UNITED STATES OF AMERICA.—*Continued.*

**Texas.** Palestine, 1222.

**Vermont.** Bennington, 2123.

**Virginia.** Amherst Court House, 834; Charlottesville, 861; Hampton, 1903; Lynchburg, 428; Norfolk, 1060; Richmond, 20, 647, 908, 1662, 1944.

**Washington.** Anacortes, 246; New Whatcom, 2388; Snohomish, 1424, 1724; Steilacoom, 1614; Tacoma, 273, 1869, 2000; Walla Walla, 2557.

**West Virginia.** Wheeling, 363.

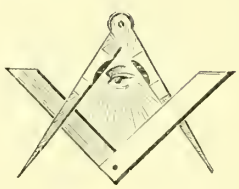
# ABBREVIATIONS

## MASONIC.

| | |
|---|---|
| A. | Arch, Assistant |
| A.G. | Assistant Grand |
| B. | Bearer |
| C. | Ceremonies, Constitution |
| Ch. | Chaplain |
| Chap. | Chapter |
| Com. | Committee |
| D. | Director, Deacon, Dutch |
| D.C. | Director of Ceremonies |
| (D.C.) | Dutch Constitution |
| D.M. | Director of Music |
| Dep. | Deputy, Depute (*Scotch*) |
| Dep.Dis. | Deputy District |
| Dep.Pr. | Deputy Provincial |
| Dis. | District |
| Dis.A.G. | District Assistant Grand |
| Dis.G. | District Grand |
| Div. | Division |
| E. | Ezra, English, Excellent |
| (E.C.) | English Constitution |
| G. | Grand, Guard |
| G.Ch. | Grand Chaplain |
| G.Chap. | Grand Chapter |
| G.D. | Grand Deacon |
| G.D.C. | Grand Director of Ceremonies |
| G.H. | Grand Haggai |
| G.H.P. | Grand High Priest (*Am. & Irish R.A.*) |
| G.J. | Grand Joshua |
| G.L. | Grand Lodge |
| G.M. | Grand Master |
| G.O. | Grand Organist |
| G.P. | Grand Principal (R.A.) |
| G.Pt. | Grand Pursuivant |
| G.R. | Grand Registrar |
| G.S.B. | Grand Sword Bearer |
| G.Sc.E. | Grand Scribe Ezra |
| G.Sec. | Grand Secretary |
| G.St.B. | Grand Standard Bearer |
| G.Stew. | Grand Steward |
| G.So. | Grand Sojourner |
| G.Sup. | Grand Superintendent (R.A.) |
| G.Sup.W. | Grand Superintendent of Works |
| G.Treas. | Grand Treasurer |
| G.W. | Grand Warden |
| G.Z. | Grand Zerubbabel |
| H. | Haggai |
| H.P. | High Priest (*American & Irish R.A.*) |
| I. | Irish, Inner |
| (I.C.) | Irish Constitution |
| I.G. | Inner Guard |
| J. | Joshua, Junior |
| J D. | Junior Deacon |
| J.W. | Junior Warden |
| K. | King (*American & Irish R.A.*) |
| L. | Lodge |
| M. | Master, Most |
| Mem. | Member |
| M.E. | Most Excellent |
| M.W. | Most Worshipful |
| N. | Nehemiah |
| O. | Organist |
| Or. | Orator |
| P. | Past, Principal, Priest (*Am. & I.R.A.*) |
| P.Dep. | Past Deputy |
| P.Dep.Dis. | Past Deputy District |
| P.Dep.Pr. | Past Deputy Provincial |
| P.Dis. | Past District |
| P.Dis.G. | Past District Grand |
| P.G. | Past Grand |
| P.H. | Past Haggai |
| P.H.P. | Past High Priest (*Amer. & Irish R.A.*) |
| P.J. | Past Joshua |
| P.K. | Past King (*American & Irish R.A.*) |
| P.M. | Past Master |
| P.Pr. | Past Provincial |
| P.Pr.G. | Past Provincial Grand |
| Pr. | Provincial |
| Pr.G. | Provincial Grand |
| Pt. | Pursuivant |
| P.Z. | Past Zerubbabel |
| R. | Registrar, Right |
| R.A. | Royal Arch |
| R.W. | Right Worshipful |
| S. | Senior, Scottish, Sword |
| S.B. | Sword Bearer |
| (S.C.) | Scottish Constitution |
| Sc. | Scribe |
| Sc.E. | Scribe Ezra |
| Sc.N. | Scribe Nehemiah |
| S.D. | Senior Deacon |
| Sec. | Secretary |
| So. | Sojourner |
| Stew. | Steward |
| St. | Standard |
| Sub. | Substitute (*Scottish*) |
| Sup. | Superintendent |
| Sup.W. | Superintendent of Works |
| S.W. | Senior Warden |
| Treas. | Treasurer |
| V. | Very |
| V.W. | Very Worshipful |
| W. | Warden, Worshipful, Works |
| W.M. | Worshipful Master |
| Z. | Zerubbabel |

## SOCIAL, ACADEMIC, MILITARY, Etc.

| | |
|---|---|
| A. | Associate, Arts, Academy |
| A.D.C. | Aide de Camp |
| A.M. | Master of Arts |
| B. | Bachelor [Bath |
| B. | The Most Honorable Order of the |
| B.A. | Bachelor of Arts |
| B.A.A. | British Archæological Association |
| B.Ch. | Bachelor of Surgery |
| C. | Companion |
| C.A. | Institute of Chartered Accounts |
| C.S. | Chemical Society |
| D.D. | Doctor of Divinity |
| Dr. | Doctor |
| F. | Fellow |
| G.C. | Knight Grand Cross |
| G.S. | Geological Society |
| Hon. | Honorable |
| I.C.E. | Institute of Civil Engineers |
| I.E. | Order of the Indian Empire |
| I.E.E. | Institute of Electrical Engineers |
| I.M.E. | Institute of Mining Engineers |
| I.N.A. | Institute of Naval Architects |
| I.I. | Imperial Institute |
| J.P. | Justice of the Peace |
| K. | Knight |
| K.C. | Knight Commander |
| L. | Licentiate |
| Lic.Mus. | Licentiate of Music |
| L.D. | Licensed Dental Surgeon |
| LL.B. | Bachelor of Laws |
| LL.D. | Doctor of Laws |
| L.S. | Linean Society |
| M. | Member, Master |
| M.A. | Master of Arts |
| M.B. | Bachelor of Medicine |
| M.D. | Doctor of Medicine |
| M.G. | Most Distinguished Order of St. Michael and St. George |
| Mus. Doc. | Doctor of Music |
| Ph.D. | Doctor of Philosophy |
| Prof. | Professor |
| R.A. | Royal Artillery |
| R.A. | Royal Academy |
| R.A.S. | Royal Asiatic Society (*Members*) |
| R.A.S. | Royal Astronomical Society (*Fellows*) |
| R.C.I. | Royal Colonial Institute |
| R.C.P. | Royal College of Physicians |
| R.C.S. | Royal College of Surgeons |
| R.C.V.S. | Royal College of Veterinary Surgeons |
| Rev. | Reverend |
| R.G.S. | Royal Geographical Society |
| R.H.S. | Royal Historical Society |
| R.I. | Royal Institute of Painters in Water Colours |
| R.I.A. | Royal Irish Academy |
| R.I.B.A. | Royal Institute of British Architects |
| R.N. | Royal Navy |
| R.S. | Royal Society |
| R.S.E. | Royal Society, Edinburgh |
| R.Z.S. | Royal Zoological Society |
| S.A. | Society of Arts (*Members*) |
| S.A. | Society of Antiquaries (*Fellows*) |
| S.C.L. | Student of Civil Law |
| S.I. | Institute of Surveyors |
| S.S. | Statistical Society |
| V.P. | Vice-President |



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# THE ORIENTATION

OR

# DIRECTION OF TEMPLES,

BY

*WILLIAM SIMPSON, R.I.,*

*M.R.A.S., F.R.G.S., Hon. Associate R.I.B.A.,*

*Past Master Quatuor Coronati Lodge, No. 2076.*

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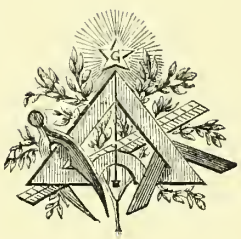
# CONTENTS.


| | PAGE |
|---|---|
| THE FOUR QUARTERS | 1 |
| *The Four Quarters in the New World* | 2 |
| *The Four Quarters in India* | 5 |
| *The Four Quarters in Burmah, Java, Siam, and Cambodia* | 12 |
| *The Four Quarters in China* | 14 |
| *The Four Quarters in Mesopotamia* | 18 |
| *The Four Quarters in Egypt* | 22 |
| *The Four Quarters in the Jewish System* | 26 |
| *The Four Quarters in the Christian Church* | 27 |
| *The Four Quarters in Ceremonies* | 28 |
| THE FOUR CARDINAL POINTS | 29 |
| *The North* | 29 |
| *The South* | 32 |
| *The West* | 33 |
| *The East* | 36 |
| THE KIBLAH PRINCIPLE | 47 |



# THE ORIENTATION OR DIRECTION OF TEMPLES.

By BRO. WILLIAM SIMPSON, P.M.

THE Orientation of Temples has been often alluded to in architectural and other works, but generally by little more than short notices, or as a passing reference. So far as I know the subject seems never to have had much thought directed towards it, and consequently the literature of it is far from being extensive. Works may exist, but almost the only effort I know of in this direction is the very able paper read to this Lodge by Bro. Sir Charles Warren,[1] which is full of information, some of it being entirely new, and the result of his own explorations in Palestine. From this it will be understood that there is but little previous material to guide us; we have not, as in many other branches of enquiry, the experience of previous writers from which assistance may be derived. The foundations have yet to be laid, that is materials have to be collected, before the structure is begun; and this will be the principal task to which the present paper will be devoted. Bro. Sir Charles Warren's paper supplied a considerable amount of new and valuable information; and I hope to be able to add to it a collection of data which may also be useful to those who may have a desire to understand this aspect of temple building.

There is one serious obstacle which prevents progress in this particular field of study; that is the difficulty of procuring exact and reliable information. To find out the exact line of the axis on which a temple has been constructed requires some kind of surveying instruments, and few travellers are provided with these. Or, suppose a temple is reputed to be pointed to the spot on the horizon where the sun rises on a particular day in the year, unless the temple is visited on that day, and it must be at sunrise on that day, the necessary information cannot be discovered. I can give a good illustrative example. Some years ago I wished to learn the line of the sun's rays as it rose at the vernal equinox over the Mount of Olives in relation to the site of the Temple. Bro. Sir Walter Besant kindly sent out my message to Jerusalem, but it was about two years before one of the explorers —this was M. Clermont-Ganneau—of the Palestine Exploration Fund, chanced to be there at the particular date required. It so happened that my request was not clearly understood, and the answer which finally came to me was almost worthless. But, suppose I had received the data I required, there would have been another difficulty to surmount owing to our want of knowledge. If the Temple was directed with a reference to the rising sun at a particular day in the year, would it be to the point on the Mount of Olives where the sun first becomes visible to the eye, or would it be on its rising on the horizon beyond the hills of Moab, which are not visible from the site of the Temple? Again, let us suppose this point had been determined—would the same rule apply to temples in other lands? Nothing but the most careful observation, which would require time and money for travelling to distant countries, can determine these points, and they are mentioned here as illustrative of the difficulties which have stood in the way of advancement in our knowledge.

When attention was first directed to this subject, little was known of temples beyond the old temples of the Greeks and Christian churches, and as they were supposed to be directed towards the east, the word "Orientation" came into use. Although we now know of temples which are on the lines of almost every point of the compass, this term has been retained, and it matters not whether a temple lies east and west, or north and south, we now talk of its "Orientation." I know of no other term that can be applied, and be it right or wrong, I must use the only word that will be understood; but, feeling this shortcoming of the title, I have ventured to add the word "Direction," hoping it may define the meaning more exactly.

THE FOUR QUARTERS.—Even without this extended use of the word, I would have felt it necessary in this paper to bring under our consideration what I may call the "Four Quarters," a phrase often used to describe them, and which corresponds with the four

[1] *Ars Quatuor Coronatorum*, vol. i., p. 36. Bro. Sir Charles Warren also read a paper before the Royal Historical Society in 1875 on the same subject. This was "printed for the Author" at the time. Another more ancient effort in this way I have read, is an essay entitled, "ORIENS Nomen ejus," by Mr. John Gregory, a quaint and entertaining old writer, who was Chaplain to the Bishop of Salisbury in the reign of Charles the First. The essay deals principally with references to the East in Scripture and otherwise scarcely bears on the orientation of temples.

cardinal points. Most probably, when you hear the evidence, you will agree with me that this is the real starting point in the study of the subject. It seems to be older and more primitive than what we now generally understand under the word Orientation. The four quarters were associated most intimately with the religious notions of most of the early races of mankind. The writing of this paper led me to the consideration of the cardinal points, and I confess to some astonishment at the importance they seem to have had in many ways in the far past, and the more I study the subject the more important they appear to have been. There were gods of the quarters, and governments were founded with a relation to them. Temples, tombs and other buildings were constructed with a reference to the four cardinal points; rites and ceremonies were also based upon them; and I shall be able to show that very august rites and ceremonies of the present day still recognise the four points of the compass. I need scarcely indicate that this part of the investigation ought to have a special importance to us Craftsmen, for we are all familiar with the West, South, and North, as well as with the East. Our ritual gives great prominence to the four quarters; and from whatever source we may have received this, it will be seen that we continue one of the oldest forms of what I must still call Orientation.

The Four Quarters in the New World.—To show the antiquity of this Orientation, and that it belongs to primitive races, I shall give some quotations from a work, by Danie G. Brinton, on the Indians of America.[1] It contains a chapter devoted to the "Number Four," and the "Adoration of the Cardinal Points." The author says, "In primitive Geography the figure of the earth is a square plain; in the legend of the Quichés it is shaped as a square, divided into four parts, marked with lines, measured with cords, and suspended from the heavens by a cord to its four corners and its four sides.[2] The earliest divisions of territory were in conformity to this view. Thus it was with ancient Egypt, Syria, Mesopotamia, India and China; and in the New World, the States of Peru, Araucania, the Muyscas, the Quiches, and Tlascala, were tetrarchies divided in accordance with, and in the two first instances named after, the Cardinal Points. So their chief cities —Cuzco, Quito, Tezcuco, Mexico, Cholulo —were quartered by streets running north, south, east and west. It was a necessary result of such a division that the chief officers of the Government were four in number, that the inhabitants of town and country, that the whole social organisation acquired a quadruplicate form. The official title of the Incas was "Lord of the Four Quarters of the Earth," and the venerable formality of taking possession of land, both in their domain and that of the Aztecs, was to throw a stone, to shoot an arrow, or to hurl a fire-brand to each of the Cardinal Points. They carried out the idea in their architecture, building their palaces in squares with doors opening, their tombs with their angles pointing, their great causeways running in these directions. These architectural principals repeat themselves all over the continent; they recur in the sacred structures of Yucatan, in the ancient cemetery of Teo-tihuacan, near Mexico, where the tombs are arranged in long avenues corresponding exactly to the parallels and meridians of the central tumuli of the sun and moon;[3] and however ignorant we are about the mound builders of the Mississipi Valley, we know that they constructed their earth-works with a constant regard to the quarters of the compass."[4]

It will be seen from this, as well as other quotations that will follow, that the ideas derived originally from the "Four Quarters" dominated over everything in the New World; including their temples, palaces and tombs. The reader may be here desired to note carefully the above details, and to compare them with similar forms of symbolism in the Old World, which will be produded further on in this paper.

I must continue these extracts from this writer, more particularly as the following places before us rites and ceremonies in accordance with this cosmical conception. It will be noticed that the rites include those of initiation into what is translated by the word mysteries. "If there is one formula more frequently mentioned than another as an indispensable preliminary to all serious business, it is that of smoking, and the prescribed and traditional rule was that the first puff should be to the sky, and then one to each of the corners of the earth, or the cardinal points. These were the spirits who made and governed the earth, and under whatever guise the uncultivated fancy pourtrayed them, they were the leading figures in the tales and ceremonies of nearly every tribe of the red race. These were the divine powers summoned by the Chipeway magicians when initiating neophytes into the mysteries of the Meda craft. They were asked to a lodge of four poles, to four stones that

[1] *The Myths of the New World, a treatise on the Symbolism and Mythology of the Red Race of America.* —By Daniel G. Brinton, A.M., M.D., New York, 1876.

[2] Quoted by Brinton from Ximenes *Or. de los Indios*, etc., p. 5.

[3] Humboldt, *Political Essay on New Spain*, ii., p. 44.

[4] The *Myths of the New World*, pp. 70-1-2.

lay before its fire, there to remain four days, and attend four feasts. At every step of the proceeding this number or its multiples were repeated. With their neighbours the Dakotas the number was also distinctly sacred; it was intimately inwoven in all their tales concerning the Wakan[1] power and the spirits of the air, and their religious rites."[2]

"An excellent authority relates that the Aztecs of Micla, in Guatemala, celebrated their chief festival four times a year, and that four priests solemnized its rites. They commenced by invoking and offering incense to the sky and the four cardinal points; they conducted the human victim four times round the temple, then tore out his heart, and catching the blood in four vases, scattered it in the same directions. So also the Peruvians had four principal festivals annually, and at every new moon one of four days duration. In fact the repetition of the number in all their religious ceremonies is so prominent that it has been a subject of comment by historians. They have attributed it to the knowledge of the soltices and equinoxes, but assuredly it is of more ancient date than this. The same explanation has been offered for its recurrence among the Hahuas of Mexico, whose whole lives were subject to its operation. At birth the mother was held unclean for four days, a fire was kindled and kept burning for a like length of time, at the baptism of the child an arrow was shot to each of the cardinal points. Their prayers were offered four times a day, the greatest festivals were every fourth year, and their offerings of blood were to the four points of the compass. At death food was placed on the grave, as among the Eskimos, Creeks, Dakotas, and Algonkins, for four days, (for all these nations and many others supposed that the journey to the land of souls was accomplished in that time), and mourning for the dead was for four months or four years.[3] . . . The four gods Bacab, who in the Yucatan mythology were supposed to stand one at each corner of the world, supporting like gigantic caryatides the overhanging firmament.[4] When at the general deluge all other gods and men were swallowed by the waters they alone escaped to people it anew. These four, known by the names of Kan, Mulux, Ix, and Cauac, represented respectively the east, north, west and south, and as in Oriental symbolism, so here each quarter of the compass was distinguished by a colour, the east by yellow, the south red, the west by black, and the north by white."[5]

Brinton seems to consider that this sacredness of the cardinal points originated from the winds, or air, which was a sort of spiritual medium of life, as they brought the rain which fertilized everything. The author produces a good amount of evidence in favour of this theory;[6] and at the same time it must be added that he gives indications of the east having a more marked character than the other quarters. He says the east was "the cardinal point which determines and controls all others."[7] "In the one Michabo is the spirit of light who dispels the darkness; in the other, as chief of the cardinal points, he is lord of the winds—prince of the powers of the air."[8] "Michabo and Manibozho which therefore mean the Great Light, the Spirit of Light, of the Dawn, or the East, and in the literal sense of the word the Great White One, as indeed he has sometimes been called."[9]

[1] The author explains "wakan" as a Dakota word, and that it means supernatural; it has been rendered by European writers by the term "medicine," from its expressing the power of the medicine men of the tribes.

[2] *The Myths of the New World*, p. 73.

[3] *Ibid*, p. 75.

[4] Compare this with the Egyptian Cosmos, which will be found further on. It also bears a strong resemblance to the first design of the Kaabah at Meccah. In heaven above "Allah created the Bayt-el-Maamur, four jaspar pillars with a ruby roof, and the angels circumambulated it, crying 'Praise be to Allah, and exalted be Allah, and there is no God but Allah, and Allah is omnipotent!' The Creator then ordered them to build a similar house on earth."—Burton's *Meccah*, appendix.

[5] *Ibid*, p. 82. In the Buddhist Sackwalle, or symbolical map or plan of the world, the eastern quarter is white, the western green, the southern red or "pale carbuncle," and the northern yellow.

[6] "Il est désormais hors de contestation que la croix de l'Amerique précolombienne est une rose des vents, qu'elle représente les quatre directions principales d'où vient la pluie et qu'elle est ainsi devenue le symbole du dieu dispensateur des eaux célestes." From an article in the *Revue des Deux Mondes*, by Bro. Count Goblet D'Alviella on *La Migration des Symboles*, May 1890, p. 127. See also the work since published with the same title, p. 18. Professor Albert Reville, in the *Hibbert Lectures* of 1884, states that in Mexico, "on many places of worship a cross had been found, and this had given rise to the legend of the Apostle Thomas having landed in the New World and spread the Christian religion. As a matter of fact the cross had nothing in common as a symbol with the Christian cross. It was simply intended to represent the four quarters of the compass."

[7] *The Myths of the New World*, p. 176.

[8] *Ibid*, p. 180.

[9] *Ibid*, p. 179. "It appears in attentively examining the Algonkin root *wab*, that it gives rise to words of a very diverse meaning, that like many others in all languages while presenting but one form it represents ideas of wholly unlike origin and application, that in fact there are two distinct roots bearing this sound. One is the initial syllable of the word translated hare or rabbit, but the other means *white*, and from it is derived the words for the east, the dawn, the light, the day, and the morning. Beyond a doubt this is the compound in the names of Michabo and Manibozho."—Brinton p. 179.

"Under the name of Micabo Ovisaketchak, the Great Hare who created the Earth, he was originally the highest divinity recognised by them."[1] It was in relation to this God that we find a direct reference to Orientation, in the more strict sense of that word, in the system of the red man. "But in the oldest accounts of the missionaries he was alleged to reside towards the east, and in the holy formulæ of the Meda craft, when the winds are invoked to the medicine lodge, the east is summoned in his name, the door opens in that direction, and there, at the edge of the earth, where the sun rises, on the shore of the infinite ocean that surrounds the land, he has his house and sends his luminaries forth on their daily journey."[2]

I must add another passage from this author—"As later observers tell us to this day the Algonkin prophet builds the medicine lodge to face the sunrise, and in the name of Michabo, who there has his home, summons the spirits of the four quarters of the world, and Gizhigooke, the day maker, to come to his fire, and disclose the hidden things of the distant and the future."[3]

There is much more in Brinton's book on the number four and the cardinal points, but I have quoted enough to shew what were the ideas held regarding them by races who were only making the first steps of progress towards civilization. We have here the beginning of those thoughts in the human mind as to the arrangement of the earth as a divine scheme; these were the elemental cosmical notions, which influenced even the red man in the construction of his temple or medicine lodge, and led him to make its door open towards the east. I am inclined to the supposition that the cardinal points would be grasped first, and that the pre-eminence of the east grew out of the other. To men in the nomadic state, moving about when there were no roads; in hunting for their subsistence, or making war on their enemies, east, west, north and south would become words of constant use; they would become their guides in every movement, and it is not difficult to see how these terms would come to include and at the same time to express the idea of the whole visible world. If Brinton is to be relied upon, the four quarters had assumed such a position of veneration in the minds of the American races that ceremonies were based upon them; and towns, palaces and tombs had their plans determined by the same authority. The maps and plans, which were made by Catherwood, and are given in Stephens' work on Central America, certainly support Brinton's words.[4] Catherwood's plans shew that the temples were constructed to follow the same lines as the towns and palaces, and were thus oriented upon this primitive idea of the four quarters.

The following is from George Catlin's account of *An Annual Religious Ceremony, practised by the Mandan Tribe of North American Indians.* This fully confirms the previous quotations about the prominence of the number four and the cardinal points. The Mandan "Medicine Lodge," was the temple of the tribe; and as the ceremonies were connected with the tradition of a deluge, the Lodge was also called the "Big Canoe." Part of the ceremonies included that of the initiation of the young men into the rank of manhood; they had to pass four days and nights without food in the Medicine Lodge, after which some severe trials, as well as tortures, had to be undergone. Catlin, being supposed to be a "medicine" or mystery man, had the privilege of entering the Lodge, and here is his description of it:—"This medicine man, the sole conductor of the mysteries, took his position reclining on the ground near the fire, in the centre of the Lodge, with the mystery pipe in his hand, and commenced crying to the Great Spirit, while he guarded, night and day, the young candidates who were reclining around the sides of the Lodge; who for four days and nights were not allowed to eat, drink or sleep. Great lassitude and emaciation resulted from this severe discipline, and thus they were in some measure prepared for the self-inflicted torture to which they were afterwards subjected. The medicine lodge in which they thus rested during the four days presented a strange and picturesque appearance. Its sides were curiously decorated with willow boughs and aromatic herbs, and on the floor there was a curious arrangement of buffalo and human skulls. There were also four sacks, each containing some three or four gallons of water, which seemed to be objects of superstitious regard, constructed, with much labour and ingenuity, from the skin of the neck of the buffalo, sewed together in the form of large tortoises lying on their backs; to each there was a kind of drum-stick by which they were beaten, forming a musical instrument for their strange dances. By the side of these sacks, which were called ECH-TE-KA, there were lying two other articles of equal importance, called ECH-NA-DE, rattles, made of dried skins, in the form of a gourd shell, which were also used as music for the same purpose. These sacks of water have the appearance of great age, and the Mandans ventured to tell me that the water had

[1] *The Myths of the New World*, p. 176. [2] *Ibid*, p. 177. [3] *Ibid*, p. 183.

[4] Stephens seems to have paid little attention to the orientation of the structures, but the plans in his book are sufficient evidence. Uxmal is the only place I have noticed where the lines do not coincide with east, west, north, and south; but even in this case the divergence is not great.

been contained therein ever since the flood. I made every effort to purchase one of them by offering goods to the value of £20, but they alleged that they were mystery-things, medicine, and that therefore they could not be sold at any price. During the three first days, while things thus remained inside the medicine lodge, many curious and grotesque amusements and ceremonies transpiring outside and around the Big Canoe, of these the principal was called Bil-lock-na-pick, or the Bull-dance, to the strict observance of which ceremony the coming of the buffalos to supply them with their food is attributed. It is of an exceedingly grotesque and amusing character. It is danced four times on the first day; eight times on the second day; twelve times on the third day; and sixteen times on the fourth day.[1] It always takes place around the Big Canoe before mentioned. The chief actors in these strange scenes were eight men loosely covered with the entire skins of buffalos with the horns and tails attached. The dancers looked through the holes of the eyes of the skin as through a mask, and throughout preserved the horizontal position, by which they were enabled more closely to imitate the motions of the buffalo. They were all naked, and painted in the most extraordinary manner with black, red, and white paint. Each of them had also a lock of buffalo's hair tied round the ankles. In the right hand he had a rattle, and in the left a slender staff about six feet long; and on his back he carried a bunch of willow boughs of the ordinary size of a bunch of straw. These eight men being divided into four couples, took up their positions on the four sides of the Ark or Big Canoe; representing thereby the four cardinal points, and between each of these groups was another figure engaged in the same dance, keeping step with the eight buffalos and with a similar staff and rattle, four in all. They were also naked, excepting a beautiful quilt made of eagle's quills and ermine skins, and head-dresses made of the same materials. Two of these latter figures were coloured black with charcoal and grease, and were called 'the firmament,' or night, and the numerous white spots with which they were dotted all over were called 'stars.' The other two were painted from head to foot a bright red, with white stripes up and down; these were called 'ghosts," which the morning rays were chasing away."[2]

The Medicine Lodge, or primitive temple, in which these ceremonies took place, was circular in form, having a diameter of about 75-feet; and the objects, as well as the persons within it, are described as having been arranged with a reference to the four quarters.

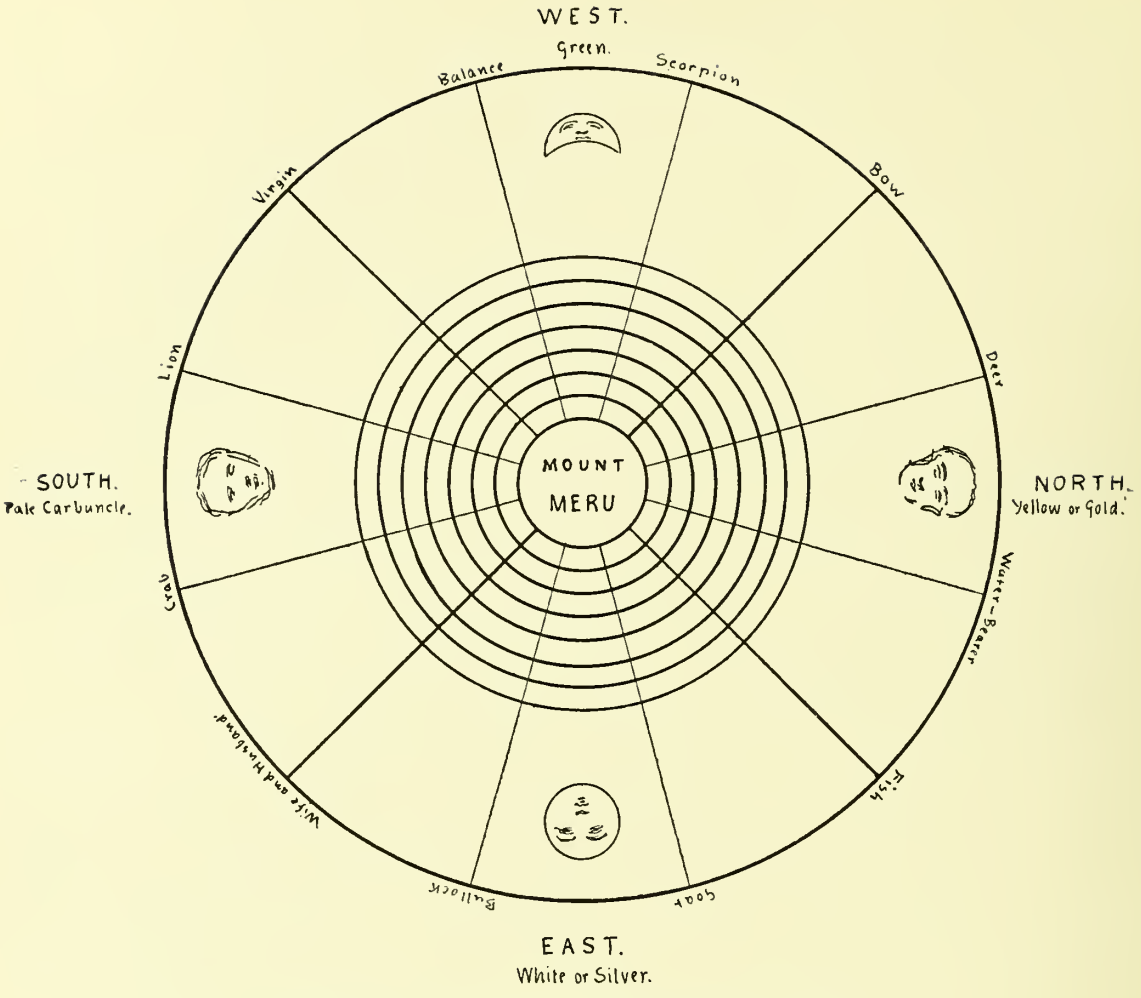
The initiatory rites of the young men ought to have a special interest to craftsmen; because the neophytes lying in the Lodge four days and four nights bears a striking similarity to the initiation of the Knights of the Bath, in which the novices lay in a chapel the night before they were dubbed and raised to the honour. Two of the figures, it ought to be noticed, represented "night," or darkness; and the other two were "ghosts," which the "morning rays," or "light," were chasing away. Now in the primitive initiations which have been described as common in many of the South Sea Islands, "ghosts" figure prominently. The novices in these ceremonies are placed, in some instances, for a long period of time in a secluded spot by themselves, and in the charge of "ghosts." It has been suggested —but as yet it is only a speculative point—that the ghosts represented the "underworld," to which the young person went when the period of boyhood ended, and he was born again into the new life of manhood. This must be taken as only a rough guess, for no definite conclusion should be formed until these primitive initiations have been more fully studied.

The Four Quarters in India.—I give on p. 6 a diagram[3] showing the symbolical idea of the world as it existed from an early period in India, and which is common to both Buddhism and Brahmanism. In the centre is Mount Meru, the "Golden Mountain," "84 yojanas high, and crowned by the great city of Brahmâ."[4] Surrounding this, are seven concentric rings of mountains, in some accounts called continents, with seven oceans between them, in the diagram the black lines are supposed to represent the mountains, and the spaces between are the oceans. These oceans are stated in some books as being all seas of milk, but in others each sea is different and are described as containing salt water, sugar-cane juice, clarified butter, curds, milk and fresh water. Across the diagram are lines dividing the whole into the four quarters.[5] The "Four Quarters" are as old at least as the

[1] Be it noted that these are all multiples of the original four. [2] pp. 20-24.

[3] It is so many years since I first copied this diagram that I quite forget where I found it, but it may be relied on as accurate enough, as it agrees with the descriptions of the symbolical world as given in books. [4] Muir's *Sanscrit Texts*, vol. i., p. 491.

[5] There are other lines dividing the diagram into twelve, these refer to the zodiacal division. Strictly speaking these have no connection with my subject, but as they were on my original copy I have repeated them here with the Hindu names of the signs, which may perhaps be of interest to some readers. The origin of the seven circles of mountains is connected with a curious solar myth, which is given in the *Bhâgavata Purâna*,—"Priyavrata, being dissatisfied that only half the earth was illuminated at one time by the solar rays, followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day [Brahmâ, however, came and stopped him, saying this was not his province]. The ruts which were formed by the motion of his chariot wheels were the seven oceans. In this way the seven continents were formed."—Muir's *Sanscrit Texts*, vol. i., p. 490.




BUDDHIST AND HINDU SYMBOLICAL WORLD.

Rig Veda. One form by which the creation of the world was accomplished is there described as being through the sacrifice of a god. Purusha, who is sometimes looked upon as Brahmâ, he is also said to be Vishnu, and is known as the Great Primeval male, was immolated, and from the different parts of his body sprang the whole creation, including speech, and the Vedas; "from his ear came the four quarters."[1]

The conceptions that were held regarding the four quarters in India become a most interesting point in connection with our subject. Luckily we have very minute details of the Brahmanical ideas. It has already been shown that the red race of America associated the quarters with the winds, but gave special preference to the east from the sun rising in that direction. This reference to the winds as well as the higher distinction of the east is also found in the Brahmanical system. In the *Satapatha-Brâhmana* there is a rather elaborate account of the temple,—called in the translation "a place of worship,"—in which rites were performed, and among them that of the "Brahminical Initiation," which formed the subject of a former paper of mine, read in the Lodge of the Quatuor Coronati. I shall here quote a little more than I require for my subject, but this is done as it all refers to the position of the temple on the ground. "They choose a place of worship. Let them choose [the place] which lies highest, and above which no other part of the ground rises; for it was from thence that the gods ascended to heaven, and he who is consecrated indeed ascends to the gods. He thus sacrifices on a place of worship frequented by the gods; but were any other part of the ground to rise above it, he would indeed be lowered while sacrificing: let him therefore choose [the place] which lies highest. While being

[1] "From his navel rose the air, from his head the sky, from his feet earth, from his ear the [four] quarters: in this manner [the Gods] formed the worlds."—Rig Veda, x., 90, 1; Muir's *Sanscrit Texts*, vol. i., p. 10. It should be noted that this myth gives us an early date for the idea of the creative, or re-generative, power through sacrifice, or death.

high, that place should be even; and being even, it should be firm; and being firm, it should incline towards the east, since the east is the quarter of the gods; or else it should incline towards the north, since the north is the quarter of men. It should rise somewhat towards the south, that being the quarter of the fathers." This word is equivalent here to ancestors, or the dead. "Were it to incline towards the south, the sacrificer would quickly go to yonder world; but in this way the sacrificer lives long: let it therefore rise somewhat towards the south."[1] The west has not been mentioned, but it will appear in the following. "On this [ground] they erect either a hall or shed, with the top-beams running from west to east; for the east is the quarter of the gods, and from the east westwards the gods approach men; that is why one offers to them while standing with his face towards the east. For this reason one must not sleep with his head towards the west, lest he should sleep stretching [his legs] towards the gods. The southern quarter belongs to the Fathers; and the western one to the snakes; and that faultless one is the one where the gods ascended [to heaven]; and the northern quarter belongs to men. Hence in human [practice] a hall or shed is constructed with the top-beams from south to north, because the north is the quarter of men. It is only for a consecrated, not for an unconsecrated person that it is [constructed] with the top-beams running from west to east."[2] It should be mentioned that the "place of worship" described in the *Brâhmana* was a mere shed, formed of rude posts and beams, and merely enclosed as well as roofed with thatch and reeds. In most of the books of Brahmanical ritual there are constant references to the quarters, showing how important they were considered in relation to the ceremonies.

The connection of the quarters with the wind is not one that bears very closely on the subject of this paper,[3] but as it was found among the ideas of the red race, I shall give the following from one of the early books of the Hindus. "The child of those quarters is Vâyu, the air, and he who knows that the air is indeed the child of the quarters, never weeps for his sons."[4] According to Dowson's *Hindu Classical Dictionary*, Vâyu is the "air, wind, the god of the wind, Eolus." He sprung "from the breath of Purusha," and is the regent at the north-west quarter, where he dwells.

The Hindu system has also its gods of the quarters, these are sometimes called "regents," at times "guardians" and "supporters." Indra was at the east; Yama in the south; Varuna in the west; and Kuvera in the north. To these there were also added deities of the four intermediate quarters; Agni, fire, was in the south-east; Surya, the sun, in the south-west; Vâyu, the air, in the north-west; and Soma, the fermented sacred drink, in the north-east. As these were the principal gods of the Vedic system, they might be called the "Eight Great Gods," similar to the Ogdoad, or Eight Great Gods of the Egyptian Pantheon.[5] Nothing could show more forcibly how the points of the compass had influenced the ideas of men at one time than this deification of them; the Universe must have seemed a vast cosmic temple, with a god enshrined in each direction, who sent the air they breathed, and the rain to fertilize their fields and produce their food for them. It should be noticed in the above arrangement that Surya, the sun, does not occupy the east, but Indra occupies that position, thus showing a distinction having been given to that quarter, for Indra was, if anyone had the claim to it, the principal deity of the Vedic period. He was the slayer of Vritra, the demon of drought—drought is to this day the much dreaded source of famine in India—and brought the clouds with rain to produce grass for the "large-jawed cows." The east, it will be noticed here, as in most other instances, again enjoys a distinctive superiority.

[1] *Satapatha-Brâhmana*, iii., 1, 1, 2. *Sacred Books of the East*, vol. xxvi., pp. 1-2.

[2] *Ibid*, iii., 1, 6, 7, pp. 3, 4.

[3] There is at least one architectural structure in existence which is "oriented"—using that word in its wide acceptation—from the winds. This is the Tower of the Winds at Athens. It is an octagonal tower with faces to each of the cardinal, and intermediate points. On each side is a figure representing the wind to which the face it is on is opposite. As every one knows the Greeks deified the winds under the name of Aeolus, who, according to one account, had four sons. Four heads blowing the winds from each of the quarters is so common in art, that every one must be familiar with them. From the earliest times down even to the present day the winds and the quarters have been associated together.

[4] *Khândogya-Upanishad*, iii., 15, 2. *Sacred Books of the East*, vol. i., p. 49.

[5] I do not recollect having ever seen any explanation of the origin of the particular number "eight" in this group of "Great Gods" of Egypt. It is just possible that the cardinal, and intermediate points, may have been the source. I merely throw out the suggestion. This paper has already shown that the cardinal points had in early times something to do with the classification of deities into groups. This grouping might have taken place in Egypt as well as in India. There seems in the past to have been a constant tendency to associate sacred numbers with sacred things. A good example may be here given as it adds an illustration to this paper. At first there were three Vedas, and these were associated with the three-fold division of the Universe and the "three lights."—See Muir's *Sanscrit Texts*, vol. iii., p. 5. When the Atharva Veda, which is the fourth and latest, became established, the four Vedas were associated with the four heads of Brahma which are here said to represent the quarters. From his eastern mouth came the Rig Veda, from his southern the Yajur Veda, from his western the Sama Veda, and from the northern the Atharva Veda, *Ibid*, pp. 11-2. It should be noticed that in this the Rig Veda, which is the oldest and most sacred, is said to come from the eastern mouth.

It may be noted here that the region of the Fathers —the Pitris or Ancestors, that is the Dead—is in the south; and Yama, the god of the Dead, rules in that quarter. Everything was evil in the south. Alberuni, writing of the people of India in the 11th century, A.D., says that "In no work of piety do they direct themselves southward or walk southward. The south occurs only in connection with impious actions."[1] This contrasts with the Chinese, who look upon the south as the fortunate direction; and with the Egyptian system, in which Amenti, or the region of the dead, was in the west. Still, it can be shown from very good authorities that this evil repute of the south among the Hindus had a purely solar origin. I quote as evidence the following from Dr. Martin Haug,—"A regulation of the calendar by such [astronomical] observations was an absolute necessity for the Brâhmans; for the time of commencing and ending their sacrifices, principally the so-called *Sattras* or sacrificial sessions could not be known without an accurate knowledge of the sun's northern and southern progress. The knowledge of the calendar forms such an essential part of the ritual that many important conditions of the latter cannot be carried out without the former. The sacrifices are allowed to commence only at certain lucky constellations and in certain months; so, for instance, as a rule, no great sacrifice can commence during the sun's southern progress (*dakshinâyana*); for this is regarded up to the present day as an unlucky period for the Brâhmans, in which even to die is believed to be a misfortune. The great sacrifices take place generally in spring in the months *Chaitra* and *Vaisâkha* (April and May). The *Sattras*, which lasted for a year, were, as one may learn from a careful perusal of the fourth book of the *Aitareya Brâhmana*, nothing but an imitation of the sun's yearly course. They were divided into two distinct parts, each consisting of six months of thirty days each; in the midst of both was the Vishuvan, *i.e.*, equator or central day, cutting the whole *Sattra* into two halves. The ceremonies were in both the halves exactly the same, but they were in the latter half performed in an inverted order. This represents the increase of the days in the northern and their decrease in the southern progress, for both increase and decrease take place exactly in the same proportions."[2] This can be supported by a passage in the *Satapatha-Brâhmana*, which is as follows:—"Now when he [the sun] moves northwards, he is among the gods, then he guards the gods; and when he moves southwards, then he is among the fathers, then he guards the fathers."[3] There is more in the *Brahmâna* on this subject, but I do not quote further as the above is sufficient. It must be understood here that the "Fathers" again mean ancestors, or the dead. The Egyptian notions of Amenti were purely solar, and based on the sun sinking and dying in the west;[4] the Hindus have also founded their ideas of the origin of the dead on the solar movements, but on a different one from that of the Egyptians; still, in both cases, points of the compass were associated with the movements and its symbolism.

I give on p. 9 the plan of an early Brahmanical place of worship. We have in this a very different temple from any that we are familiar with in India belonging to the Hindus; this is the case whether we take temples such as are constructed in the present day, or the oldest known remains. Professor Eggeling, who is translating the *Satapatha-Brâhmana*, as one of the *Sacred Books of the East*, has constructed this plan from the references to it in the *Brâhmana*; I have gone over the passages describing it, and find that the plan is in perfect agreement with these. It gives us a very complete idea of the temple of the period of the *Brâhmanas*, and I am inclined to believe that such temples existed back into a very remote period. The architecture at that time was simple; the material used was merely wooden posts, reed mats and thatch. That which in reality constituted the temple were the *vedis*, or altars, and the fire-places; the *Brâhmana* explains that the mats forming the enclosure and thatch which formed the covering were only for protection against the weather; but there is an additional statement, that "he who is consecrated truly draws nigh to the gods, and becomes one of the deities. Now the gods are secreted from men, and secreted also is what is enclosed on every side; this is why they enclose it on every side."[5]

[1] *Alberuni's India*, vol. i., p. 307.—Alberuni explains this evil character of the south by saying it was on account of Lânka, or Ceylon, and Vâdavamukha, being in that quarter. Vâdavamukha is a great fire under the ocean that is ultimately to burn up everything. Alberuni's explanation in this case is not, I think, so satisfactory as the one which follows in my paper. The legend in the *Râmâyana* of Sita being carried off to Lankâ by Râvana, has been identified by more than one writer with the rape of Proserpina. An additional point in the identification can now be given from Lanki position in the south, which is the region of the Hindu Hades.

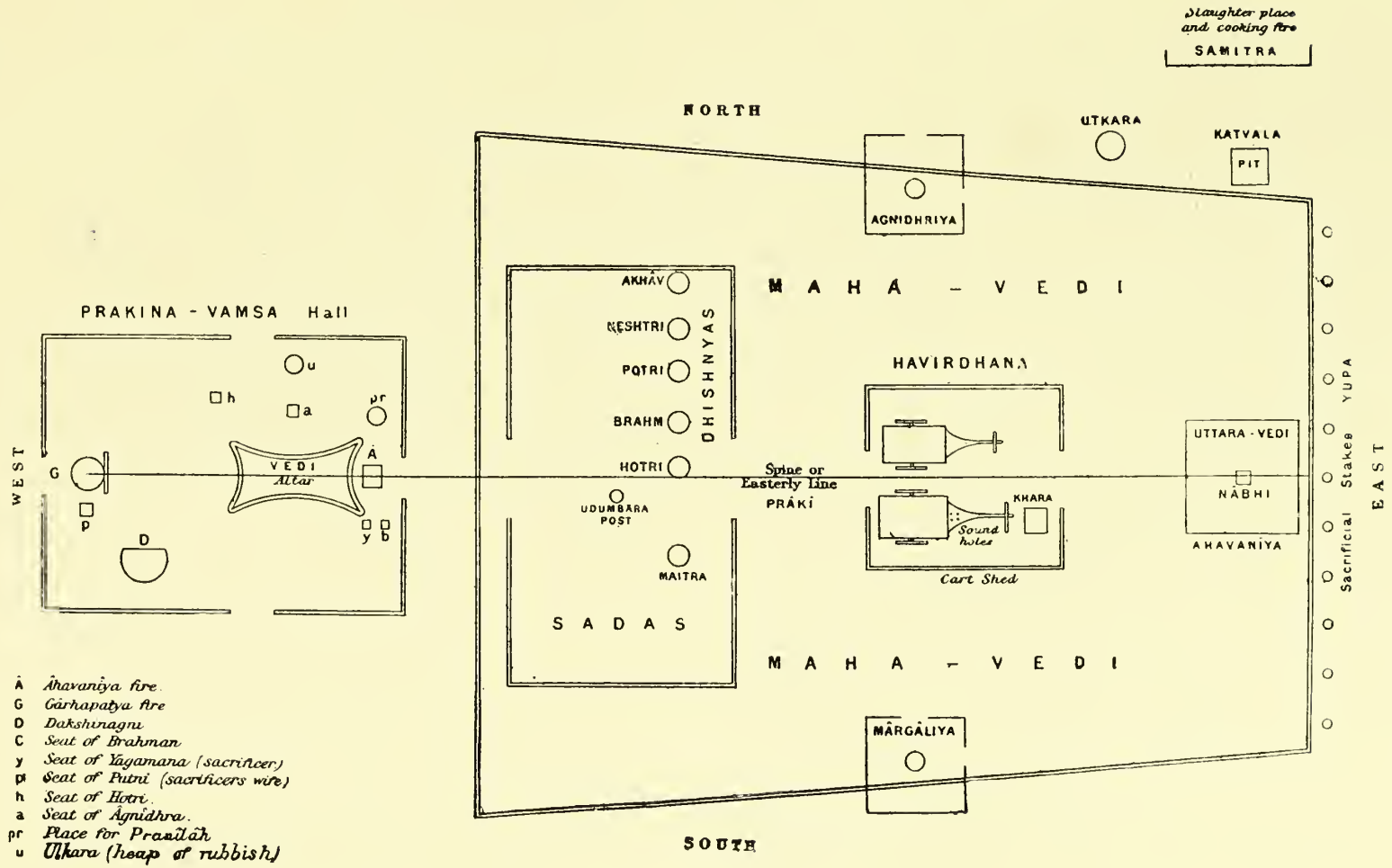
[2] *Introduction to Aitareya Brâhmana*, by Dr. Martin Haug, pp. 46-7.

[3] *Satapatha-Brâhmana*, ii., 1, 3, 1. *Sacred Books of the East*, vol. xii., p. 289.

[4] "The Osiris lives after he dies like the sun daily; for [as] the sun died, and was born yesterday, [so] the Osiris is born."—*Ritual of the Dead*: Dr. Birch's translation, p. 164.

[5] *Satapatha-Brâhmana*, iii., 1, 1, 8. *Sacred Books of the East*, vol. xxvi., p. 4.—As I deal here only with the Orientation of this Temple it is not necessary to give a full description of it. I have gone through the two volumes of the *Brâhmana*, and extracted all the leading references; these, in a paper under the title of "Origin and Mutation in Indian and Eastern Architecture," was published in the year 1891 *Transactions* of the Royal Institution of British Architects. Further details of this Temple will be found there.

PLAN OF SACRIFICIAL GROUND.




Â Âhavanîya fire.
G Gârhapatya fire
D Dakshinagni
C Seat of Brahman
y Seat of Yâgamana (sacrificer)
pt Seat of Patni (sacrificers wife)
h Seat of Hotri.
a Seat of Agnidhra.
pr Place for Prasîlâh
u Utkara (heap of rubbish)

The plan shows a line running due east and west. This is the *prâkî*, or easterly line, on which the place of worship is constructed, and the altars are placed upon it. As already explained the east is the principal quarter, for it is declared to be the quarter of the gods, "and from the east westwards the gods approach men." In describing the ceremonies there is a constant reference in the *Brâhmana* to all the points of the compass, and reasons are generally given for each movement. The performers turn themselves, or the articles used in the sacrifice are directed towards the quarters; some things are done with a turn to the east, "for the east is the region of the Gods"; others to the south, as that is "the region of the Fathers," and so on. Almost every page contains some reference of this kind.

It will perhaps add to the interest in this temple when I state that in it the rite of "Brahminical Initiation" was performed, which is described in a former paper of mine.[1]

It will be observed on the plan that there are two separate structures; the smaller on the west is called the "Prâkîna-Vamsa," and the larger on the east is the Mahâ-Vedi, or "Great Altar." The two are so distinct, that I am inclined to look upon them as two temples; be this as it may, in the Prâkîna-Vamsa we have a very striking identity of arrangement which can scarcely fail to catch the eye of a Craftsman. There are three fires in this temple; the Âhavanîya, or principal fire, is in the east; the Gârhapatya fire is in the west; and the Dakshinâgni—the name in this case—means the south fire. There is no fire in the north. The Vedi, or altar, is in front of the Ahavanîya or eastern fire. The fires are also to a certain extent altars. They are formed of mud—mere heaps—and might from their form be called "pedestals." Bro. Minos in his paper on the *Masonic Landmarks among the Hindus* described a Brahminical Initiation at the present time, when it is performed by those who can afford to have some display at the ceremony. Under such circumstances three individuals are placed in seats, one in the east, another in the west, and a third in the south. If the informant of Bro. Minos was correct in his account, I see no reason to doubt that the arrangement is a continuation of the three fires in the Prâkîna-Vamsa of the Brâhmana period, the fires probably being discontinued, and the seats of the officiating functionaries taking their place. It will be seen that there are seats in the plan of the Prâkîna-Vamsa. I can accept a continuation of this kind in India, but I should have grave doubts about any theory which would imply not only the continuation, but at the same time the transportation of such ritualistic details from India to the western part of the world.

Since the above was written Bro. Dr. Richard Morris has sent me the following interesting note, "In the funeral rites at the burning of dead bodies a piece of ground was excavated in the cremation ground or cemetery south-east or south-west of the dead man's abode. The three fires were deposited around the margin of the excavated place—the Âhavanîya fire in the south-east, the Gârhapatya to the north-west, and the Dakshina to the south-west. The corpse was placed with the feet towards the Gârhapatya fire, the head towards the Âhavanîya. [See Indian Wisdom, p. 205.]" The reason for turning the fires as well as the body at these angles was most probably owing to the following idea: "there are four intermediate quarters, and the intermediate quarters represent the Fathers."[2] The Fathers were the *Pitris*, or dead ancestors.

Even in the building of a house the Hindus did so with a reference to the quarters, as the following from the Grihya-Sûtra of Sânkhâyana will show: "When the house has been built conformably [to its proper dimensions], he touches the posts. The two [posts] to the east with [the words] 'Truth and Faith!' Those to the south with [the words] 'Sacrifice and Gift!' Those to the west with [the words] 'Strength and Power!' Those to the north with [the words] 'The Brahman and the Kshatra!'" Some of the words in this will naturally recall parts of modern Masonic teaching.[3]

The four quarters finds a marked expression in one at least of the temple structures of the Buddhists. The Stûpa, or Tope, might be described as the principle temple of this faith. It is a solid built dome, generally with a small cell containing relics of Buddha, or of some holy person.[4] In the Buddhist period, and even as late as the seventh century, these places of worship in India might have been counted by hundreds and thousands. They varied in size from small votive models to the great Stûpa at Peshawer, described by Hiuen Tsiang, as being 400 feet in height. The tomb-origin of the stûpa as a temple is a point that is beyond doubt, and naturally a profound symbolism gathered round it.

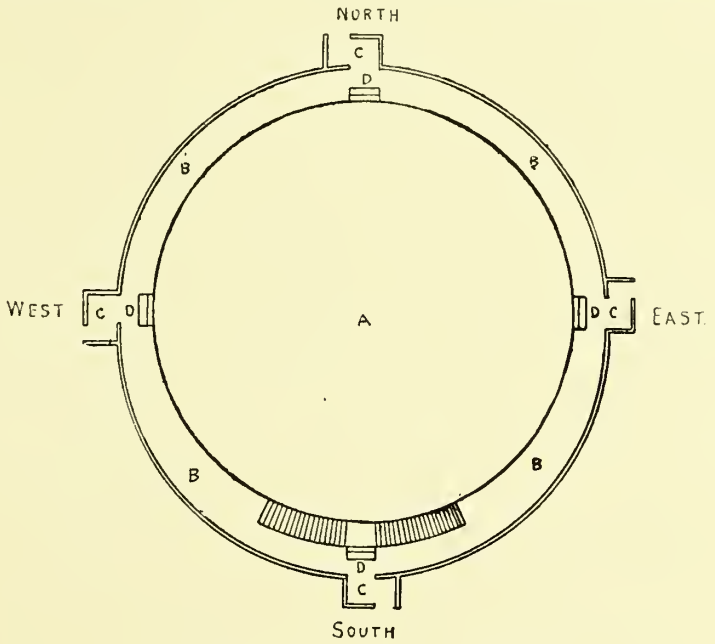
[1] *Ars Quatuor Coronatorum*, vol. iii.

[2] *Satapatha-Brâhmana*, i., 8, i., 40. *Sacred Books of the East*, vol. xii., pp. 228, 422, 423.—In offering water, cakes, etc., to his ancestors, the sacrificer offers them in the north-west to his father; in the south-west to his grandfather; in the south-east to his great grandfather; and in the north-east to all the fathers.—*Ibid*, p., 432.

[3] *Sânkhâyana-Grihya-Sûtra*, iii., 3, 2-6. *Sacred Books of the East*, vol. xxiv., p. 94. The *Sutras* are probably as old as the sixth century, B.C.

[4] See *Ars Quatuor Coronatorum*, vol. ii., p. 29, where an illustration of one is given.

Col. Wilford gives the following: "They confess that the pyramids, in which the sacred relics are deposited, be their shape what it will, are in imitation of the wordly temple of the Supreme Being, and which is really the tomb of the first of his embodied forms."[1] If this is correct it would mean that the "pyramid," by which Wilford intended the Stûpa, was a type of Mount Meru, but unfortunately we cannot trust this writer, unless we find him supported by other authorities.[2] I think that the following contains ideas which are closely parallel. It is a description of the Mundane Egg from the *Vishnu Puranâ*: "There, undiscernible in his essence, Vishnu, the lord of the world, himself abode in a discernible shape, in the form of Brahmā. It was like Mount Meru; the mountains were the womb, and the seas were the uterine fluids of that vast [production]. In that egg, O Brahmān, were collected the worlds, with their hills, continents, and oceans, the luminaries, the gods, Asuras, and men."[3] The cell in a Stûpa was called the *Garbha*, or womb. Cunningham, in his work on the *Bhilsa Topes* identifies the Stûpa with Meru.[4] In the diagram of the Buddhist and Hindu Symbolical World the four quarters are indicated; and in the plan of the Sanchi Stûpa it will be seen that there are four gateways, one to each of the




PLAN OF THE SANCHI STUPA.

| | |
|---|---|
| A | *Inner circle is the dome of the Stûpa.* |
| BBBB | *Processional path round the Stûpa, Pradakshinâ.* |
| CCCC | *Gateways to the Four Quarters or Cardinal Points.* |
| DDDD | *Pedestals of the Four Statues.* |

quarters. The Stûpas of Bharhat, Amarâvati, and Manikyala had the same arrangement; and they were thus so far imitations of Mount Meru. These gateways led into the processional path, formed by a railing which surrounded the Stûpa; round this the worshipper walked "sun-wise," with his right hand to the dome, repeating *mantras* or sacred sentences.[5] In the plan of the Sanchi Stûpa there are pedestals on the inside of each of the four gateways. Cunningham came to the conclusion that in that case the figures upon them had been those of the four Buddhas, that is of Sakya Sinha, the last

[1] *Asiatic Researches*, vol. x., p. 129.

[2] I believe that the most of what Wilford wrote is reliable, hut it is known that some of his pundits gave him false information. It must also be remembered that he was one of the early writers on Indian subjects, and of course on this account liable to error from the limited knowledge of the period. Wilford's great ability is still recognised, hut I give this note as a warning to any one, not familiar with Indian authorities, that they mnst not altogether trust statements which are taken from him.

[3] *Vishnu Purana*, i. 2, 45 ff. *Muir's Sanscrit Texts*, vol iv., p. 42

[4] *Bhilsa Topes*, p. 355.—The Bhilsa Tope is now called the Sanchi Stûpa. The plan given is copied from Cunningham's work.

[5] The so-called "Praying Wheel" was turned sun-wise. The words within the wheel are what is called a *mantra*, or sacred sentence, and allied to praise rather than prayer, so that turning the wheel and circumambulating the stupa were very similar in their meaning. It may be mentioned that circumambulation, which is not unknown to the craftsman, is one of the ritualistic practises which can he traced in one form or another in almost all the religious systems of the world, and it goes back to the earliest times.

mortal Buddha, and the three Buddhas that had come before him; these were Krakuchanda, Kanaka, and Kásyapa. Krakuchanda, the first mortal Buddha, occupied the eastern gateway.[1] Here again we have the precedence of the eastern position. In the case of the Bharhut Stûpa, Cunningham, who explored the monument and describes it, came to the conclusion that the Buddhist gods of the four quarters were placed, one at each of the gateways.[2] This seems to show that the gateways of the Buddhist Stûpa had a reference to the four quarters of the cosmical system that was common to the Buddhists as well as the Brahmans.

It will be sufficient merely to add that the dagobas, or stûpas, of Ceylon had also approaches to them from the four cardinal points.[3]

The Four Quarters in Burmah, Java, Siam, and Cambodia.—We have very good evidence that at some early period there had been a filtration of ideas from India to Burmah, Java, Siam, and Cambodia. Possibly this took place before Buddhism appeared; at all events when that religion was carried from India to these countries, there went with it the cosmological system, already described, that was common to both the Brahmans and the Buddhists. The late Colonel Sir Henry Yule accompanied in 1855 a mission to the court of Ava, of which he wrote a narrative, where he describes the old cities and temples of Burma. The city of Amarapoora is on the left bank of the Irawadee, and he describes it as "four-square," each of the walls being little short of a mile in length, and running due east and west, and north and south.[4] "Each side has three gates."[5] This description forcibly recalls the new Jerusalem of the book of Revelation; but it would be rash in our present state of knowledge to assume that there was any direct connection in this case; we have here only the probability that as the square form founded on the four quarters was common to all early races, the two instances just named may be a survival of the original conception. Yule describes the palace as occupying the centre of the city "its walls being laid symmetrically with those of the city. It has three successive inclosures."[6] To this a foot-note is added which is worth quoting,—"This four-square city with the palace in the centre is the characteristic form of the old Burman cities, *e.g.* Pegu, Sagain, Toungoo, and Tavoy. It has perhaps a mythic origin. The *Trayastrinsha*, or abode of Indra, and the thirty-two dewas, is represented in the Buddhist books as a city of square form having a square palace in the centre.—(*Pilgrimage of Fahian*, p. 124; and *Sangermano*, p. 14.) But the walled cities in the interior of China are, I believe, also generally square." This shows that the square form was common to the old cities of Burma; and the guess as to a mythic origin, is, I hope, being shown to be correct in this paper. That officers had their appointment to each of the cardinal directions is a detail that ought to have an interest to craftsmen. Here is what Yule writes,—"Each gate and side of the palace is under the charge of an officer of rank, known as the Commander of the North Gate, of the West Gate, and so on. Whenever the king goes on land or water, these officers are supposed to be in attendance on the side assigned to them for the king's security."[7] I must here recall what has been already stated regarding the cities of Peru, that they were divided into four quarters, with chief officers to each of these quarters. When King Theebaw got into trouble a few years ago with our government, newspaper correspondents sent letters from Burmah, and one of them in his letters to the *Times of India* wrote,—"In the olden days the Kings of Burmah always had four legitimate wives—queens of east and west and north and south." *The Daily News* correspondent about the same time says,—"You are probably aware that every king of Burmah is supposed to have four head queens, one for each of the cardinal points of the compass, the queen of the south ranking highest."[8] This supremacy of the south marks a difference from the Brahmanical system, where it was the quarter of the fathers, or of the dead, and consequently to be avoided by the living. With the Chinese on the contrary the south was the fortunate region, and the Burmese ideas are evidently allied to this system. This would go far to show that there had also been a pre-aryan conception of the four quarters in existence at an early period which extended from India to China among the Turanian races of that region. The Brahmanical pre-eminence of the east is also to be found in Burmah. In the palace of Amarapoora, which was at the time of Yule's visit the capital,

[1] *Bhilsa Topes*, pp. 192-3.

[2] *The Stûpa of Bharhut*, pp. 19-20.—The Buddhist names of these four guardian gods are different from the Brahmanical. They are as follows: Dhritarâshtra, in the east; Virudhaka, in the south; Virûpâksha, in the west; Vaisravana, in the north. Vaisravana is another name of Kuvera, who also occupies the north in the Brahmanical list.

[3] Fergusson's *Indian and Eastern Architecture*, pp. 190, 624.

[4] *Narrative of a Mission to the Court of Ava*, by Captain Henry Yule, p. 132. [5] *Ibid.*

[6] *Ibid.*—The City of Peking has also "three successive enclosures." See *The Three-fold Division of Temples. Ars Quatuor Coronatorum*, vol. 1, p. 96.

[7] *Ibid*, pp. 132-3. [8] *Daily News*, 6th Oct., 1880.

—there is a gate called "Ywé-dau-yoo-Taga," or the "Royal Gate of the Chosen." A note to this explains that,—"It is in fact the *front* gate of the palace, the east being always considered the front by the Burmans, insomuch that *shé* signifies *front* as well as *east*. The title of the Crown-Prince, Ein-shé-men, as before noticed, signifies 'Lord of the Eastern Palace.'"[1]

The temples of Burmah have been largely influenced by Indian examples, but our knowledge of them is as yet limited. At Mengûn, there is a pagoda or stûpa, which is 400 feet across at the base, the whole is made up of seven storeys, "said to symbolise the mythical Mount Meru."[2] It has "four flights of steps facing the four cardinal points."[3] Fergusson does not mention the orientation of the great Shoëdagon pagoda at Rangûn, but I presume that it, as well as the other pagodas, or stûpas, of Burmah had their approaches from the four quarters. The temple of Ananda at Pagan, which is not a stûpa, is square in plan, has figures of the four Buddhas facing the cardinal points. Yule in his description of it states that the figure of Gautama is on the north,[4] and he calls attention to what Cunningham says about the Sanchi stûpa where the last of the four Buddhas is also in the north, which has been already referred to in this paper. This Burmese temple seems fully to confirm Cunningham's conclusion on the point. Yule refers to what Cunningham says, and adds that from this it would seem the figures were not so placed in an arbitrary way, "but according to orthodox Buddhist tradition."[5]

The following quotation will show the rule for temples in Siam.—The site being duly dedicated for the purpose, eight round stones, called *luk nimit*, are taken, and a parallelogram marked out with them, one being placed at each of the eight points of the compass. Some indefinite time afterwards a small round roofed, brick structure, either square or hexagonal, from four to six feet across, and about five feet high, and having four porches, is erected over each of the four stones. On the top of each of these structures is set up, endwise, a stone of red free-stone or marble, sixteen to twenty inches in height, and ten to twelve inches in breadth, and carved in the form of a leaf. These stones are called *bysema* (*sema* is sanscrit for 'boundary,') and mark the boundary of the *obosot*, which, though built separately from the *Wat*, may be said to correspond with the Holy of Holies in Jewish, as the chancel in Christian places of worship. This Obosot is destined to contain the most sacred of idols, and no woman is allowed to enter. It is here that the royal gifts are given at the Kateen Visitation."[6]

Fergusson in his description of the great temple or dagoba, of Boro Buddor,—the "Great Buddha," does not mention the cardinal points; but it has ascents on each of its four sides, and it may be assumed that these would be placed as in the other Buddhist stûpas. This temple of Boro Buddor is about the same size as the one already described at Mengûn, and, including the great Shoëdagon Pagoda at Rangûn as well, these from their mere size alone, rank among the grandest temples in the world. These structures may be said to be oriented, but the orientation includes a reference at the same time to the four quarters.

Still greater than any of these is the temple of Nakhon Wat in Cambodia; the whole temple is very nearly an exact square, each side being about a mile in length,—this includes a ditch or moat that surrounds the temple. The walled enclosure within the moat measures 1100 by 1080 yards, and the temple itself covers a space of ground 650 by 570 feet. Within this the plan carries out the same arrangement as that of the Burmese cities. Although not quite square, it is nearly so; it has three enclosures, with three gateways on each side of the outer enclosure; through the inner enclosure the temple is approached by stairs and passages from each of the cardinal points. The pathway across the moat leading to the temple is from the west, on this side is a grand gateway or porch,—from this it is evident that the east in this case was looked upon as the predominating quarter. As this was the scheme of orientation in early Indian temples, and as there is much in the Cambodian temple which shows an Indian influence, we may assume that this explains the source from which the orientation in this case came. Had the Indian influence not been brought to Cambodia, the probability is that the principal approach would have been from the south, which will now be shown as the rule in China.[7]

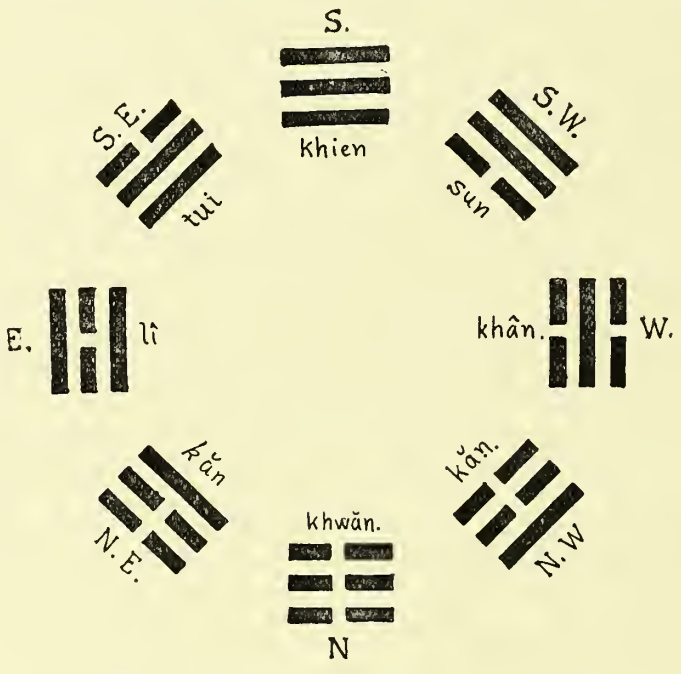
[1] Yule's *Mission to the Court of Ava*, p. 82. [2] Ferguson's *Indian and Eastern Architecture*, p. 624.
[3] *Ibid.* [4] *Narrative of a Mission to the Court of Ava*, p. 39. [5] *Ibid.*
[6] *Temples and Elephants*, by Carl Bock, p. 107, note.

[7] This temple was quite unknown to us till about thirty years ago, when it was discovered by M. Mouhot, a French naturalist, who was exploring the country for butterflies and insects, and he came upon the vast remains standing quite deserted in the jungle. The French government have published a large work on the temple, but enough will be found in Mr. Fergusson's *Indian and Eastern Architecture*, p. 663, to enable anyone to understand the character of this monument. Mr. Fergusson's description and illustrations were supplied to him by Mr. Thomson, a photographer of Singapore, who, hearing of this temple, managed to take his camera to it and made photographs and a very good plan of the temple, which is given in the *Indian and Eastern Architecture*. Mr. Thomson called when he came home with his photos and plan and showed them to me. Great credit is due to Mr. Thomson for his energy and determination in such an adventure; he did this wholly at his own expense in time and money.

The Four Quarters in China.—In China the division of the county into four quarters is a very ancient one; it is repeatedly referred to in the classical sacred books of that country. "The Son of Heaven," that is the Emperor, "in his tours [of inspection] to the four quarters [of the kingdom], as the first thing [on his arrival at each] reared the pile of wood [and set fire to it.]"[1] There was a mountain in each quarter, which is often referred to.[2] There are also references in these books to the four seas as if they represented the quarters,[3] the four seas being an arrangement that is rather difficult to explain from the present geography of China. There were princes of the four quarters,[4] and a president of the four mountains.[5] The four mountains can be identified in China, but the four imaginary seas are purely mythical,[6] and they are in themselves a good evidence that this four-fold division of the land belongs to an early period. The resemblance to the description already given of the same division among the American Indians, which included, at least in South America—governors of the four quarters, is striking; and the identity goes far to confirm the primitive character of the system.

Before giving illustrations of the influence these ideas had on architectural construction, there is another piece of Chinese symbolism which it may be as well to produce, as it is also intimately connected with structural forms in the middle kingdom.

This is the *Pah-Kwah*, or Eight Diagrams. From the copy of it given here it will be seen that it is composed of groups of three lines, forming a shape something like an octagon.




THE PAH-KWAH, OR EIGHT DIAGRAMS

According to Fû-hsî.

Given in the Translation of the Yi King, by James Legge

*Sacred Books of the East*, xvi., pl. iii., fig. 2.

[1] The *Lî Kî*, b. ix., sect. 11., *Sacred Books of the East*, vol. xxvii., p. 426, translated by Dr. Legge.

[2] Mount Tâi was in the east; Mount Hăng in the south; Mount Hwa in the west; and Mount Hăng in the north. *Ibid*, p. 216 *et seq.* Here will be found the rites performed by the Emperor at each of the mountains on his tour of "inspection." See also the *Shû King*, part 1, ch. 3. *Sacred Books of the East*, vol. iii., p. 35.

[3] The *Shih King*, Odes 3 and 4. *Sacred Books of the East*, vol. iii., pp. 308-9. *Shû King*, pt. ii., b. i., 4. *Ibid*, p. 41.

[4] *Ibid*, pt. ii., b. 1, 2, p. 38.

[5] *Ibid*, p. 39.—The four quarters were also identified with the four seasons. The east with spring, the south with summer, the west with autumn, the north with winter. *Lî Kî*, b. iv., sup. sect. 8. *Sacred Books of the East*, vol. xxvii., p. 281. Note. A letter in the *Academy*, 10th Nov., 1883, by Hilderic Friend, describes four "colossal idols" as gods of the quarters, in the Occan Banner Monastery, at Honam, a suburb of Canton. Ch'i-Kwoh is the name of the god ruling the north; Kwang-muh the south; To-man the west; and Chang-tsang the east.

[6] The four seas are represented on tablets at the Temple of Earth in Peking; Dr. Edkins says: The seas are simply north, south, east and west." *Religion in China*, p. 30. Professor Douglas, in his work *Confucianism and Taouism*, p. 181, states that Laou-tsze mentions the Caspian Sea as "The Western Sea." If this is correct it might supply an explanation otherwise than mythical for the "four seas," but it would also give an additional support to the theory lately started of an early connection between the Chinese and the Accadians of the Euphrates Valley.

Some of the lines are solid, while others are divided by an opening. This is the oldest arrangement according to Fû-hsî; there is a later scheme of the diagrams said to have been made by King Wăn, but the merits of the two are of no consequence to our present subject. One account of their origin is that they were first perceived traced on the back of a tortoise; another is that the lines were in early times straws, or twigs, that were used for purposes of divination. That they were connected with a purpose of this kind seems to be established by the references to them in the classic books. A sexual symbolism has also been attached to them. The three solid lines together represents the male, and is symbolically a father; opposite to this diagram is one in which the three lines are pierced, this is female, and is a mother. The other six represent three sons and three daughters. It has been said, but perhaps it is an exaggeration, that the whole religious, moral, and political system of the Chinese is founded on these eight diagrams; the *Yî King*, one of the oldest of the Chinese classic or sacred books, is wholly devoted to expounding the *Pah-Kwah*. This diagram is supposed to represent heaven and earth, the whole cosmos; as well as "to exhibit fully the spirit-like and intelligent operations (in nature), and to classify the qualities of the myriads of things."[1] A symbol of such deep significance would admit of much being said about it, but this very slight description will convey some idea of the importance it had among the Chinese. Some years ago there was a controversy among those learned in things Chinese on the particular origin and significance of the Pah-Kwah; on that subject it is not necessary to touch, for the only feature of the symbol that has a relation to this paper is that each of the diagrams is supposed to be on one of the points of the compass, thus representing the four cardinal points and the intermediate regions.

The tall towers in China, known as "Pagodas," are copies of Indian Buddhist stûpas, but are much altered in the copying. The Indian stûpa was round in plan, but the pagoda is octagonal; this form was the result of the Chinese making the *Pah-kwah* the plan of the structure. This small but rather important piece of information I owe to a Buddhist Monk at Chinkiang, on the Yang-tze Kiang. I chanced to be sketching the remains of an old pagoda formed of iron at that place, which dates from the time of the Tang dynasty, when the Monk turned up, and fortunately I had a friend with me who could speak Chinese, and acted as interpreter.

In the other parts of the world where the cardinal points were connected with temples, the east had a pre-eminence, but in China this is not the rule. In that country the south was looked upon as the quarter of that which was good and fortunate.

It will be noticed that the trigram of the *Pah-Kwah*, which is called "Khien," represents the south and the season of summer. The *Yî King* says of it, "Vast is the 'great and originating [power]' indicated by Khien! All things owe to it their beginning:—it contains all the meaning belonging to [the name] heaven."[2] It represented heaven, and the creative power of the solar heat. This seems to indicate that the diagrams had their origin in a region where the summer sun was felt to be pleasant, and the source of good. The following quotation shows that this was the case, it is the continuation of a passage given above about the Son of Heaven when he went on his tours of inspection to the four quarters:—"At the [great] border sacrifice, he welcomed the arrival of the longest day. It was a great act of thanksgiving to heaven, and the sun was the chief object considered in it. The space marked off for it was in the southern suburb, the place most open to the brightness and warmth [of the heavenly influence]."[3] This was the summer solstice, our St. John's Day in summer. Although the Chinese differ in the direction of their temples from the others we have before noticed, still the foundation of their preference for the south is distinctly solar. The reason why it affected architectural forms appears in a passage in the *Yî King*:—"It is the trigram of the south. The sages turn their faces to the south when they give audience to all under the sky, administering government towards the region of brightness; the idea in this procedure was taken from this."[4]

These quotations give the authoritative teaching of the sacred books, and based on these idees all palaces are built to face the south. The imperial palace at Peking is so constructed. The Ta-Ching-Mun, or "Front Gate," it is also called the "Gate of the Dynasty," is on the southern side of the palace.[5] The plan of Peking is arranged so that the city may be said to face the south. I understand that the palaces of provincial governors are the same.

[1] *Yî King*, p. 11.
[2] *Ibid*, p. 213.
[3] The *Lî Kî*, b. ix., sect. 11, *Sacred Books of the East*, vol. xxvii., p. 427.
[4] *Yî King*, p. 426.
[5] "They have endeavoured to model their government after nature, and the laws of the visible heavens. Even their military standards and royal palaces are supposed to have resemblance to celestial objects." Gutzlaff. Being struck with the symbolic significance of this fragment, I copied it from some book about the date of my visit to China, now more than twenty years ago. I wondered at the time whether it had any basis of truth in it; now I think this paper explains to a certain extent the words of Gutzlaff.

Halls of Audience in every case face the south; Yamens, or official courts of justice, follow the same rule. As an example of the official rule, I may mention that the Great Examination Hall at Peking, which can contain 10,000 students at their contest for what might be called the Chinese Senior Wranglership, has its entrance from the south. I believe that a Chinaman desires that his house should face the south, but that every person in China is able to realise this ideal, is more than I can vouch for; I presume that no wealthy individual would have his residence constructed in any other direction. I am under the impression that temples in China have their entrances on the south, but I hesitate to say that this is always the rule. My own means of observation, during the short stay I made, were limited for such a large country, and travellers seldom notice the direction of temples when describing them; on this account I can only refer to a few temples, and those are principally what I have seen myself in Peking.

The great Temple of Heaven in Peking, which has an enclosure about a mile square, is directed towards the south, or is approached from the south. The Emperor, who is the High Priest, enters from the south and faces the north when he worships the Supreme Ruler of Heaven. There are two temples, called by the Chinese "altars," in the Temple of Heaven. The south altar, the one just referred to, is connected by a long raised terrace, —running from south to north,—with the North Altar.[1] The North Altar is a temple in itself, a large circular building with a triple roof. The entrance to this temple is also from the south. The Temple of Confucious, another of the imperial temples in Peking, where the Emperor officiates as priest, also faces the south. There are two of the imperial temples which present an interesting exception to the rule. The first of these is the Temple of the Sun. It is placed in the eastern part of Peking; the Emperor officiates here at the vernal equinox, and approaches the altar from the west, so as to face the solar orb. The Temple of the Moon is in the west side of the city, the ceremony is at the autumnal equinox, and the approach to the altar is from the east. At the altar or Temple of the Earth, the tablet of the Spirit of Earth faces the north. In the Temple of Ancestors the tablets face the south.[2]

It may be added that in China tombs follow the same rule as temples, because in that country tombs are temples; I can mention at least two large imperial tombs as examples; one is that of Hung-wu, the first of the Ming dynasty, at Nanking; and the tomb of Yung-lo, one of the Ming tombs on the north of Pekin.[3] In both cases the approach is from the south. The *Lî Kî* states that,—"The dead are placed with their heads to the north, while the living look towards the south. In all these matters the earliest practise is followed."[4] I suppose that the rule regarding the north in this case would refer to the position of the body in the tomb, while the tomb as a temple for the living, at which sacrifice and prayer are offered, would follow the rule of other temples. According to the laws known under the term *Feng-shui*, in selecting the site for a tomb, hills, or at least rising ground, on the north are considered essential,—and the same rule holds in selecting a site for a house.[5] The north, according to Chinese ideas, was the quarter from which evil came.

There are still further instances to be given of the influence of the *Pah-Kwah* on the plans of temples. The triple terrace on which the North Altar of the Temple of Heaven stands is ascended by eight flights of steps; these eight approaches being in imitation of the eight diagrams. The towers which we call pagodas, but known by the term *T'a* in China, are generally octagonal in form. These structures are not exactly temples, and yet they may be termed religious buildings, for they are derived from the Buddhist stûpas of India, and in early times some of them contained relics; but for centuries past they have only been erected in China under the idea that a beneficial influence on the country round them was produced by their existence. The philosophy,—or the humbug, which it is often called by Western writers,—connected with this subject belongs to what in China is known as *Feng-Shui*, according to the laws of which all temples, tombs, houses, and structures of

[1] See *Ars Quatuor Coronatorum*, vol i., p. 98, where there is a plan of the two altars or temples, and where illustrations of each are given. There is a typographical error in that plan; the words "High Altar" should be "North Altar." This plan of the Temple of Heaven is the only one I know of, except that in du Halde's work, but mine,—although only sketched by the eye, and intended merely to convey a notion of the place,—is more correct than the others. Measured plans of all these Imperial Temples in Peking is yet a thing to be desired.

[2] For further details of these temples I refer to Dr. Edkins's *Religion in China*, ch. ii.; Miss Gordon Cumming's *Wanderings in China*, vol. ii., ch. xxxii.; and to my own work, *Meeting the Sun*, ch. xvi. It is due to Dr. Edkins to say that he is the principal authority, and that Miss Gordon Cumming and myself have both acknowledged our indebtedness for details to him. Marco Polo, b. ii., chs. vi. & vii., gives an account of the Emperor's Palace and of the city of Tai-du, which is a Ta-tu, or "Great Residence," a name of Peking.

[3] A plan and section of Yung-lo's tomb will be found in the *Ars Quatuor Coronatorum*, vol. i., p. 97.

[4] *Lî Kî*, B. vii., sect. 1, 7. *Sacred Books of the East*, vol. xxvii., p. 369.

[5] "The method by which the most suitable site for a tomb is found, is also applicable for the selection of a good site for a dwelling-house or any place of abode whatsoever." E. J. Eitel, *Feng-shui*, p. 22.

every kind have to be erected. The eight diagrams is one of the principal guides in this peculiar geomancy, and on that account it has a direct bearing on the direction of temples, tombs, etc., and I have no doubt but many peculiarities of structure in Chinese architecture will be found to have had its origin in this, when it has been more carefully studied.

I have already stated that the city of Peking faces the south, but it has further to be explained that in plan it is four-square, or very nearly so; each side facing one of the cardinal points, and measuring about four miles in length, the whole enclosing sixteen square miles. I believe that this four-square plan,—as alluded to by Yule in his description of Amarapoora,—is far from being exceptional in China. Yule described the palace of Amarapoora as being surrounded with three enclosures;—a similar arrangement exists in Peking. The imperial city is in the centre of the city, from which it is separated by a wall; the palace again is in the centre of the imperial city, and within a four-square wall of its own. Peking, and its imperial palace, are thus, like the American cities already mentioned, built with a reference to the four cardinal points.[1]

I come now to a temple with a similar motive in its design. The plan of the North Altar of the Temple of Heaven follows the eight diagrams; but the South Altar, which is the principal one in the temple, has a reference to the four quarters. There is no house at this altar, it is formed of three circular terraces,—each terrace being less than the one below it,—the top one being a circle with a diameter of 59 feet. Steps lead up on each side in the direction of the four cardinal points, and when the Emperor, who is high priest, officiates, standing on the central slab of marble,—a "point within a circle,"—he is supposed to be in the centre of the visible world. China is called the "Middle Kingdom," and the Emperor is the Son, or Viceroy, of Heaven. The ceremony at this altar takes place at the winter solstice—St. John's day in winter, and is, I believe, the most sacred of all religious functions performed by the Emperor of China. The sacrifices and prayers are offered to Shang Tî,—which may be rendered Heaven, or Heaven's ruler. A tablet with the name "Shang Tî" on it represents this deification, it faces the south, and the Emperor stands facing it and the north. From this it will be understood that the South Altar, or Temple, although representing the four quarters has its direction from the south.

This southern direction has already been shown to have had a solar reference; and in the temple of the sun, described above, it should be noticed, that it is directed to the east, and the service at it takes place at the vernal equinox; showing that even the Chinese, with an orientation of their own, looked to the east with reverence as the source from which the sun came.

[1] The large army that guards Pekin—what might be called "The Guards"—are known as "The Eight Banners;" this division has a reference to the plan of Pekin, and consequently to the Four Quarters, the number eight being most probably derived from the *Pah-Kwah*. This would confirm Dr. Gutzlaff's statement that with the Chinese "Even their military standards and royal palaces are supposed to have references to celestial objects." Miss Gordon Cumming states—*Wanderings in China*, vol. ii., p. 319—that "These companies are supposed to defend different sides of the city, the colours"—of the banners—"having some mystic relation to the points of the compass, except that yellow is in the middle, where it guards the Imperial Palace. Red guards the South, blue the North, and white the West, while the East is nominally given up to the green standard." The other four banners have the same colours, but they are distinguished by a white edge and a white spot. That these colours represent the quarters is apparent from what Hilderic Friend gives in a letter to the Academy, already referred to. He says there are a set of deities in China known as the "five rulers," four representing the quarters and one the middle. The colours are for the East, green; South, red; West, white; North, black, and the Middle, yellow. There are also mythical creatures connected with the quarters, and the colours of these, according to Dr. Eitel in his treatise on the *Feng-shui*, p. 71, are: East, The Azure Dragon; South, The Vermilion Bird; West, The White Tiger; North, The Sable Warrior. It is curious to note that the American races had also colours for the quarters. These are already given in the quotations from Brinton—but I shall repeat them here for comparison—East, yellow; South, red; West, black; North, white. As the American ideas of the quarters were closely connected with the wind, Brinton's statements led to a correspondence in the *Academy*, 3rd and 10th November, 1883, of which Hilderic Friend's letter, quoted above, formed part, and it appeared with the heading "The Colours of the Winds," but it was very soon discovered that it was to the quarters the colours belonged. Professor Max Müller contributed a letter to the correspondence, giving the colours according to the Veda. He quotes from the *Khândogya-Upanishad, Sacred Books of the East*, vol. i., p. 38. They are: East, red—rohita; South, white—sukla; West, dark—krishna, or dark-blue; North, very dark—parah—krishna. The Professor also quotes from the *Saltair na Rann*, edited by Mr. Whitley Stokes, the colours of the cardinal points according to the old Irish conceptions. These are given as "winds": the East wind, purple; the South, white; the West, as dun, and the North, black. In the diagram of the Buddhist and Hindu symbolical world the colours are: East, white or silver; South, pale carbuncle; West, green; and North, yellow or gold. In *Zechariah*, vi., 1-6, there is a description of four chariots which represented the four spirits or winds of heaven. The colours of the horses are given, those of the first chariot were red; the second black; the third white; and the fourth grisled and bay. The points of the compass that each referred to are only partly stated: "The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country."

The Four Quarters in Mesopotamia.—In tracing this part of our subject from China through central Asia to the Euphrates valley, it should be stated that for some time past archæologists have been drawing attention to much that is similar between the Chinese and the early races of Mesopotamia. The idea seems to be that the Accadians, who preceded the Semitic race, were Turanians, or, according to the old-fashioned way of expressing it, Mongolians; and that this race affinity explains, so far at least, any indentities that may be found to exist in the extreme east and the more western parts of Asia. When this is understood it need surprise no one if structural resemblances are also found to exist. But the authors who have dealt with this subject have dwelt mainly on the language and the written characters of the two regions.[1]

Here, according to one authority, was the notion of the heavens and the cardinal points, in Mesopotamia:—". . . the Chaldæan conception of the sky was that of a vault divided into eight segments by diameters from the four cardinal points and from their principal subdivisions ⊛; the external circle was soon omitted, the transverse lines alone remaining ✳, which again was simplified into a kind of irregular cross ⊣⊢."[2] A foot-note adds:—"This sign is generally supposed to be derived from that representing a *star*. Oppert, who at first admitted this derivation, has since thought that it was meant to be a conventional image of the Chaldæan heaven, and his opinion has been confirmed by an observation of Jensen, *Die Kosmologie der Babylonier*, p. 4." This spherical form is also affirmed by Lenormant; but from the square plan of the cities, and temples, in Mesopotamia, it is possible that there had been a rectangular shape which had been believed in at some other period. This subject will be alluded to further on in relation to the Zoroastrian conception of the heavens. The rectangular form will be first dealt with here as it is so similar to the rule in China.

When I was in central Asia in 1884-5, a region covered with the mounds of ancient towns, the square form of many of them attracted my attention. Of important places I would mention Sarrakhs, Kala-i-Maur, and Merochak, as being distinctly square in plan; to which I would add that almost all the mounds of towns were square, or at least were rectangular; in nearly every case nothing but the mound remained, yet the form was still so marked that it forced itself on my notice. It ought also to be mentioned that in Persia, —I speak here of the north east of that country including Khorassan; and in Afghanistan —the villages are nearly all surrounded by a wall of defence which is four square. This type exists all the way from Tehran to the Kyber Pass. I attach but little importance to the form of these villages; but if the larger towns and cities had a meaning in their forms, it is quite within the limits of the possible that the smaller places were influenced by the larger. I had no means of determining with exactness the direction of the walls of the towns. My impression is that some had the walls facing the cardinal points; and that some had the corners directed to them. Of Sarrakhs I can speak with more confidence, as I made a sketch plan of it, and it seemed to have its corners directed to the cardinal points. I find that I have noted this in my diary, for it impressed me at the time. Kala-i-Maur had also its corners to the cardinal points. The square form of these places naturally recalled to my mind the plan of Peking, but the direction of the walls indicated a different principal from that upon which the Chinese had constructed their cities and temples.

Another reason why I noted more carefully the direction of the walls of Sarrakhs,[3] whose walls, although in ruins, are still visible, was the resemblance of its plan to that of Babylon. Herodotus says that the latter was "quadrangular;"[4] and the restoration of its plan is by some authorities made with the corners to the cardinal points;[5] there are some mounds on the east of its site which are supposed to indicate the corner of the walls in that direction. Khorsabad was very nearly square with its corners to the cardinal points.[6] Nimroud again was rectangular, and very nearly a square, but its walls faced the cardinal points. The mounds of Nineveh show a very irregular form; the only part of the plan that is rectangular are the north and west corners, and they are directed to the cardinal points. The palaces discovered among the mounds have their corners to the cardinal points. We

[1] The late M. Terrien de La Couperie was well known as a writer on this subject; and Bro. Ball, of the Quatuor Coronati Lodge, has lately published, in the *Proceedings of the Society of Biblical Archæology*, an important series of papers bearing on the philology of the question.

[2] *The Dawn of Civilization*, by G. Maspero, p. 726.

[3] Sarrakhs is supposed to be a very old place. There is the tradition that Adam had his garden there, and came every day from Ceylon to work in it. It may be here recalled that Rome when first built by Romulus was known as "Roma Quadrata."

[4] Herodotus, i., 178.

[5] See Smith's *Dictionary of the Bible*; Art, *Babylon*. See also Perret and Chipiez's *History of Art in Chaldea and Assyria*: "In shape the city appears to have been a square with one corner cut off, and the corners of the walls of the city may be said roughly to front the cardinal points."—vol. ii., p. 55.

[6] The Palace in this case was on the north western face, standing across the wall of the town; part within and part without the wall. A marked difference from the Chinese rule.

have thus two systems of direction in the Euphrates valley, the same as I found in central Asia; and one of them is similar to the Chinese. Which is the oldest I must leave to Assyriologists to discover. Nimroud, the city that agrees with the Chinese system of direction, was begun by Esarhaddon, but it was on a very old site,—the Calah of Genesis,[1]—and the lines of the old plan may have determined the form of the new city.

The plans and direction of cities scarcely belong to my subject, but it has already become evident that they have a relation in most cases to the temples within them, and on that account they have to be considered as at least confirmatory evidence. The palace may also throw light on the matter, for a king is sacred, and in many instances he is a divinity, and from his sanctity the palace might be looked upon as a temple. The inscription of Khorsabad[2] gives the details of palaces built at that place by Sargon. It says;—"Between the doors I placed 8 double lions;"—if the palace had four doors,—that is the number of lions necessary,—two to each door. Then follow the words, "and their four *Kubur* in materials from Mount Amanus." The word *Kubur* is not translated, but they were connected with the lions, and whatever they were four was their number. After this it is stated, "Over them I sculptured artistically a crown of beasts of the fields, a bird in stone of the mountains. Towards the four celestial regions, I turned their front." Another translation gives some slight variations,[3] but these are not sufficient to interfere with the conclusion that this palace was built with a reference to the four quarters. Now, in one of the palaces at Khorsabad, the plan of which has been found, are the remains of one of the square-terraced temples, and its lines follow those of the other buildings; its corners face the cardinal points.

The Birs Nimroud, which is the traditional tower of Babel, may be taken as a typical example of the Mesopotamian temples. It was a pyramid, with steps or terraces. It was square in plan with its corners to the cardinal points. I give here a diagram made by the

M. Bertin's Diagram of Egyptian and Assyrian Orientation.

late M. Bertin, and published in the *Proceedings* of the Society of Biblical Archæology, to show "the difference in orientation between Assyrian and Egyptian monuments." It forms a note to a paper by Mr. Theo. G. Pinches. M. Bertin writes;—"As is well known, the Egyptians oriented their monuments so that the sides faced the four points of the compass, but the Assyrians the corners. By the light of this new text,"—the text in Mr. Pinches paper,—"we may now see that amongst those ancient nations there were no points of the compass in our modern acceptation of the term, but *cardinal regions*, north, south, east, and west. The central part of the Egyptian northern region, *Mer-t-meh*, corresponded to our north, and extended therefore from north-east to north-west; the southern region, *Mer-t-res*, from south-east to south-west, etc. On the contrary the Assyrians, copying the Accadians, placed their cardinal regions the other way, their north, *iltanu*, corresponding to the side

[1] Gen. x., 11, 12. [2] *Records of the Past*, vol. ix., p. 19. [3] *Ibid*, vol. vii., p. 55.

from north to west, and their west, to the side from west to south"[1] This agrees with what Mr. Pinches says, but I do not feel quite sure that it is an exact understanding of the text on which it is founded. The text as translated by Mr. Pinches is,—"The south is Elam, the north is Akkad, the east is Su-edin and Guti, the west is Phœnicia."[2] One of these countries at least, Phœnicia, was roughly speaking due west from Mesopotamia; and the phraseology was probably only the official way of speaking, and included in each case the countries belonging to the different branches of the government. This finds confirmation in the inscriptions which shows that like the ancient Americans, the Chinese, and others, the government was divided into the four quarters. The inscription on the black obelisk says that Shalmaneser the II. was "King of all the four regions, the sun-god of the multitude of mankind."[3] Tiglath-Pileser was "the king of the four zones."[4] This attribute goes back to an early period in the history of Babylonia; Zur-Sin was king of Ur, king of the four regions,[5] the same words are applied to Gamil-Sin.[6] Numerous references of this kind might be quoted. Mr. Pinches makes a better guess when he says that, "In most ancient times the earth was probably regarded as square, with the sides towards the four points of the compass."[7] In the far past, and even down to later times, kings claimed that they were sacred, and in some instances that they were divinities, or ruled as vicegerents of God.[8] In such cases it was a natural pretension that their government was formed upon a celestial model, of which the Chinese system affords a good illustration; now we need scarcely doubt but the square earth and its four quarters were in imitation of what was above, and that the gods would govern in the same manner as the kings below. We find a form of this idea expressed in the inscription of Tiglath-Pileser, which tells of the great gods, who in the four zones rule in righteousness."[9] In the inscription of Khorsabad mention is made of the "four celestial regions."[10]

In a paper read by Professor Sayce before the Society of Biblical Archæology, a note is added by which we learn that the Babylonians, like the Hindus, associated gods with the quarters,—as it is all interesting, I shall quote the whole of the note.—"The more the Babylonian mythology is examined the more solar is its origin found to be; thus confirming the results arrived at in the Aryan and Semetic fields of research. It is true that Anu, the son of 'Mother Heaven,' was the sky, and Héa; with his symbol the serpent, was primarily the earth, whence he came to be the god of rivers as well as of the house and hearth, and of building generally; but the other great deities, so far as I can see at present, seem all to go back to the Sun. Thus, Adar or Nin-ip, the god of the thunder-bolt and storm-cloud, is called 'the Sun of the South.' Raman, or Æther, is 'the meridian Sun in Elam.' Nebo is the 'Eastern Sun' in the 'height of heaven,' identified with the Aryan Mitra, and Ur, the god of 'the foundation,' whom I would compare with the *Al-orus* of Berosus, signifies the 'West'; while Gisdhubar whose story is told in the tablets which contain the Chaldean account of the deluge, is a solar hero, as Sir H. Rawlinson has pointed out."[11] Here is the celestial prototype from which the conception of the terrestrial four zones was no doubt derived. Of course I am aware that the evolution may have been the other way, and that the celestial was taken from the terrestrial, but this does not affect the point we are considering, which is merely the identity of the two. Professor Sayce's declaration regarding the solar character of the idea should not be overlooked.

The fourteenth creation of Ahura Mazda, was the "four-cornered Varena."[12] Profesfor Darmesteter explains in the *Introduction* to the *Zend-Avesta* that this "four-

[1] *Proceedings of the Society Biblical of Archæology*, 1883, p. 75. [2] *Ibid*, p. 74.

[3] *Records of the Past*, new series, vol. iv., p. 39.

[4] *Ibid*, vol. i., p. 193. [5] *Ibid*, old series, vol. iii., p. 17.

[6] *Ibid*, p. 16.—"The Egyptian king's claim to universal sovereignty, as son and living image of the sun, finds a striking parallel in the title of the Babylonian and Assyrian monarchs, *Sarru kibrat arbai*, 'King of the Four Quarters of the World.'"—Page Renouf, *Proceedings Society Biblical Archæology*, May 1890, p. 356. [7] Compare this with the legend of the Quichés, as given by Brinton. See p. 2.

[8] In Egypt "the palace is the temple, the king is Priest.—M. P. Renouf, *Hibbert Lectures*, p. 166. Professor Sayce states that "the city of Assur was itself a god."—*Hibbert Lectures*, p. 126. The same author also states that in Babylonia "the gods became a family, and their temples palaces, in which attendant spirits ministered to their wants."—*Ibid*, p. 215.

[9] *Ibid*, new series, vol. i., p. 105.

[10] *Ibid*, old series, vol. ix., p. 19. The same description is given in vol. vii., p. 55, the rendering is "the four regions of the sun."

[11] *Transactions of the Society of Biblical Archæology*, vol. ii., p. 246, *note*.

[12] *Venidad*, i., 18, *Sacred Books of the East*, vol. iv. p. 9.—The geographical position of the creations of Ahura Mazda has been much discussed by Savants. I think it should be pointed out, as at least one aspect of them, that they were sixteen in number, a multiple of four. It has been already shown that the Brahmans, by introducing the intermediate points, produced eight regions: a similar process might have produced the sixteen. Mr. Pinches has been already quoted showing that the Assyrians defined the quarters by the names of the countries in each of the four directions. That this was the process by which the sixteen creations of Ahura Mazda came into existence is far from being improbable. This theory avoids the difficulties which other explanations have to contend with, and it would be in accordance with ancient ideas.

cornered Varena" afterwards became "a country on earth . . . . . but which was formerly nothing less than 'the four-pointed Varuna,' that is, 'the four-sided Οὐρανός,' the Heavens."[1] I know that this is Iranian; but then "Iran and Turan" were so much in contact that ideas might have been common to both. Professor Darmsteter seems to think that Media was the original land from which Zoroastrianism sprung; if this was the case these ideas may have been common from Central Asia to the Euphrates valley. As the New Jerusalem was a four-sided city, this type was evidently common to the Semites as well as to the Turanians and Aryans.

In the second Fargard of the *Venidad* there is a description of a structure that was made by Yima at the command of Ahura Mazda. It was called a "Vara," which means an enclosure. It was a square, each side being two hathras, or about a mile long. According to the description the conceptions relating to this enclosure might be likened to the Garden of Eden, mixed up with ideas similar to what is given about Noah's Ark and the New Jerusalem. There were streets and waters flowing; but it had a door and a window, and all the beasts and seeds of vegetable life were within.

All this seems to show that it was believed the region above was square, that the earth was the same form; and that cities and temples were in imitation of the celestial model. I am aware that other ideas existed, that Lenormant as an instance, says "The Chaldean astrologers imagined in later times a spherical heaven completely enveloping the earth."[2] This may be at once accepted, but it does not interfere with the statement about the four-cornered heaven in the *Venidad*. This was probably the notion which survived in the Zoroastrian books, from the older Accadians whom Lenormant proposes to call the Proto-Medic people;[3] Media, as already mentioned, is now supposed to have been the birth-place of the Zoroastrian system, and we may suppose that it was in this older conception that the four-cornered type of construction originated. There is at least one very striking exception to this square form of cities, that is the ancient city of Ecbatana, which was round.[4] It was surrounded by seven circular walls, each of them painted with a different colour. Now these seven colours may be said to be the same as those in the Birs Nimroud, which had a reference to the seven planets. This becomes a valuable piece of evidence in favour of what I have been suggesting, for if a round city was constructed to symbolise what is above in the heavens, there is no improbability in the supposition that the square form was also symbolical. This subject of the round and square towns existing in the same region is a curious question in itself, but it is not necessary to follow it up here. Whether the round form was as common as the square at some remote date, I cannot say; if they were, the square seems to have superseded the other. I am inclined to believe that the round form had been a more commen type than it was at a later period; my reason for thinking so is very slight, it is based on a very curious village I saw in Persia, called Lasgird; it is about 100 miles due east from Tehran. It is quite exceptional in that part; the mud wall is a circle; it is no doubt a very old place, for the tradition is that the circle was first traced on the ground by Las,[5] the son of Noah, *Gird*, the second syllable of the name, was explained as having the same sense as our word "Girdle." There are other places in Persia with the names ending in "Gird," and I am under the impression that some of them are also round. If this is the case, I take them to be survivals of this form, and that it was more common in former times than it is now.

The Birs Nimroud has already been referred to, and it, from its traditional reputation, is a celebrated temple. It was square in plan, with the corners to the cardinal points, and this is understood to have been the general rule with terraced-towered temples of Mesopotamia[6]. As has been just experienced, the plan of the temple, it is supposed, followed in its lines the plan of the town. There is a point further that requires

[1] *Ibid*, Introduction, p. lxiii.
[2] *Chaldean Magic*, p. 152.
[3] *Ibid*, p. 217.
[4] The writer of the article "Ecbatana," in Smith's *Dictionary of the Bible*, identifies the place with the "Var" of the *Zend-Avesta*,—the Vara described above—thus quite overlooking that the one was square and the other round.
[5] Since my visit to Persia I have been trying to find traces of this Son of Noah, but as yet no clue has turned up. His name was "Las," or "Last;" and Major de Laescoe, one of the officers of our expedition, tells me that Lash, a town south of Herat, is named after the Son of Noah, and that it is also a "gird."
[6] The great temple of Bel-Merodach, in Babylon, known as E-Saggil; a large mound on the eastern bank of the river, called at the present day "Babil," has been identified as the remains of this temple. This is the one exception among the terraced-tower temples. Professor Sayce says of it:—"In one particular, however, the temple of Bel-Merodach differed from that of every other Babylonian temple with which we are acquainted. This is in its orientation. Its sides face the four sides of the compass, whereas in the case of the other temples it is the corners that do so. The cause of this departure from the usual canons of Babylonian sacred architecture has still to be discovered." *Hibbert Lectures*, p. 64. To this as a subject for future investigation, I would add also the circular form, as represented by Ecbatana.

explanation, but I am afraid nothing more than a suggestion can be ventured upon. The side that might be called the front of this temple was on the north-east. The stairs for ascending to the chapel on the top were on that side, and the chapel is understood to have fronted towards that direction. We have no data unfortunately to guide us to the reasons for this that were in the minds of the builders. It may have been because that was, as M. Bertin has explained, the eastern region. This is perhaps the most probable solution, and it would mean a conception we are all familiar with, that is because the sun rises in the east to open and enliven the day, and all we can say that this is a likely supposition. We have seen that where the four quarters have been considered in the construction of the temples, the east had a distinction, even with the Chinese the worship at the temple of the sun was to the east. I may here mention that there are a number of ancient and celebrated temples whose direction were to the north-east; these will be dealt with further on, but at present I would instance Stonehenge, and the Kaaba at Mecca. Even the temple at Jerusalem, although directed to the east was not exactly so, it, we have every reason to believe, was turned a little to the north of east.[1] So is the Parthenon at Athens.

Here, it seems to me, some reference should be made to a distinctive difference in Orientation, which appears to have been slightly overlooked by writers on this subject, and which should perhaps have been noticed before in this paper. Temples were in some instances so constructed that they faced, or had their principal approach opening out, towards the direction of the supposed sanctity, whatever that may have been, which dictated the position; and the worshippers entered the temple from the direction of that sanctity. In the other case the temple stood so that the worshipper entered the temple with his face towards the region that was considered sacred. Here, at present, I am merely pointing out that it was so, and without any attempt at giving a reason for this marked difference of idea.

The Four Quarters in Egypt.—Judging by what we have already learnt regarding the four quarters among primitive people and ancient nations, it would naturally be expected to find traces of them in Egypt. That the people of that country were familiar with this division of space, the following quotation will show. "The funereal ritual of the Papyri frequently represent four rudders, each of which is applied to one of the four cardinal points, designated as rudders of the south, north, west and east. This division was of the earliest date in Egypt, being mentioned in the oldest monuments that exist. The expression 'south, north, west and east' signified the whole world, as in the coronation ceremony, where the carrier pigeons are ordered to fly to those four points, to proclaim that the king has assumed the crown."[2] In the chapter of the *Funereal Ritual* called the "Festival of the names of the gods,"[3] there are many references to the cardinal points, sometimes separately and at times collectively. In this chapter we have "The Good Paddle of the Northern Heaven," "The Good Paddle of the Western Heaven," "The Good Paddle of the Eastern Heaven,"[4] and "The Good Paddle of the Southern Heaven." These "paddles" I suppose are the "rudders" mentioned by Wilkinson, but whether the "heavens" in this case are the regions beyond human vision, or only the four quarters of the visible sky, is not quite clear. I am inclined to suppose that the latter is what is meant, but there are two lines in this chapter that seem to lead to the other conclusion. These are, "Ap-heru, Southern Paddle of the Earth, Ap-heru, Northern Paddle of the Heaven."[5] This apparently points to a distinction between the terrestrial and the celestial. There were in the Egyptian as in other systems, "gods of the south and north," and "gods of the west and east."[6] The clxii chapter of the *Funereal Ritual* is entitled in Dr. Birch's translation "The Orientation." The word Orientation as here used means the four quarters, so that I have in this an ancient example of the treatment of the term which has been adopted in this paper. Dr. Birch says in his *Introduction*, that this chapter "has been called the Orientation of the coffin, which is ordered to be so placed that the four winds may blow upon the four sides of it."[7] The connection of the winds with the quarters we have already seen belongs to primitive times. In the present instance there is a gate named in relation to each wind. "The First Gate is of the South wind." "The Second Gate is of the North wind." "The Third Gate is of the West wind." "The Fourth Gate is of the East wind." There are other details not quoted

[1] The direction in this case is assumed from the plan of the walls of the temple enclosure.

[2] Wilkinson, *Ancient Egyptians*, vol. ii., p. 50. The determinative hieroglyph for "country," a circle, and a St. Andrew's cross within it, might have had its origin from an attempt to represent the four quarters.

[3] Chap. cxli., p. 274, Dr. Birche's translation.

[4] *Ibid*, p. 275. [5] *Ibid*, p. 279. [6] *Ibid*, p. 275.

[7] *Ibid*.—Introduction p. 155.

here, but there follows a peculiar sentence, it is that the dead "has been passed through [turned], passing [towards] the four quarters of the heaven."[1]

With all this information before us, it is with some surprise that one reads the declaration of Wilkinson that in Egypt, "The points of the compass do not appear at any time to have been points of religion."[2] Had this author been writing now he would no doubt have been more guarded in his words; still it must be pointed out that he perhaps uses the sentence only in reference to the orientation of Egyptian temples, and in this limited sense as we shall see he is correct enough; but I do not find that he gives any opinion on this head in relation to the Pyramids. These are square in plan, with each of their sides facing the cardinal points. It may be supposed that some rule existed, otherwise these buildings would have varied; but what the rule was that guided their builders has yet to be discovered. In Perrot and Chipiez's book it is stated that, "Mystic reasons for this shape have been given. It has been said that each face was dedicated to one of the four powers of Amen, which correspond to the cardinal points of heaven."[3] This writer adds, "We are not yet sufficiently well acquainted with the genesis of the Egyptian religion to be able to decide how far into the past the four powers of Amen may be traced: but it is quite possible that they were derived from the four faces of the strictly oriented pyramids." Whatever may be in doubt here, this passage seems to admit at least that there was some connection between the four sides of the pyramid and the cardinal points.

We have seen in other systems where the four quarters had influenced the form of temples, that one quarter had a pre-eminence over the others. In India and in most countries it was the east; in China it was the south. This pre-eminence was generally solar. It was the same in Egypt. In that country the west might be said to be the direction of worship. In this case it was the setting sun instead of the rising sun, that led to the distinction, an important point to remember, for it has been assumed that worship when turned towards the west instead of the east, was anti-solar in its intention. There were many gods in ancient Egypt, but the principal worship was that of Osiris; and the explanation of this, as given by Egyptologists, is, that his rites were connected with death and the passage of the soul into the next world. Osiris was typified by the sun,[4] who sets or dies in the west; and from this particular aspect of the solar monument it was believed that hades, the under-world, or heaven, lay in that quarter. Osiris is represented as a mummy, and the dead Egyptian was mummified in imitation of the god. In fact the dead Egyptian became Osiris, and goes by that name all through the *Funereal Ritual*, and as Osiris, or the sun, passed to the west, so did the dead Egyptian. He is called "Osiris who dwells in the west," and "Osiris, who is lord of the west."[5] To this explanation I shall now add the following quotation, as it conveys a good idea of the orientation of the pyramids of Egypt. "To understand the purpose of the erection of the pyramids, it should be observed that each has a temple on the eastern side of it. Of the temples of the second and third pyramids, the ruins still remain; and of the temple of the Great Pyramid, the basalt pavement and numerous blocks of granite show its site. That Khufu's temple is more destroyed than the others is easily accounted for by the causeway of it being larger and more accessible from the plain than are the temples of Khafra and Menkaura; hence it would naturally be the first attacked by the spoilers. When in all the tombs of the pyramid age, we see that the kings are called Great Gods ['nuter aa'], and had more priests than any of the original deities, it is easy to understand the relationship of a sumptuous temple to each of the royal pyramids. The worship of the deified king was carried on in the temple, looking towards the pyramid which stood on the west of it [the 'blessed west,' the land of souls]; just as private individuals worshipped their ancestors in the family tombs, looking towards the 'false doors,' which are placed on the west side of the tomb, and which represent the entrances to the hidden sepulchres."[6]

[1] The end of this chapter is so Masonic in its injunctions that I add it here in a note. "Each of these aforesaid winds, through which he has passed, [turned] they are his property, going to his nostrils. Unknown is the extent of its mystery. It is not known to rustics. Tell it not to anybody, either thy father or thy son; but keep it to yourself as a true secret, [as] all mankind know." The words "going to his nostril" may be compared with the passage in Ezekiel,—"Come from the four winds, O breath, and breathe upon these slain, that they may live."—xxxvii., 9.

[2] *Ancient Egyptians*, vol. ii., p. 74.

[3] *History of Art in Ancient Egypt*, vol. i., p. 197.—A footnote refers the reader to "Mariette, *Itinéraire de la Haute Egypte*," p. 96. I do not possess a copy of that work, so cannot refer to the grounds on which the explanation is given.

[4] "From the union of Seb and Nut sprung the mild Osiris, the Sun," P. Le Page Renouf, *Hibbert Lectures*, p. 111.

[5] The reader who is desirous of studying the full details of this subject will find them in the *Funereal Ritual, or Book of the Dead.*

[6] *The Pyramids and Temples of Gizeh*, by W. M. Flinders Petrie, p. 81.

It may be added that the sarcophagus of the Great Pyramid is at the western end of the king's chamber.

When a dead body was made into a mummy the internal organs were taken out and placed into four vases, these were placed in the tomb along with the coffin, one at each corner. The lids of these jars were formed into heads, one was a human head, and the others were an ape, a jackal, and a hawk. Their names were Amset, Hapi, Tuautmutf, and Kabhsenuf. Sharpe calls them "the four lesser gods of the dead."[1] Wilkinson gives them the name of the "four Genii of Amenti,"[2] and says "they cannot fail to call to mind the four beasts of the Revelations."[3] Their similarity with the cherubic forms is even greater than Wilkinson realized. When we come to speak of these mysterious symbols of the Apocalypse, which are a repetition of those over the Ark of the Covenant, it will be seen that they were associated with the four quarters, and so were the four Genii of Amenti. Dr. Birch says of them, "the general office of these genii seems to shew an assignment of the intestines to the four cardinal points."[4] Again he adds, "In the chamber of Philæ these deities, holding in their hands whips and crooks, preside over the four quarters of the compass, in the following order: Amset over the south, Hape over the north, Soumautf over the west, and Kebhsnauf over the east; and at the coronation of the king, Ramses III., during the panegyry of Harsaphes, four birds, personifications of these genii, were let loose, to fly to the four quarters of the universe, and announce to the gods that the king wore on his head the upper and lower part of the pschent, like the god Horus."[5] As these vases served a distinct purpose in the tomb, it might be supposed that there could be no meaning beyond attached to them; but this conclusion is rendered doubtful by the fact that they are "genii," or "gods." They had a very profound meaning, as the following invocations addressed by them to Hapimen, a high officer of State under the Psammetichi, on his coffin in the museum, will show. "Amset says, *I am thy son, a God (?) loving thee; I have come to be beside (?) thee, causing to germinate thy head, to fabricate thee with the words (?) of Phtah, like the brilliancy of the sun for ever.*" "Hape exclaims, *I have come to manifest myself beside thee, to raise thy head and arms, to reduce thy enemies, to give thee all germination for ever.*" "Soumautf exclaims, *I am thy Son, a god, loving thee; I have come to support my father.*" "While Kebhsnauf observes, *I have come to be beside thee, to subdue thy form, to submit thy limbs for thee, to lead thy heart to thee, to give it to thee in the tribunal of thy race, to germinate thy house with all the other living.*"[6] These words show that the very highest symbolism was attached to the genii or gods, for they had the power to "germinate" or regenerate the body in the tomb. If Dr. Birch's translation is correct, but the note of interrogation conveys a doubt from himself, the dead was to be fabricated "with the words of Phtah." This conveys another important point, that is the recreative power of the word, or *logos*. I have alluded to this, partly as being of profound interest to the Masonic Student, and also because it goes far to support the leading idea of a former paper of mine; that although the coffin was the place of death, it was looked upon as the place of life, or re-birth,[7] for to "germinate" can only have this meaning. But the main object of these references is to show that the Egyptian tomb, with the four vases round the sarcophagus, had a reference to the four quarters; these tombs, being the habitation of gods, were of course temples.

Since the above was written Dr. Budge's book on *The Mummy* has been published, and he confirms what is said about the four genii of Amenti. He says, "Each jar was dedicated to one of the four genii of the under-world, who represented the cardinal points."[8] They were arranged in the following order.

| | | | |
|---|---|---|---|
| 1. | Mestha or Amset. | Man-headed. | South. |
| 2. | Hapi. | Dog-headed. | North. |
| 3. | Taumautef. | Jackal-headed. | East. |
| 4. | Qebhsennuf. | Hawk-headed. | West. |

It will support Wilkinson's indentification of the genii with the cherubic forms, when it is shewn, further on, that the latter were also associated with the quarters. The genii, if Dr. Birch's translation is to be trusted, were not only "living creatures," but they also gave life.

[1] *Egyptian Mythology*, p. 48.

[2] *Ancient Egyptians*, vol. ii., p. 467.

[3] *Ibid*, p. 71.

[4] *Gallery of Antiquities, selected from the British Museum*, p. 46. Dr. Birch in this work wrote the letterpress to a series of drawings of Egyptian Antiquities made by Bonomi and Arundale.

[5] *Ibid.*—The names of these genii varied at times in the hieroglyphics, that will account for the difference in them between two such authorities as Birch and Wilkinson.

[6] *Ibid.*—The italics are Dr. Birch's.

[7] "*Neb ānch*, 'Lord of life,' is one of the names given to the sarcophagus. In the very anient inscription of Una, the coffin is called *hen en ānchiu*, 'the chest of the living.'"—*Hibbert Lectures*, by P. Le Page Renouf, p. 128.

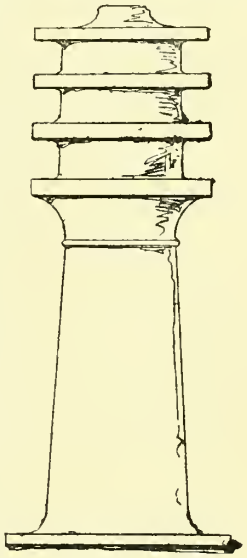
[8] *The Mummy*, by E. A. Wallis Budge, p. 195.

*The Dawn of Civilization* by Maspero, who is a recognised authority as an Egyptologist, has also been published since this paper was written, and he gives an account of the early Egyptian ideas regarding the world, which are so similar to those of the Americans and other primitive races, that I add an extract or two from this elaborate work.

Here was the manner in which they looked upon the sky. "Since this ceiling could not remain in mid-air without support they invented four columns, or rather four forked trunks of trees to uphold it, similar to those which maintained the primitive house, but it was doubtless feared lest some tempest should overthrow them, for they were superceded by four lofty peaks, rising at the four cardinal points, and connected by a continuous chain of mountains. The Egyptians knew little of the northern peak: the Mediterranean, the 'Very Green,' interfered between it and Egypt, and prevented their coming near enough to see it. The southern peak was named Apit-to, the Horn of the Earth; that on the east was called Bâkhû, the Mountain of Birth; and the western peak was known as Manû, sometimes as Onkhit, the Region of Life. Bâkhû was not a fictitious mountain, but the highest of those distant summits seen from the Nile in looking towards the Red Sea. In the same way Manû answered to some hill of the Libyan desert, whose summit closed the horizon."[1]

A footnote adds in relation to the four columns, or trunks of trees, "Isolated, these pillars are represented under the form Y, but they are often found together as supporting the sky. Brugseh, who was the first to study their function, thought that all four were placed to the north, and that they denoted to the Egyptians the mountains of Armenia [*Geographische Inschriften*, vol. i. pp. 35-9]. He afterwards recognised that they were set up at each of the four cardinal points, but thought that this conception of their use was not older than Ptolemaic times [*G. Ins.*, vol. iii. pp. 53-5]. Like all Egyptologists, he now admits that these pillars were always placed at the four cardinal points" [*Religion and Mythologie*, pp. 201-2].

The peculiar symbol of a pillar with four plinths, or caps, that used to be known as a "Nileometer," and called the Tat; Maspero says its right name is Didû, or Didît; and that it is the four pillars supporting the sky represented by one, but its four-fold character is indicated by the number of plinths or caps. It became the emblem of stability.



The Didû, or Didît. Previously known as the "Tat."

The following from the same author ought to be given, as it shows how the four quarters grew into gods. "Hence we see that the Heliopolitans proclaimed the creation to be the work of the sun-god, Atûmû-Râ, and of the four pairs of deities who were descended from him. It was really a learned variant of the old doctrine that the universe was composed of a sky-god Horus, supported by his four children and their four pillars; in fact, the four sons of the Heliopolitan Cosmogony, Shu and Sibû, Osiris and Sit, were occasionally substituted for the four older gods of the 'houses' of the world. This being premised, attention must be given to the important differences between the two systems. At the out-set, instead of appearing contemporaneously upon the scene, like the four children of Horus, the four Heliopolitan Gods were deduced one from another, and succeeded each other in the order of their birth. They had not that uniform attribute of supporter, associating them always with one definite function, but each of them found himself endowed with faculties and armed with special powers required by his condition. Ultimately they took to themselves goddesses, and thus the total number of beings working in different ways at the organization of the Universe was brought up to nine. Hence they were called by the collective name of the Ennead, the Nine Gods—*paûît nûtîrû*,—and the god at their head was entitled *Paûîti* the God of the Ennead."[2] We have in this the development of the four into the eight; with one as the chief or head; and the whole has for its origin the four pillars representing the Cardinal Points.[3]

The word Mastaba is used now for the name of the early form of Egyptain tombs, and here is what Maspero says about their orientation. "The whole building should have been oriented according to rule, the four sides to the four cardinal points, the greatest axis directed north and south; but the Masons seldom troubled themselves to find the true north, and the orientation is usually incorrect. The doors face east, sometimes north or south, but never west. One of these is the semblance of a door, a high narrow niche, contrived so as to face the east, and decorated with groves framing a carefully walled-up

[1] *The Dawn of Civilization*, by G. Maspero, pp. 16-17.

[2] *Ibid*, pp. 141-2.

[3] "The Mendesians consider Pan one of the eight gods, and they say, that these eight existed prior to the twelve gods."—*Herodotus* ii., 46.

entrance; this was for the use of the dead, and it was believed that the ghost entered or left it at will."[1] The door facing the east means that those coming to perform the rites of the dead approached from that direction, hence the orientation might be described as to the west, on which side the door never was placed. That was the direction of Amenti.

The Four Quarters in the Jewish System.—The plan of the temple was the same as that of the Tabernacle; they were both oblong structures, but in each case the Holy of Holies was a perfect square. As the chancel of a Church is a complete temple, the nave and aisles being only the auditorium; the Holy of Holies also may be looked upon as being essentially the temple in itself. At the moment I am unable to recall any direct reference which would identify this form with the points of the compass; but there is much which would lead to the inference that such a connection existed. The new Jerusalem of the Book of Revelations, as the celestial and typical temple, is described as being "four-square," and this form is expressly given in relation to the cardinal points, and from which we may conclude that the terrestrial Jerusalem, or temple, had a similar meaning in its plan.

Further confirmation of this may be found, but the consideration of it may perhaps to some appear to be of a doubtful character. I am aware that theologians are averse to any theories that would include the supposition of the sun or the moon being in any way connected with the doctrines or rites of the Church. These luminaries are assumed to belong only to the practices of heathen idolatry. This is a most mistaken view of the subject, and it leads to very wrong notions. The Old Testament is full of declarations quite opposed to this view of the case. The lights in the firmanent were appointed "for signs and for seasons," and the Psalmist affirms that "the heavens declare the glory of God," many more texts with a like sense might be quoted. The Craftsman has retained the old ideas and regards the lights of heaven as the Hebrew writers looked on them. He gives no worship to such things, but accepts them as symbols in the Grand Lodge, or temple, made by the Great Architect of the Universe. The beautifully illuminated manuscripts of the seventh, eighth, and ninth centuries show that the Church at that time employed the signs of the Zodiac; and if I am not mistaken these signs may yet be seen in Canterbury Cathedral where they once formed part of the decorations of Thomas à Beckett's shrine. This shows that the Church has not at all times refused to recognise the celestial signs.

Clement of Alexandria describes the Cherubim as having twelve wings, and he associates them vaguely with the Zodiac.[2] Josephus acknowledges that the twelve stones on the high-priests' breast-plate signified the months and the signs of the Zodiac. The same precious stones that formed the breast-plate are described as forming the foundations of the four-square walls of the New Jerusalem. But the twelve stones also represented the twelve tribes; and in Numbers, chapter II., there is a minute account of how the twelve tribes were encamped round the Tabernacle; thus forming as it were the wall of defence. The tribes were in groups of three, one on each side of the Tabernacle; three were on the east "toward the rising of the Sun," under the standard of Judah; three on the south under the standard of Reuben; three on the west under the standard of Ephraim; and three on the north under the standard of Dan. Here is the same primitive arrangement which has been found in other regions and already described in this paper. A people or nation, with a camp for their city, and the whole is laid out with relation to the four quarters; and with leaders or governors to each. I have called the camp a city, but it was at the same time a temple.

What were the standards of the tribes of Israel? We know that the lion was the standard of Judah. If we take the signs of the Zodiac arranged in the form of a circle, and count three from the lion, we come to the bull; count another three and we find Aquarius, the man; and the third from that again is the scorpion, which has somehow been changed into the eagle. These are the four cherubic forms. They are simply the four quarters of the Zodiac; and at one time they represented the two solstices and the two equinoxes. Now these four periods of the year are not only recognized as important in Masonry, but they are also of profound significance in relation to the "signs and seasons" of the Jewish rites, and these same "signs and seasons" are still continued in the principal celebrations of the Christian Church. Traces of them are also to be found in almost all the religious systems of the ancient world. It would require a long paper to illustrate fully these statements. I need only point out here that the Jewish great day of Atonement, the

[1] *The Dawn of Civilization*, by G. Maspero, pp. 249-50.
[2] *Miscellanies*, b. v.—Philo connects the Cherubim with the spheres, but not with the Zodiac.
[3] Mirkhond's *Rauzat-us-safa*, pt. 1, vol. ii., p. 76.

Passover and Easter, and Christmas are celebrations coincident with these "signs and seasons," as well as with the quarters of the year. If these celebrations are so, why should they not be typical by symbols in the temple, where the rites are performed? Accept the cherubic forms in this light and they acquire a consistent sense and meaning, which Bible expounders have as yet failed to give them.

"And the stones shall be with the names of the children of Israel."[1] These were the stones of the breast-plate, and the foundation stones of the New Jerusalem.[2] Josephus says these stones also represented the twelve months, and the signs of the Zodiac. Sir William Drummond quotes Aben Ezra as affirming that "the four emblems of Reuben, Judah, Ephraim, and Dan, were the same with the four faces of the Cherubim,"[3] and that a Chaldaic paraphrase has the following:—"These twelve stones, which were typical of the twelve celestial signs, were lucid like lamps, etc." These references show that the conclusions I have advanced are far from being new; but I prefer even to these authorities the harmony and beauty of the symbolism itself, as evidence that the theory is the correct one. The heavens is the throne or dwelling of God. That throne or dwelling is encircled by the twelve celestial signs. There is the first type of the whole as seen in the sky above. It is old enough. Professor Sayce declares that the Zodiac is as old as the Accadian period, and belongs even to an early date among that race.[4] These were the lights in the firmament that were for signs and for seasons, as signs the constellations still regulate the seasons and the rites of religion. The foundation stones of the New Jerusalem repeat the type. The camp of the Israelites, as the visible Church, was a continuation of the same. The result was a temple constructed with a reference to the four points of the compass.

It need scarcely be pointed out that this view of the subject includes the cherubim in the Holy of Holies—the Holy of Holies having been in itself a four-square temple.

Eden, a recognised type of the church, with its four rivers and the cherubim—was also a temple arranged with relation to the four quarters. Eden was the Paradise that was lost; the new Jerusalem, the four-square city, is the Paradise to be regained. The one ought necessarily to be a type of the other.[5]

The Four Quarters in the Christian Church.—The Christian Church continued the four cherubic forms. They were far too important as symbols to be dropped out. These figures were made to represent the four Evangelists in the new church; but they also had the signification of the four quarters. The words of Irenæus becomes strong confirmation of the view I have given in explanation of them He says:—"It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds,[6] while the Church is scattered throughout all the world, and the "pillar and ground" of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars breathing out immortality on every side, and vivifying men afresh. From which fact it is evident

[1] *Exodus* xxviii., 21.

[2] It is curious to note how the twelve stones as representing the children of Israel have been repeated. Moses ". . . builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel," *Exodus*, xxiv., 4. "And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel," *Joshua*, iv., 8. Sir John Mandeville describes Rachel's tomb as having in his day twelve great stones, which Jacob had placed over her in token that she had borne twelve children. Benjamin of Tudela also mentions these stones, so that we need not doubt Mandeville, although he blunders about Rachel as the mother of the twelve children. There is a Mohammedan Mosque at Nablus dedicated "to the ten sons of Jacob." At the present day the Mohammedans believe that the twelve columns under the Dome of the Rock in Jernsalem, represent the twelve sons of Jacob. My authority for this was the late Joseph Bonomi. We now know that the Dome of the Rock was built by Abd Al Malik in imitation of the Holy Sepulchre, which had also twelve columns, but in this case said to represent the twelve Apostles. The continuation of the symbolism is here so palpable that it requires no explanation.

[3] *Œdipas Judaicus*, p. 90. He also states that the Targum of Jonathan Ben Uzziel ascribes a basilisk instead of an eagle to Dan.—*Ibid*, p. 4.

[4] "The names given to its constellations are not only Accadian, but they go back to the totemistic age of the Accadian faith. The first sign, the first constellation, was that of 'the directing bull,' so named from the solar bull who at the vernal equinox began to plough his straight furrow through the sky, directing thereby the course of the year."—Prof. Sayce, *Hibbert Lectures*, p. 397.

[5] The Hindus believe that Lake Mansarowar, in the Himalayas—a spot most sacred to both Buddhists and Brahmins—has four rivers flowing from it, which issue through the heads of four different animals. These are the heads of a cow, a horse, an elephant, and the other is either that of a lion or a tiger. Some accounts make it the one, and some make it the other. Wilford, *Bengal As. Res.*, vol. vi., p. 488. See also Prof. Beal's *Records of Western Countries*, vol. i., p. 12. Note also "the molten sea" in front of the temple, with its twelve oxen, three on each side, looking towards each of the four quarters. I. *Kings*, vii., 25.

[6] "Literally, 'four catholic spirits.'" See *Zech.* vi., 1, 5, where four chariots appear, and are declared to be—"the four spirits of the heavens, which go forth from standing before the Lord of all the earth." The colour of the horses of each chariot were different; and one chariot went north, while another went south, from this we may suppose that they represented the "Spirits" of the four quarters.

that the Word, the artificer of all, He that sitteth upon the cherubim, and contains all things, He who was manifested to men, has given us the Gospel under four aspects, but bound together by one spirit."[1]

The Man was given to Matthew, the Lion to Mark, the Bull to Luke, and the Eagle to John. These four symbols acquired a significance in churches,—St. Peter's in Rome may be referred to as a good example, where they are placed, along with the Evangelists, at the four quarters in the base of the dome. So if the words of Irenæus are to be relied upon, these living creatures represent the four zones of the world. and the four winds, or in a higher sense, the "four catholic spirits."[2] It will be told below how the Pope when celebrating Mass in St. Peter's turns to the Four Quarters.

The Four Quarters in Ceremonies.—As all ceremonies which have a resemblance to those in the Masonic ritual are worth noting, I shall here give one or two which relate to the four quarters. The first I shall describe goes far to confirm the quotation from Irenæus. It is when the Pope celebrates mass in St. Peter's; on elevating the sacred elements he turns with them to the points of the compass. If I recollect right this is called "turning to the quarters." I saw this performed on the Christmas morning of 1869; that was in the time of Pio ix.; Cardinal Antonelli and the present Cardinal Manning were the deacons at the celebration. The whole of the church behind the altar was on that occasion filled with the Bishops who were then in Rome attending the Vatican Council; so it was, perhaps, the most notable performance of the rite that ever took place in the history of the Church. The exact details of the "turning to the quarters" I do not now feel quite sure of after so many years, but my impression is that after elevating the cup towards the east at the altar, His Holiness turned slowly round, holding his arms in one position all the time—to the south. When facing in that direction he stopped for a second or so, and then turned still further till he faced the west; here again was a similar stoppage. He then turned back to the south, then to the east from which he had started. From that position he turned to the north, and on again to the west; from which he returned by the north in the same way as he had done on the other side. The meaning of this turning may perhaps be found in the following. In blessing the font on Holy Saturday in the Latin Church,—"The water in the font is scattered towards the four quarters of the world, to indicate the Catholicity of the Church and the world-wide efficacy of her sacraments."[3]

Here is another ceremony, evidently a survival from old times. At the coronation of the Emperor of Austria as King of Hungary, which took place in 1867 at Buda Pesth, at the high altar of the Church he was invested with the cloak of St. Stephen, and after the sword of St. Stephen was girded on, he drew it from the scabbard and made "four thrusts in the air, towards north, south, east, and west." After leaving the church he rode up to "the coronation mound," on the top of this, "drawing his sword he thrusts in the air towards the east; wheeling round he does the same towards the west, and so on towards north and south, and cantering down the slope rejoins the procession.[4] This would seem to imply the ruling by means of the sword over the four regions. In the Egyptian coronation ceremony, which has already been referred to, Wilkinson says that "carrier pigeons were ordered to fly to those four points"—the points of the compass—"to proclaim that the king has assumed the crown."[5] The craftsman will easily recognise some resemblance in these ceremonies with the ritual he is familiar with.

A ceremony with a very striking resemblance to that of the coronation of the King of Hungary is found in that of Yudhi-shtira, one of the Panch Pandus, or Five Pandu brothers. It took place in India somewhere about 4,000 years ago, and is related in the *Mahâbhârata*. His four brothers went out north, east, south, and west, with large military forces; after making conquests, and returning with allegiance and tribute from the four quarters, Yudhi-shtira was crowned. At the ceremony he also conquered the four quarters, by walking in each direction; and then he added the sky to his conquests by merely looking

[1] *Treatise on Heresies.*—B. iii., c, xi., 8.

[2] In St. Peter's the dome is over the altar. In the Eastern Church the arrangement of these "living" forms is different. The custom is to place curtains or pieces of cloth on the altar, and this is called "vesting." "The following is the Eastern method of vesting the altar. At the angles of the *Mensæ* are placed four small pieces of cloth, symbolising the four evangelists, called from them, and adorned with their respective emblems." *History of the Holy Eastern Church*, by the Rev. J. M. Neale, p. 137. In the Russian Church the piece of cloth called the "Antimins," which contains the relics on the altar, is thus described. "At the four corners are the busts of the evangelists."—*Rites and Ceremonies of the Greco-Russian Church*, by H. C. Romanoff.

[3] *A Catholic Dictionary*, p. 447. This dictionary is published with the authority of Cardinal Vaughan, as Archbishop of Westminster.

[4] *The Standard*, 14th July, 1867.

[5] *Ancient Egyptians*, vol. ii., p. 50. See also above, p. 13, where Dr. Birch is quoted. In plate 76 of the same work will be found a copy of sculptures at Medeenet Haboo, Thebes, with the coronation of Ramses iii., and in it the four pigeons are represented in the act of flying away.

up to it.[1] There is a variation of this at the coronation of the King of Siam at the present day. According to Alabaster at one point of the ceremony he sits on an octagonal throne, and changing his seat eight times to face the eight points of the compass, he repeats each time the formula "called the Coronation oath."[2] When Buddha was born he walked seven steps to each of the cardinal points; this was an evidence that he was a Chakravartin, or Great Wheel Emperor, in his case this may be supposed to represent him as a spiritual power, while in the instance of Yudhi-shtira, he was a temporal Chakravartin, or earthly ruler; the title meaning that the person had universal or supreme power.

The Panchayet, or council of five, which is the governing body in an Indian town or village, is in reality four persons, with a Guru, or President. I am indebted for this bit of information to Bro. Purdon Clarke. It should be noticed that the four here become five,—this is not exceptional, it is common to many of the instances already given in this paper. The four require a head, or central authority, hence the five. At Lhasa, the capital of the Talé Lama, the ordinary government of the country is carried on by a Vice-Gerent and four Ka-lönS. This government of four, or four and a head person, it is evident has been very common in the ancient world.

I shall only add another illustration, which does not belong to what may be called the "Installation" class; but it has a value of its own from its existence in a condition of civilization slightly more primitive than that of the ancient Egyptians. The Incas of Peru celebrated a festival every year in September, "the object of which was to banish from the capital and its vicinity all disease and troubles." This was done by fasting and rubbing a paste made of maize over parts of their bodies. There were many ceremonies connected with this, but at last a messenger of the Sun came forth, and ran down the hill brandishing a lance. In the centre of the great square "four other Incas of the blood royal awaited him, each with a lance in his hand, and his mantle girded up to run. The messenger touched their four lances with his lance, and told them that the Sun bade them, as his messengers, drive the evils out of the city. The four Incas then separated and ran down the four royal roads which led out of the city to the four quarters of the world. While they ran, all the people, great and small, came to the doors of their houses, and with great shouts of joy and gladness shook their clothes, as if they were shaking off dust, while they cried, 'Let the evils be gone. How greatly desired has this festival been to us. O Creator of all things, permit us to reach another year, that we may see another feast like this.'"[3]

I have now shown that cities and palaces were constructed in relation to the four quarters, and that temples and rites had the same reference. It has also been shown that this symbolism did not belong to any particular locality, but it has been as wide in its acceptation over the world as the four quarters themselves. To this it may be added that the ideas connected with it can be traced back to the most primitive times.

"The word *ban* originally signified banner, afterwards edict, and lastly declaration of outlawry, which was intimated thus: 'We declare thy wife a widow, thy children orphans, and send thee in the name of the devil to the four corners of the earth.' This is one of the first examples of that proscription."[4]

The Four Cardinal Points.—I propose now to give a number of references I have collected, bearing on each of the points of the compass individually. These may be useful as a body of information to anyone who is endeavouring to work out this subject of orientation; for it is, as a study, merely tentative, and far from being a solution of the various questions which are involved in it.

*The North.*—I shall begin with the north. In the Masonic system this quarter may be said to be a blank, and without signification. A simple explanation offers itself, which is probably the real one, that is, that the three-fold division identified itself with the other three quarters, and the fourth has from this merely been left out. But our system has so many survivals of antiquity in it, that have come down, and much of it from a far past date, that this may not be the precise reason,—or it may not contain the whole truth. In Prichard's *Masonry Dissected*, 1730, we have the question,—"Why are there no Lights in the North?" The answer is,—"Because the Sun darts no rays from thence."[5] There is again the remarkable phrase in Job. "He stretched out the north over the empty space."[6]

[1] *Indo-Aryans*, by Rajendralala Mitra, vol. ii., pp. 40, 41.
[2] *Wheel of the Law*, p. 179.
[3] *The Golden Bough*, by J. G. Frazer, M.A., vol. ii., p. 168.
[4] *A History of Modern Europe*, by Dr. Wm. Russell, vol. , p. 95.
[5] *American Reprint*, p. 9.
[6] Job, xxvi., 7. The verse preceding this is, "Hell is naked before him, and destruction has no covering." That quaint old writer, the Rev. John Gregory, has an ingenious way of rendering Job's words. He says, "This *North* (that is the whole Firmament) *he stretched over the Empty Place*, that is, not the Aire, as it useth to be said. The word in the text is *Tohu*. . . . . This word signifies *Nothing*. Over this *Tohu* or *Nothing* it was, that he *stretched* the *North* or Firmament, and then hang'd the earth upon the same *Nothing*."—*Gregory's works*, p. 55.

Hippolytus, in making a simile of the church as a ship, says, "For the prow is the east, her stern is the west, and her hold is the south."[1] The point that will be noted here is that the north is left out. The place for slaughtering the animals for sacrifices, in the temple at Jerusalem, was according to the Middoth on the north side.[2] The old synagogues in Palestine had "the entrance doors on the south; perhaps because, as we learn from Rabbinical writers, the north side was considered unlucky.[3] We have in this only the mere statement, but no explanation why the north was unlucky. The following from the Talmud may perhaps be the reason. "There are four cardinal points in the world, &c. The north point God created but left unfinished; for said He, 'who ever claims to be God, let him come and finish this corner which I have left, and thus all will know that he is God.' This unfinished corner is the dwelling-place of the harmful demons, ghosts, devils, and storms."[4] This might perhaps throw some light on the curious statement quoted above from Job.

The medieval Lucifer was supposed to reign in the north, and a few lines in the *Cursor Mundi* would almost lead one to suppose that the ideas in them were only a continuation of what the older Rabbinical writers believed:—

To godd self wald he be pere;
Noght pere allan, bot mikul mare,
For vnder him he wald all ware,
And he him self thair Commandur;
Qua herd euer a warr auntur,
That he that noght had bot of him,
A-gayn him suld becum sua grim?
"Sette," he said, "mi sete i sal
Gain him that heist es of all
In the north side it sal be sette
O me seruis sal he non gette;
Qui suld I him serius yeild."[5]

In the Zoroastrian system, accrding to Darmesteter, "Hell lies in the north."[6] In American ideas, "The owl," "was one of the names of the Mexican Pluto, whose realm was in the north."[7] Again, "The Aztecs celebrated a feast to the dead once in each year, at which time they gazed to the north and called upon their ancestors to 'come soon, for we await you.'"[8] From finding this notion in the new world, it would point, we may suppose, to its having been a very primitive one. This is confirmed by the passage in the *Li-Ki* already quoted, that "the dead are placed with their heads to the north, while the living look towards the south," to which is added, "In all these matters the earliest practice is followed."[9] Fah-Hian, one of the Buddhist Chinese Pilgrims to India, when he visited Kusinagara, where Buddha died, says, "To the north of this town, on the place where the world-honoured Buddha, lying by the side of the Hiranyavatî river, with his head to the North, and a Sal Tree on either side of him, entered Nirvana."[10] Meadows Taylor, who, although a novelist, is generally very correct in all his details about India, in his story of *Seeta*, describes a Suttee,[11] and says that the body was laid on the pyre with its face to the north. Yama in the Vedas is the god of the dead, and his region, as given in another part of this paper, was in the south; but the remains of another system appear to be retained in these old records—not an unusual thing in mythology; for we are told that Kuvera, as a god of the underworld, was "a chief of the evil beings or spirits living in the shades: a sort of Pluto, and called by his patronymic Vaisravana. Later he is Pluto in another sense,

[1] *Treatise on Christ and Anti-Christ.* Clarke's ed., vol. ii., p. 35.
[2] *Quarterly Statement*, Palestine Exploration Fund. April, 1887, p. 126.
[3] Major Conder, *Palestine*, p. 91.
[4] Pirke d'Rab. Eliezer, chap. 3. Hershon's *Talmudic Miscellany*, p. 306
[5] *Cursor Mundi*, 11, 450-60., Cotton MS.
[6] *The Zend-Avesta*, part i., p. 75., note. *Sacred Books of the East*, vol. iv. In this note Darmesteter gives references to the books on which he founds his statement.
[7] Myths of the New World, by Dan. G. Brinton, p. 110.
[8] *Ibid*, p. 274.
[9] See above.
[10] *Fah-Hian*, Beale's translation, p. 94.—A remark occurs to me as being perhaps necessary. Many suppose that Buddha was not a historical character; and from this some might assume details about his death are on that account worthless. In one sense this might be correct; but it should be recollected that as a myth grew, the details were filled in according to the ideas and customs of the period, and these ideas and customs may generally be supposed to have existed previously to the particular time in which they are recorded. In the passage from the *Li-Ki*, just quoted, it there states that the earliest practice is followed, shewing that the custom was much older than the book, this rule ought to be remembered regarding much that is given in this paper. There is another possibility in such cases. A character like Buddha may have existed, but the tendency of those who afterwards wrote the history would be to add details which had a symbolical meaning in them, whether they really occurred or not, still these details would reflect the ideas of the time.
[11] The word "suttee" does not necessarily imply the burning of the widows. The burning of the dead, whether male or female, is a "suttee."

as god of wealth, and chief of the Yaksas and Guhyakas."[1] He is the Regent of the north, where he is supposed to reside. The Yezidis, or devil worshippers, who live near lake Van, are said by Layard to have the pole star for their Kiblah;[2] in burial the face of the dead is turned in the same direction,[3] shewing in this a custom which agrees with those of the Hindus, the Buddhists, as well as the Chinese.

Such at least is one aspect of the north which has come down to us from the past, and it is rather a gloomy one. But there is another side to the shield, which I shall now try to give.

I shall begin with the Psalmist, who says, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King."[4] This might suggest a hot climate where the northern side of hills were in shade, and from that were cool and pleasant; but I doubt if that is the whole explanation in this case. There is the other equally well-known passage in Isaiah, "For Thou hast said in Thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."[5] These will form a text for what is to follow, in which it will be seen there existed a common notion over a large part of the old world, that there was a city, or a mountain, or a place of bliss, existing in a northerly direction.

Professor Sayce repeatedly mentions "the mountain of the world," its name being Kharsag-Kurkúra. "This mountain of the world is declared by Sargon to be the mountain of Arallu or Hades. The gods Ea, Sin, Samas, Rimmon, Adar and their august wives, who were truly born in the midst of the temple of Kharsag-Kurkúra, the mountain of Arallu, have excellently founded glistering sanctuaries and well-wrought shrines in the city of Dur-Sargon. Famous temples were named after it, in Assyria at all events, and its site was sought in the mountainous region of the north-west."[6] A more exact idea of the position of this mountain may be formed from his saying that it derived its title because "the firmament was supposed to revolve on its peak as on a pivot."[7] There existed a belief in the existence of a Hades and a paradise beyond the mouth of the Euphrates; but by the side of this notion, "there was a belief in a Hades and a paradise which were established on the loftiest mountains of the north."[8] Professor Sayce says this mountain of the world was peculiarly sacred to the Assyrians, and that they placed the home of their gods upon it. He also likens it to the mountain in the verse from Isaiah, which has been already quoted, the difference between Hades and paradise is wide, but the conceptions held regarding the next world varied considerably; at times it was a gloomy prison, but in others it was a place of bliss where the gods themselves delighted to dwell. The Olympos of the Greeks was in the north; and it was in the north that the griffins, according to Herodotus, guarded the gold of the Arimaspians. Sayce says there is an old geographical table which describes Arallu as a land or mountain of gold. The words "Jerusalem the Golden" confirms this character of the place of bliss. Here we may have the explanation why Pluto became reputed as the god of wealth and precious things. The northern region of Kuvera, already described, was in keeping with this. On the white mountain, called Kailasa, which is the heaven of Mahâ Deo, there is "the celestial palace of Kuvera, formed by Visvakarman, in colour like a brilliant cloud, and decorated with gold."[9] I have in this paper quoted from the *Satapatha Brâhmana*, that when the sun "moves northwards, then he is among the gods, then he guards the gods."[10] The *Anugîta* says that the north is above all the quarters.[11] The same authority states that "the door of heaven [*swarga Loka*], is situated in the north-eastern regions."[12] In the Brahminical books mention is made of a race of people called the Uttara Kurus—the word "Uttara" means north: Muir thinks

[1] Dowson's *Hindu Classical Dictionary*, Art. Kuvera. The Yakshas and Guhyakas may be described as similar to the more modern gnomes and sprites. They guarded the hidden wealth of Kuvera.

[2] Layard's Nineveh and Babylon, p. 94.

[3] *Ibid.*

[4] *Psalms*, xlviii., 2.

[5] *Isaiah*, xiv., 13.

[6] *Hibbert Lectures*, p. 360.—In another work, *Fresh Light from the Ancient Monuments*, p. 34, the same authority gives a slightly different position. Here he says—"In this case it was usually called 'the mountain of the east;' but the east was here the north-east, since other legends identified it with Arallu or Hades, the mountain of gold which was fabled to be in the far north." From this and other passages, I understand him to mean that the region was somewhere in the mountain country to the north of Assyria.

[7] *Fresh Light from the Ancient Monuments*, p. 34.

[8] *Hibbert Lectures*, p. 362.

[9] Muir's *Sanscrit Texts*, vol. iv., p. 367.

[10] *Satapatha Brâhmana*, 11, 1, 3, 3. *Sacred Books of the East*, vol. xii., p. 289.

[11] *Anugita*, chap. xxviii. *Sacred Books of the East*, vol. viii., p. 347. Yet only a few pages from this, the same book says, "Among all quarters and sub-quarters, likewise, the eastern quarter is the first." *Ibid*, p. 354.

[12] *Ibid*, vi., 6, 2, 4, 2.

they were originally a race that existed, but in later times they became purely mythical. Their locality was to the north of Mount Meru, it was known as the "Land of the Gods," and it could not be conquered by human beings. Mount Meru itself, which is considered to be on the north of India, is also called the "Golden." The Hyperboreans were another mythical people, who lived in bliss, to the north of the gold-guarding Griffins of the Aramaspians. Darmesteter says that Airyana Vaêgô, one of the good lands created by Ahura Mazda, became mythical; it was "the abode of Yima, and of the righteous, that is to say, a particular form of paradise."[1] It was considered to be in the countries north of Adarbaijan, which might be the mountains about Ararat or the Caucasus.

A suggestion has been made as to why two such opposite reputations might exist about the next world, but the primary question as to why that world was believed to be in the north remains unanswered. Explanations offer themselves, but they are without certainty. It may have resulted from climatic considerations; death and winter might easily have been associated with the north, and gloomy ideas connected with it would at first be the result. This would account for the one set of traditions. At a later period when more hopeful notions of the future life were accepted, a new class of legends would come into existence. This is the process which Professor Sayce says in his *Hibbert Lectures* took place in ancient times in Chaldea, and which is borne out by the written tablets now in the British Museum. The pole or pivot being in the north may have had an influence on men's minds; for while the whole celestial canopy moves, the pole star remains stationary; and may thus have been looked upon as the place of rest, as well as the place of the gods, as the centre point of the movement.[2] If the origin was solar, which is perhaps the most probable suggestion; it must have been because when the sun sets in the west, and descends to the underworld, he appears to be moving towards the north; and at his rising he seems to come again from the north of east, either of these, or all of them, may have been connected with this origin; but in our present state of knowledge they can only be looked upon as guesses at the truth.

*The South.*—The scarcity of references to the south in connection with my subject, presents a peculiarity that can hardly escape notice. The turning of their houses to the south by the Chinese; and allotting the south to the "fathers," or the dead, by the Hindus, both of which have been alluded to in this paper, comprises about all that I find worthy of notice. By referring back to where these are dealt with, it will be seen that the Chinese placed the dead "with their heads to the north, while the living look towards the south," and that the south was "the region of brightness. From this it is evident that the reason for the custom had a solar origin. It has also been shown that the reason why the Hindus placed the region of the dead in the opposite direction, or in the south, was likewise based on a particular view of the solar motion. This is rather a valuable illustration; because if we had not the authoritative evidence for such notions, it might have been urged that such opposite customs could not both be traced to the sun as their basis. It seems to me that the south which is the direction that marks the sun at its meridian, where, although there in its full power and glory, yet the movement in that point of the heavens presents none of that dramatic symbolism connected with death and life such as we find in the setting and the rising sun.

It may be worth noting here a point regarding the south which is touched upon by Miss Gordon Cumming, in her book, *In the Hebrides.* She says there appears to have been an unaccountable prejudice against burying the dead on the north side of a Church. "The abode of the evil spirit lay to the north, away from the sun's gracious influence. Hence the crowd of graves invariably found on the south side of almost every country churchyard, whether in Scotland, Wales, or England, while on the north side there are probably none, save perhaps the tiny green mounds that mark the burial-place of some unbaptized infant, or the unhallowed tomb of a suicide. The same curious fact has been remarked by antiquaries in their researches among the graves of the Ancient Briton. They tell us that in examining their burial hills, all the interments, however numerous, are invariably on the south side. Out of several hundred barrows that have been examined in different parts of the country, only two instances are recorded in which human remains were found to the north of the tumulus."[3]

[1] *The Zend-Avesta*, Far. 1. *Sacred Books of the East*, vol. iv., p. 3.

[2] Laou-tsze, in the *Kan-ying-peen*, or Book of Rewards and Punishments, says regarding the north, "Don't weep or spit towards the north." He also adds, "The north is the place where resides the Prince of the Stars of the north; the north pole is the hinge of heaven, . . If you dare to weep or spit towards the north, you outrage the gods and profane their presence, and you diminish the length of life which was accorded to you by heaven."—*Confucianism*, by Professor R. K. Douglas, p. 268. Laou-tsze again says, "Don't utter abuse towards the north. Don't needlessly kill tortoises and serpents. The tortoise and the serpent answer to the constellation of the north known as Huen-woo. When, then, one kills these animals without legitimate excuse, one draws down on oneself misfortunes."—*Ibid*, p. 269.

[3] *In the Hebrides*, p. 246.

Others have noticed this peculiarity in burials, and the following is worth giving because it presents explanations of the custom.[1] "It has been suggested that the reason why the south side of the churchyard was preferred was,—[1] because the churchyard cross was always placed there; [2] because it was the sunny side; and [3] because the south door was generally the principal entrance, and consequently the tombs were more in the sight of relatives and friends.[2] This explanation must be taken just for what it is worth. More valuable, albeit more fanciful to most minds, is the opinion of that very able and thoughtful man, the late Rev. R. S. Hawker, vicar of Norwenston, Devonshire, who says,—'The doctrine of regions was coeval with the death of our Lord. The east was the realm of the oracles, the especial throne of God. The west was the domain of the people; the Galilee of all nations was there. The south, the land of mid-day, was sacred to things heavenly and divine. The north was the devoted region of Satan and his hosts, the lair of demons and their haunts. In some of our ancient churches, over against the font, and in the northern wall, there is a devil's door. It is thrown open at every baptism for the escape of the fiend, and at all other seasons carefully closed. Hence came the old dislike to Sepulture at the north.'"[3]

*The West.*—When the sun sinks in the west it closes the great Lodge for the day; but it had a still deeper symbolism. It typified the going to rest after the labours of the day—of man's labours—when they were finished in that Lodge. As the sun was supposed to go down in the west to a region that was calm and tranquil, so would man pass after the battle of life was over. This is no new idea.

> In olden time it was believed;
> There lay an island in the west,
> Where all was peace, where all was rest,
> And no one wept, and no one grieved.

From the Pillars of Hercules as far north as Iona will be found numerous promontories and islands projecting into the western sea, which are noted for their sacredness. The celebrated Pillars of Hercules themselves were probably a form of Jachin and Boaz, the first conception of them was Phœnician, through which the sun was supposed to pass to the west. Near them was a "Sacred Promontory," where, according to Strabo, no one was to approach during the night, for "it is said that then the gods take up their abode at the place."[4] Holy Island and Iona were places of sanctity in the time of the Druids. "On the coast of Brittany, where Cape Raz stands out westward into the ocean, there is 'The Bay of Souls,' the launching-place where the departing spirits sail off across the sea."[5] The Hesperides were the daughters of Atlas, and their mother was Hesperis, and she according to Dr. Murray was "a personification of the 'region of the West.'" The same author says, "The garden of the Hesperides with the golden apples were believed to exist in some island in the ocean, or, as it was sometimes thought, in the islands on the north or west coast of Africa. They were far-famed in antiquity; for it was there that springs of nectar flowed by the couch of Zeus, and there that the earth displayed the rarest blessings of the gods: it was another Eden."[6] The place of bliss is here again associated with gold, and a life-giving drink; but as we found in the north, the next world is not always described as a locality of perfect happiness. "With regard to the region where the realm of Hades was to be looked for we find the ancient authorities at variance, some representing it as in the under-world proper—that is, under the crust of the earth, others in the remote west, in Okeanos, where were the gloomy graves of Persephone."[7] This notion of gloom and evil existing in the west also found a place in the christian ideas of an early period. Bro. Sir Charles Warren, in his paper *On the Orientation of Temples*, says, "We are told that, at christian baptism in early times, the catechumens were obliged to stand facing the west and renounce Satan with gestures and outstretched hands, as though he were present—the west being the place of darkness and strength of Satan—and then to turn about to the east and make a covenant with the Sun of Righteousness, and promise to be His servant."[8] To this he adds, "How exactly this dual sentiment regarding east and west, day and night, good and evil, darkness and light, agrees with those of the ancient heathen! Hesiod tells us that they considered the abode of night in the west, behind where Atlas supports the heavens,

[1] From a work entitled *Church Folklore*, by the Rev. J. Edward Vaux, p. 153.
[2] *Notes and Queries*, August 17th, 1850.
[3] *Ibid*, September 14th, 1850.
[4] *Strabo*, B. iii. c. i. 5.
[5] *Anthropology*, p. 350.—At Bec du Raz there is an island called Sein, which is reputed to be the place of Merlin's birth and imprisonment,—his prison being a sepulchre. See Prof. Rhys' *Hibbert Lectures*, pp. 157-8, 196-7.
[6] *Manual of Mythology*, p. 156.
[7] *Ibid*, p. 58.
[8] *Ars Quatuor Coronatorum*, vol. i. p. 41.

where others thought the isles of the dead lay."[1] I think there need be little doubt about the identity; for these ideas of good and evil, of life and death, etc., in relation to the direction of worship and ceremonies, all existed before the christian era.

The latin word from which occident is derived, meant "to fall," to "lay down," and also "to die."

It was in the Egyptian system, perhaps more than in the others, that the west, or Amenti, occupied such a prominent place in relation to the dead. The following is from Sir Gardner Wilkinson:—"The resemblance of the names Amenti, 'Hades,' and Ement, 'the West,' is remarkable. This last was looked upon as the end, as the east was the beginning of the world. There the Sun was buried in the darkness of night, and there he was supposed, allegorically, to die and pass through another state, previous to his regeneration and re-appearance upon earth, after each diurnal revolution. This analogy between them cannot fail to call to mind the similarity of the Hebrew word Ereb, or Gharb signifying 'Sunset,' or 'the West,' and the Erebus of Greece."[2]

It has already been explained how the dead Egyptian became Osiris, and was typified by the sun; and as the sun sank in the west, the dead Egyptian also passed to Ament, or the land of the blessed. The numerous details of the ritual connected with this passage to the west, will be found in that most remarkable work, the *Book of the Dead*, a book, I trust, some masonic student, properly qualified, will one day analyse for our instruction. Dr. Birch in his introduction to this book of ritual, says, "That the contents were in fact, in the highest degree mystical, and profound secrets to the uninitiated in the sacred theology, as stated in the rubrics attached to certain chapters, while their real purport was widely different. To the soul they assured a passage from the earth; a transit through the purgatory and other regions of the dead; the entrance into the Empyreal Gate by which the souls arrived at the presence of the sun; the admission into the bark or orb of the sun, ever traversing in brilliant light the liquid ether."[3] Again, "the principal ideas connected with the earlier part of the ritual are, the living after death, and the being born again as the sun, which typified the Egyptain resurrection."[4] These quotations can leave no doubt about the solar symbolism in this case.

The direction of the pyramids as places of worship has already been dealt with; and the following as to how tombs in Egypt were oriented. "In Egypt the sun sets every evening behind the Libyan chain; thence he penetrates into those subterraneous regions of Ament across which he has to make his way before the dawn of the next day. The Egyptian cemeteries were therefore placed on the left bank of the Nile, that is, in the west of the country. All the known pyramids were built in the west, and there we find all the more important 'cities of the dead,' necropolis of Memphis and those of Abydos and Thebes. A few unimportant groups of tombs have indeed been found upon the eastern bank; but these exceptions to a general rule are doubtless to be explained by a question of distance. For any city placed near the eastern border of the wider parts of the Nile valley, a burying-place in the Libyan chain, would be very inconvenient both for the transport of the dead, and for the sepulchral duties of the survivors. Each morning sees the sun rise as youthful and ardent as the morning before. Why then should not man, after completing his subterranean journey and triumphing over the terrors of Ament, cast off the darkness of the tomb and again see the light of day? This undying hope was revivified at each dawn as by a new promise, and the Egyptians followed out the analogy by the way in which they disposed of their sepulchres. They were placed in the west of their country, towards the setting sun, but their doors, the opening through their inmates would one day regain the light, were turned to the east. In the necropolis of Memphis, the door of nearly every tomb is turned to the east, and there is not a single stele which does not face in that direction. In the necropolis of Abydos, both door and stele are more often turned towards the south, that is towards the sun at its zenith. But neither at Memphis, at Abydos, nor at Thebes is there a tomb which is lighted from the west or presents its inscription to the setting sun. Thus, from the shadowy depths where they dwell, the dead have their eyes turned to that quarter of the heavens where the life-giving flame is each day rekindled, and seem to be waiting for the ray which is to destroy their night and to rouse them from their long repose."[5]

From what has been previously stated in this paper, the ritual at Egyptian tombs was performed looking towards the west; but if the above quotation is based on correct

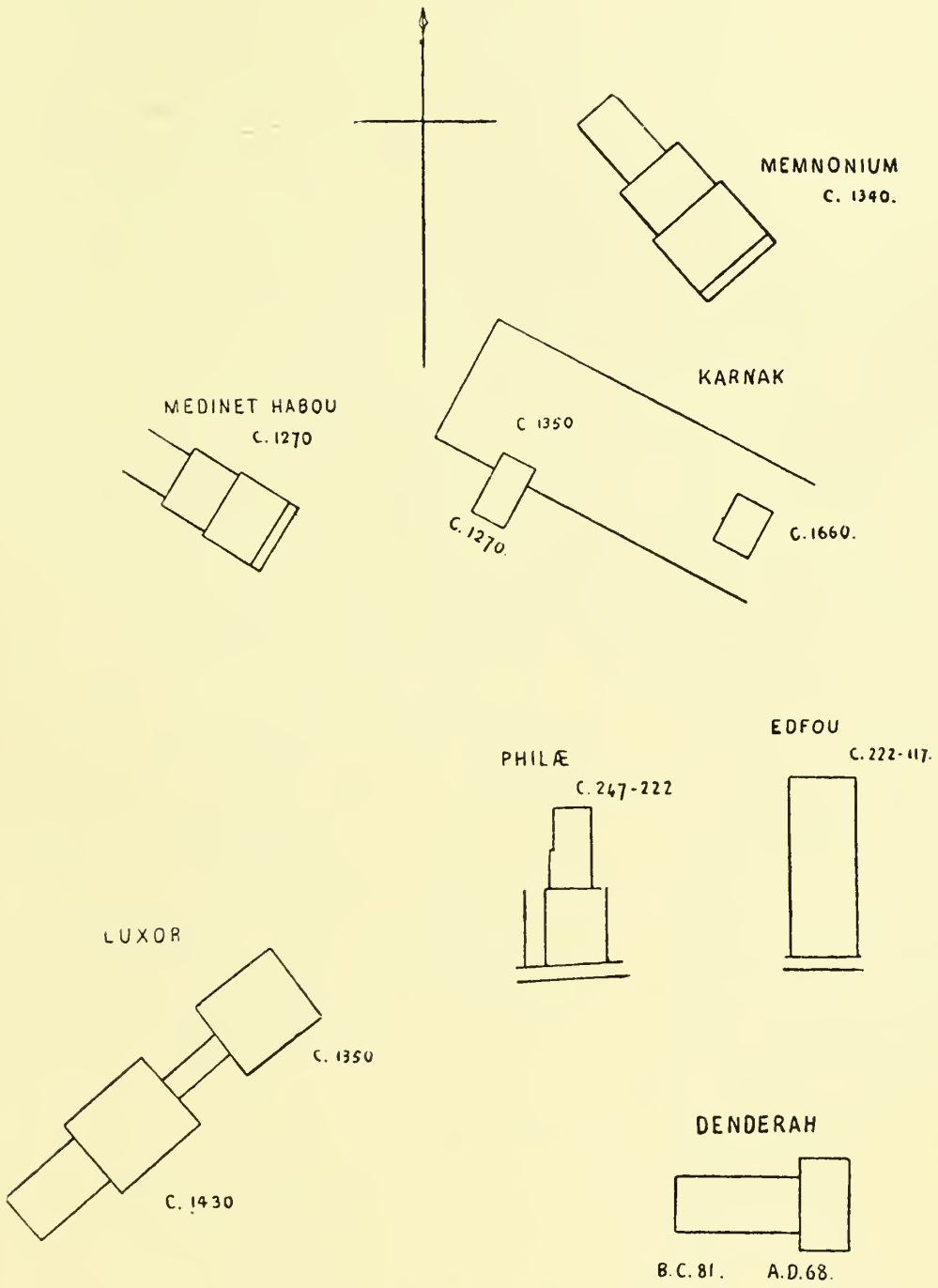
[1] *Ars Quatuor Coronatorum*, vol. i., p. 41.

[2] *Ancient Egyptians*, vol. ii. p. 74.—Dr. Birch in the new edition of this work points out that this word *Gharb* is the same as "Arab," aud that Europe, being in the west, is also derived from it. See vol. iii., p. 222.

[3] *Book of the Dead, Introduction*, p. 134.

[4] *Ibid*, p. 138.

[5] *A History of Art in Ancient Egypt*, by Perrot and Chipiez, vol. i., pp. 156-7.




DIRECTION OF EGYPTIAN TEMPLES, WITH THEIR DATES.

knowledge, the tombs had also a reference in their construction to the east. It may be remarked that the author, in this instance, gives no authority, either from other writers or from inscriptions, as to this eastern intention in the tombs;[1] but if he is right in this, it shows how difficult it becomes at times to determine what is the direction of a temple, even when we have no question as to the line of its axis.

I can say but little regarding the temples of Egypt. The most of them are on the west bank of the Nile, and according to Vitruvius they faced the river. I have often heard Mr. Bonomi make the same statement about them; and that the sanctum was towards the west. Although this may have been a general rule, few of them are in a direct line east and west, and as yet these variations have not been accounted for. I am indebted to Bro. Prof. Hayter Lewis for a group of Egyptian temples placed on one sheet in order to show the various angles of their position (see p. 35.) Two of them, it will be seen, those of Philæ and Edfou, face the south. Perrot says, "The first thing that strikes us on looking at a general map of Karnak is that Egyptian temples are not oriented. The Great Temple is turned to the west, that of Khons to the south, that of Mouth to the north."[2] It is uncertain what the writer here means; whether there was no rule, or if he assumes a literal sense in the word "orientation." The tone is very much like that of the first investigators of orientation; they had the preconceived notion that temples were directed to the east, and when they found this was not correct, they hastily jumped to the conclusion that there was nothing in the subject. The ancient Egyptians were reputed for their wisdom, and they are supposed to have had very rigid rules for all their rites and ceremonies, for the building of their temples,—and even for their sculptured figures;—if this was so, it is rather difficult to believe that the direction of their temples had been left to chance. In some of the temples, such as Luxor and Philœ, the later additions are not in the same line as the older parts. It is not at all probable that the Egyptian priests would allow a matter of this kind to be done as an accident or whim of the architect or builder. The natural conclusion would be that there was a reason for these changes, as well as for the original direction of each temple, and we have yet to find out what that reason was. One theory is that the temples looked to points of the eastern horizon where particular stars were first seen on their rising. This is not at all an improbable explanation. But it would require a good deal of careful observation to work it out.

*The East.*—Of all the quarters of the compass, I think it will be found that the east has had in the past the most influence in determining the direction of temples, which also means the position of worshippers in the various rites and ceremonies of worship. The sun rising in the east to open and enliven the day, presents to the mind a dramatic element in its character. It was scarcely possible for man, when he began to evolve symbolism, to overlook this diurnal phenomena. It presented a number of aspects. It was the coming of light. It was the light out of darkness. The darkness typified death, and the light life. A moral symbolism was also derived from it; and the darkness represented evil, while light appeared to be good. The son of Sirach says, "The pride of the height, the clear firmament, the beauty of heaven, with the glorious shew; the sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High."[3] The solar origin of the eastern direction of temples seems so natural a conclusion, that it might be accepted without further inquiry; but the point need not rest thus, on a mere assumption, however probable it may appear. There is ample evidence of temples in various parts of the world where this origin is recognised.

I may just recall to Craftsmen, as the first illustration, that this solar origin is recognised in the Masonic temple; and that it is this which gives to the Masonic student an interest on the whole subject of orientation.[4]

[1] A reference is given in a footnote, but it bears only on the west. It is an extract from a funeral song translated by M. Maspero, "The mourners before the ever-to-be praised Hor-Khom say, 'O chief, as thou goest toward the west, the gods lament thee.' The friends who close the procession repeat, 'To the west, to the west, oh praiseworthy one, to the excellent west!'" *Ibid.* There is nothing here about the east. Lepsius says that the tombs, "Like those temples, these chambers have also their entrance always from the east. The shafts, like the pyramids, lie behind to the west, because the deceased was believed to be in the west, whither he had gone to the Setting Sun, to the Osiris of Amenti."

[2] *A History of Art in Ancient Egypt*, by Perrot and Chipiez, vol. i., p. 362.

[3] Ecclesiastes xliii., 2.

[4] "Our Lodge is situated due East and West; because all places of divine worship, as well as Masons' regular, well-formed, and constituted Lodges are, or ought to be, so situated; for which we assign three Masonic reasons: first, the Sun, the Glory of the Lord, rises in the east and sets in the west." In *The Grand Mystery of Free-Masonry Discovered*, published in 1725, there is the following:—"*Q.* What Lodge are you of? *A.* The Lodge of St. John. △ *Q.* How does it stand? ✠ *A.* Perfect East and West, as all Temples do." In the Sloane M.S.—the date of which is uncertain—there is a similar set of questions and answers. "*Q.* Where did they first call their Lodge? *A.* At the Holy Chapell of St. John. *Q.* Where stood your Lodge? *A.* As the said holy Chapell, and all other holy Temples stand [viz.] east and west," p. 13.

I have already quoted from the *Satapatha Brâhmana*, that in the Brahmanical system the east was looked upon as "the quarter of the gods," and from the *Anugîta*, that "the eastern quarter is the first." Dr. Rajendralala Mitra[1] in answer to a question from me on the orientation of Indian temples, wrote, "In India all the principal temples are so built as to face the east, and to receive the first rays of the rising sun in the sanctum." In his large work on Orissa he repeats the same, but more fully:—"All the principal temples face the east, so that the image of the deity within may face the rising god of day, the natural visible emblem of the invisible godhead," and, he adds:—"In the case of minor shrines of the Hindus, this rule has not been strictly observed, and many fanes may be seen that have fronts to the west, south, or north. They never, however, have departed from one of the cardinal points of the compass, which was, according to the *S'ilpa S'ástra*,[2] invariably ascertained with a gnomon before a building was commenced."[3] Ram Raz, in his *Essay on the Architecture of the Hindus*, gives, from the *S'ilpa S'ástra*," the rules for determining the cardinal points by means of the shadow of a gnomon, and drawing circles on the ground with a string.

It will be noticed that Hindu temples bring before us again an important distinction in orientation, which has been previously noticed. That is, that in some systems, the orientation means the direction towards which the temple faces; while in others it is the direction to which the worshipper looks. This illustrates one of the difficulties belonging to the subject; for where we have only the ruins of temples, and no authoritative guidance as to the intentions of the builders, we are left in the dark as to which of these two motives they had acted upon.

Dr. Rajendralala Mitra states that the reason for making the Hindu temple face the east was purely solar. This can be traced back at least to the date of the Brâhmanas. In the primitive Brahmanic temple already described with much detail, only three sticks are used to enclose the four sides, these are the four quarters. This seems rather a puzzle, it is done by laying the three pieces of wood down on the west, south, and north, but the east is left open. The explanation is given as follows:—"For the enclosing-sticks serve as a protection on all [the other three] sides; and thereby he makes the sun the protector on the east side, fearing 'lest the evil spirits, the Rakshas, should rush in from the east,' for the sun is the repeller of the evil spirits, the Rakshas."[4] These three sticks when placed as here described, with the opening on the eastern face, is exactly the plan of the Hindu temple of the present day.

The house of a Hindu is also a temple. Originally, I believe, the domestic hearth was the altar, and the father was the priest. The *Grihya-Sûtras* are the books which contain the details of the household rites. Here again the eastern direction is found, according to the Khâdira-Grihya-Sûtras the rule is that, "In the eastern part of his

[1] This eminent Sanscrit scholar and archæologist died about six years ago. As his name implies, he was a native of India, and lived in Calcutta; I never chanced to meet him, but for many years back we have corresponded with each other.

[2] The *Silpa-Sástras* are old Sanscrit books on architecture. There are a number of these works, which are believed to be inspired. Unfortunately, as yet, we have none of them translated into English.

[3] *Antiquities of Orissa*, vol. i., p. 33. The author gives a long note, which contains so many valuable details that I give it here entire. It shows that although there was a general rule, still there were numerous variations in common practice. "With reference to the remark made on page 33."—the quotation given above—"to the effect that minor Hindu temples face one or other of all the four cardinal points of the compass, it is necessary to note here, with a view to prevent misapprehension, that the *Chandi-mandapas*, or chapels in private dwellings in Bengal, face either the South or the West, never the East nor the North, and the priest when engaged in worship, invariably sits with his face towards the East, facing the image of the god, when the chapel is turned towards the West, and having the image on his left side when its direction is towards the South. This is, however, not in accordance with the rules of the Sástra. According to the *Káliká Purána*, 'the side sacred to Kuvera [North] is the most gratifying to S'ivá; therefore, seated with the face directed to that side, should Chandiká be always worshipped.' . . . At Puri and Bhuvanes'vara, with temples facing the East, the priests, I observed, were seated with their faces towards the South. This too is not consistent with the ordinances of the S'ástra, for the *Rudra-yámala Tantra* prohibits the East for S'ambhu, and the West and the North for S'akti. . . . How the priest sits when a temple faces the North, I have never noticed. When people sit to repeat their Sandhyá prayers, they turned towards the East if the worshippers be Vaishnavas, and towards the North if they be S'aktas. The followers of S'iva and Ganes'a prefer the North. This likewise is arbitrary, and unsupported by the S'ástra. The general rule, according to Vishnu, is that the worshipper may sit with his face toward the North or East at option. . . . . Váchaspati Mis'ra quotes an authority which improves upon this, and recommends the East for morning prayers, the West for evening prayers, and the North for prayer at night."—*Ibid*, p. 38. To this I shall add a short quotation from Ram Raz, as it shows there were other rules besides the general one of facing the east. "The temples of *Vishnu*, in whatever form that deity may be worshipped, should be erected within the village facing towards the east, except in the incarnation of *Narasinha* [the Man-lion] whose temple should be built without the wall with its face turned from the village or town."—*On the Architecture of the Hindus*, p. 45.

[4] *Satapatha-Brâhmana*, 1, 3, 4, 8, *Sacred Books of the East*, vol. xii., p. 92.

dwelling he should besmear [the place on which the sacrifice will be performed] with cow dung, and should draw in the middle of it the lines."[1]

When a coronation was performed during the epic period in India, the following was part of the ritual:—"He spreads the tiger skin on the throne in such a manner that the hairs come outside and that part which formed the neck is turned eastward. For the tiger is the Kshattra [royal power] of the beasts in the forests. The Kshattra is the royal prince; by means of this Kshattra, the king makes his Kshattra [royal power] prosper. The king when taking his seat on the throne, approaches it from behind, turning his face eastwards."[2]

In the rite of Brahmanical Initiation as described in the *Satapatha Brâhmana*, two black antelope skins are placed on the ground "with the neck parts towards the east." If there are two [skins], they are an image of these two worlds [heaven and earth], and thus he consecrates him on these two worlds. These skins as a symbolization of the universe became a temple. Further on it says, "And let him in that case, turn in the hind end [of the skin]; thus after uniting these two worlds with each other, he consecrates him thereon. He then squats down behind the two skins, with his face towards the east, and with bent [right] knee."[3]

Our knowledge of orientation in Buddhist Architecture is only fragmentary, and some of it can only be guessed at. The intention of the stûpas in relation to the four quarters, which has been already dealt with, is clear enough; but I was only able to infer a superiority in the east from the statute of Krakuchanda, the first mortal Buddha, being placed at the eastern gate of the Sanchi Stupa. I shall endeavour to support this by some farther evidence. Cunningham gives an account, taken from the *Mahâwanso*, of the laying of the foundation brick of the Ruanwelli dagoba at Anurâdhapura in Ceylon. The date is the second century B.C. "The king, encircled by a multitude of Bikshus,[4] entered the holy space, and. bowing with reverence to them, presented an offering of garlands. Then walking thrice round the site, he stationed himself in the centre, and with a pair of highly polished silver compasses pointed with gold, described a circle for the lower course of bricks. He next placed in the centre eight gold and eight silver vases, and encircled them with eight gold and eight silver bricks. Around each brick he deposited one hundred and eight pieces of cloth, and around the whole one hundred and eight new earthen vases. Then taking up the *eastern brick* the king deposited it again in a fragrant cement formed of jessamine flowers which had been offered on the holy spot. In the same manner seven Ministers of State deposited the other seven bricks. Then the king, bowing down to the assembled Bikshus, again made offerings on the four sides of the site; and repairing to the north-east point, bowed with reverence to the great *Stavira Priyadarsi*, who at once began to chant the *jaya mangala*, 'or hymn of joy,' which was uttered by Sákya at the moment of his attaining Buddhahood."[5] This very elaborate ceremony gives us a further illustration of the four-quarters[6] in architecture; but the point here that is of importance at present is the laying of the "eastern brick" by the king himself. I have italicised the two words in the quotation,—which gives it a marked precedence over the others.

Cunningham also gives the description of the relic chamber from the Mâhawanso, "The relic-chamber was formed of six clouded slabs (*méghawanna*). One was placed flat, four were arranged like the sides of a box, and the sixth (which was the lid) was placed to the eastward."[7] It may be noticed that this relic-chamber, or cell,—which as here described is exactly that of the primitive funereal cist in its construction,—was the holy of holies in these dagobas or stûpas. The cell generally contained a hair, bone, or a tooth of Buddha, or the ashes of some reputed saint; the great solid dome built over this small relic-chamber was,

[1] *Khâdira-Grihya Sûtra*, 1, 2, *Sacred Books of the East*, vol. xxix., p. 376.—"As we have seen, then every father of a family was his own priest, and his home was his temple. There is no mention of idols in the Rig Veda, none of temples or places of worship where people were to congregate. The sacred fire was lighted in the house of every householder, and he chanted the beautiful and simple hymns which were the national property."—*A History of Civilization in Ancient India*, by Romesh Chunder Dutt, vol. i., p. 100.

[2] *Aitareya-Brâhmana*, viii., 6.

[3] *Satapatha-Brâhmana*, iii., 2, 1, 1-4-5; *Sacred Books of the East*, vol. xxvi., pp. 25-6.

[4] Bikshus, or Buddhist Monks.

[5] *The Bhilsa Topes*, pp. 171-2.

[6] Or the number eight may include also the intermediate quarters. The eight might also mean the lotus, which was represented with eight petals, and this originated a common pattern for plates in "blue china," which any one will find to be the case if they take the trouble to count the highly ornamental panels which the petals became in the hands of the Chinese decorative artists. But the lotus was again with its eight petals, a symbol of the quarters and intermediate quarters, as may be seen in Cunningham's *Ancient Geography of India*, plate ii., where India is represented in nine divisions, in the form of a lotus, the centre of the flower forming the additional division which makes the number nine; and in four of the petals are the letters N. W. E. S. According to Cunningham this is probably a very ancient idea in Indian Geography.

[7] *Bhilsa Topes*, p. 172.

in this particular instance, about 240ft. in height; a vast mass of masonry as a monument to mark the position of a space which was probably not much more than a foot square. It is rather difficult to understand how the lid of such a cell could be placed "to the eastward," we can only suppose that there was some recognised manner of doing this, by means of which the eastern direction was emphasized.

The Buddhists had another kind of temple, known now in archæology by the name of "Chaitya Hall," from the chaitya or stûpa, which formed the altar, or shrine, at one end of the hall. None of these buildings now remain, but we know exactly what they were like from the rock-cut imitations of them. The direction of the rock-cut examples were no doubt determined by the position of the cliff in which they were excavated, so they are no guide as to orientation. I have said that none of the structured examples now exist,—this is correct enough,—but there are a few pillars of one still standing at Sanchi, and the plan of it, as made out in Fergusson's *Tree and Serpent Worship*,[1] shows that the chaitya had been at the south end. How far this solitary example may be understood as an evidence of the general rule, it is hard to say. Neither, so far as I remember at the moment, can I pretend to determine whether the south would be the direction in this case, from the chaitya being at that end, or if it would be to the north, from the position of the entrance. I am inclined to look upon this last as the real intention, as the door is opposite the south gate of the great stupa, and that the arrangement was done to what I would term the Kiblah principle, that is, that its direction was pointed to a sacred centre, such as the great stûpa may have been considered.

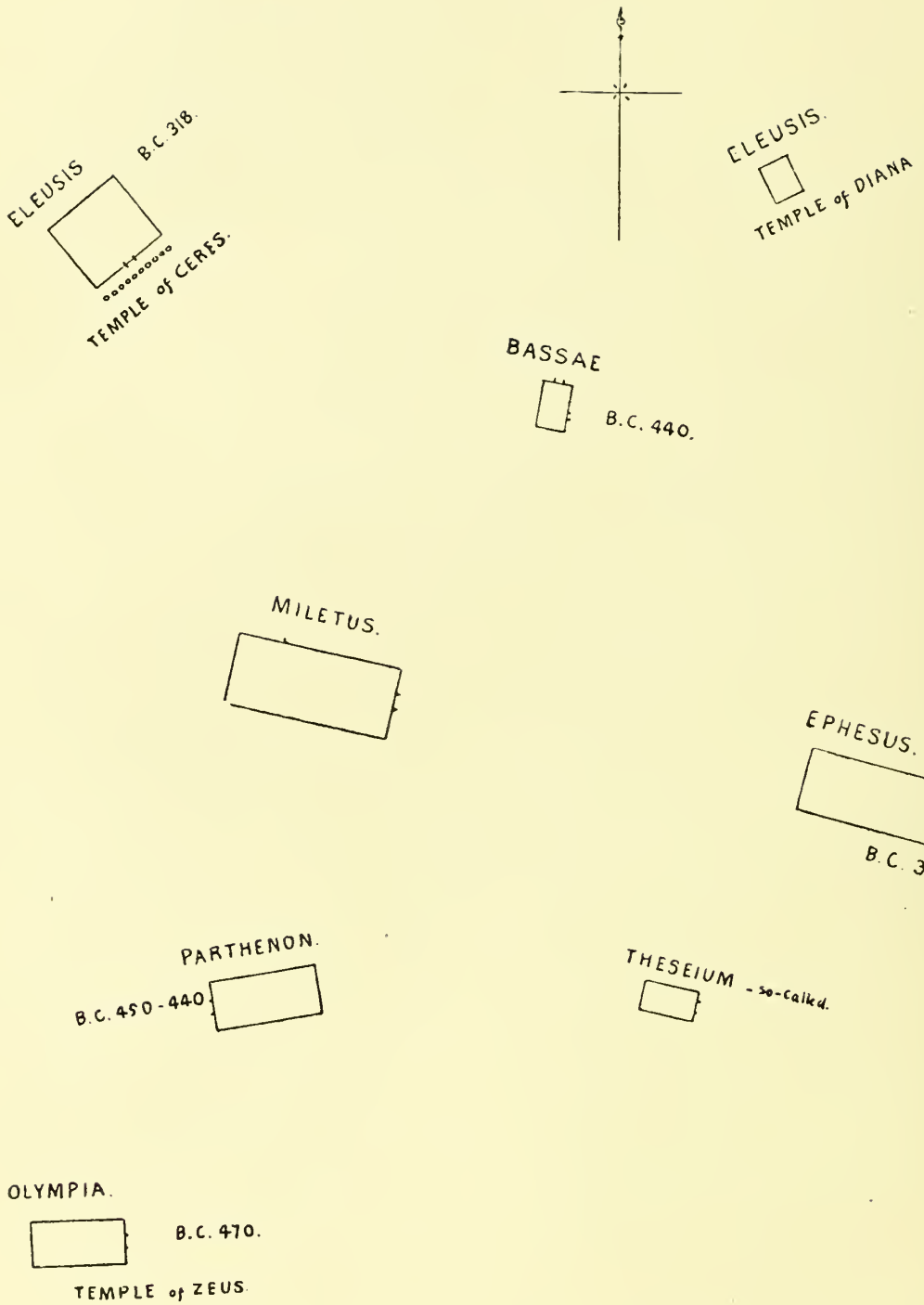
As the Buddhists adopted the Brahmanical cosmography, including Mount Meru, and the four, as well as the intermediate, quarters, the natural conclusion would be that they also adopted the orientation; and that the east was generally the direction of their places of worship. The details of the ceremony at the Ruanwelli dagoba, given above, is so far evidence that this direction received some kind of distinction in their architecture.

We are not altogether without data to confirm this. When Buddha attained to Buddhahood, or Supreme Wisdom; he was sitting under the sacred Bodhi tree, at Buddha Gaya, looking towards the east. He was also looking towards the east when he received the salutations from Brahma, and when the four heavenly kings presented an alms bowl.[2] According to Professor Beal, Buddha was seated with his face to the east, "according to the orthodox rule," when he began to turn the Wheel of the Law at Benares.[3] The Chinese pilgrims mention other events where he sat in the same position, but the occasions just mentioned were supreme moments in the life of the Great Teacher, and these would in themselves be sufficient to determine the direction of the temples that were afterwards constructed. The pilgrims also describe statues of Buddha that they saw in many places which faced the east. If Buddha sat in a particular position during such great events of his life, and to which so much importance was attached by his followers, it would raise a strong presumption in favour of the idea that statues would also be placed in the same position. Now the position of a statue in the temple in itself points to the direction of approach on the part of the worshipper, and settles almost to a certainty the orientation. In this case Professor Beal in the quotation given above says that the east was "the orthodox rule."

The temple at Buddha Gayâ, which stands at the Bodhi Tree, and which is still a place of pilgrimage to Buddhists, faces the east.[4] In this was placed "a statue of the Ascetic Buddha as he appeared when seated in meditation under the Bodhi Tree." This statue would be supposed to sit on the exact spot where the Great Ascetic had been when he received the enlightenment of wisdom, and according to "the orthodox rule," it faced the east. Hiuen Tsiang in describing the towns and buildings, states regarding the Sanghârâmas, or monasteries of the Buddhist Monks, that, "Les portes s'ouvrent à l'orient, c'est aussi de ce côté qu'est tourné le trône du roi."[5] I can scarcely believe that with the multitudes of monasteries that were all over India in the Buddhist period, that this rule could have been carried out in every case; but as to the existence of the rule, in Buddhist places of worship, I think there need be no doubt. Fah-Hian visited the celebrated Jêtavana monastery, built by Sudatta at Srâvastî, and he says "this chapel opens towards the east."[6]

I have again to thank Bro. Prof. Hayter Lewis for his kindness in supplying me with a group of Greek temples, which shows the various angles of their direction (see p. 40). From

[1] Plate i.
[2] Beal's *Fah-Hian*, p. 125.
[3] *Ibid*, p. 137.
[4] See Cunningham in the *Archæological Survey of India*, vol. i., pp. 5-6, and plate iv. Also Rajendralala Mitra, *Buddha Gayâ, or the Hermitage of Sâkya Muni*, plates iii., iv., and v.
[5] Julien's translation, vol. i., p. 67.
[6] *Fah-Hian*, p. 75.




DIRECTION OF GREEK TEMPLES, WITH DATES.

this it will be seen that the line of axis of these temples presents as much difference as those of Egypt. The Orientation of Greek temples has been often treated upon by writers much better qualified than I can pretend to be; and as they have failed to derive any satisfactory principle, it is not likely that I can clear the matter up. I shall here give what Vitruvius wrote on this subject, as it will show what were the ideas which existed amongst the educated in the first century B.C. "If there be nothing to prevent it, and the use of the edifice allow it, the temples of the immortal gods should have such an aspect that the statue in the cell may have its face towards the west, so that those who enter to sacrifice, or to make offerings, may have their faces to the east as well as to the statue in the temple. Thus suppliants and those performing their vows, seem to have the temple, the east, and the Deity, as it were, looking on them at the same moment. Hence all altars of the gods should be placed towards the east. But if the nature of the place do not permit this, the temple is to be turned as much as possible so that the greater part of the city may be seen from it. Moreover, if temples be built on the banks of a river [as those in Egypt on the banks of the Nile], they should face the river; so also, if temples of the gods be erected on the road side, they should be placed in such a manner that those passing by may look towards them and make their obeisance."[1] There is nothing about the Sun in this, and the reason for the eastern position is left unexplained. Here is a rule, but at the same time, exceptions to it are permissible. This is exactly the same as in India, and as will be shown, it is the same rule, with similar exceptions, that was followed in synagogues and in Christian churches.

The following from Plutarch may be worth quoting. The author states that some of Numa's precepts had a hidden meaning, and amongst these were such, "as, not to offer to the gods wine proceeding from a vine unpruned; not to sacrifice without meal; to turn round when you worship; and to sit down when you have worshipped. The two first precepts seem to recommend agriculture as a part of religion. And the turning round in adoration, is said to represent the circular motion of the world. But I rather think, that as temples opened towards the east, such as entered them necessarily turning their backs upon the rising sun, made a half turn to that quarter, in honour of the God of day, and then completed the circle, as well as their devotions, with their faces towards the God of the temple."—*Numa.*

Dr. Murray writes:—"In praying to the gods above it was the custom of the Greeks to lift the hands and turn the face towards the east; of the Romans, to turn towards the north. A suppliant of the sea gods stretched out his hands towards the sea, and a suppliant of the gods of the lower world beat the earth with his hands. When a prayer was offered up in a temple the rule was to turn towards the sacred image."[2]

The chorus in *Agamemnon* express themselves thus, "O halls of our Kings, dear roofs! and awful judgment seat, and ye divinities that face the sun."[3] I should suppose that Æschylus here means the images of the gods in the temples of Mycenæ: if so, a solar intention is indicated, but in what direction this may have been understood, the words give no clue. The east is no doubt the most probable. The same writer makes Prometheus say, when describing the early and uncivilised condition of men, "For a long time they used to huddle together at random, and nought knew they about brick-built and sun-ward houses."[4] Prometheus is also made to say, "And they had no sure sign either of winter, or of flowery spring, or of fruitful summer: but they used to do everything without judgment, until indeed I showed to them the risings of the stars and their settings, hard to be discerned."[5] I have already mentioned the importance of the seasons, and more particularly of the solstices and equinoxes, which regulated them. Living as we do in modern times, it is perhaps difficult to realise the full meaning of this. A story is told that after an eclipse, a man in a farm-house was expressing warmly his admiration for science which could foretell such events so exactly. But an old woman replied that she saw nothing wonderful in it; you had only to look in the almanack, and you would find it there. Our minds are liable to be like that old woman's. It is difficult to fully appreciate the long history of astronomical observation that is represented by the almanack. Its history goes far back into the past. The division of the year was the work of priests, for it not only regulated agricultural and other operations, but it also regulated the rites and ceremonies of the temple. The sun and the moon were the two principal luminaries. The sun regulated the day and the year, and the moon indicated the months. The stars, such as the pleiades, the dog star, as well as

[1] Vitruvius, b. iv., c. 5. I shall give here a criticism by Emile Burnouf on this passage: "Ce sont la des idees fausses, puisque les temples grecs sont universellement tournés vers l'orient, ainsi que la statue, et que l'autel est a l'orient du temple. Nous savon tres bien que primitivement il n'y avait ni temples ni statues: l'autel se composait d'un amas de terre quadrangulaire garni de gazon et regardant les quatre points cardinaux."—*La Legende Athenienne*, p. 43.

[2] *Manual of Mythology*, p. 14.

[3] *Agamemnon*, 518. [4] *Prometheseus*, 448. [5] *Ibid*, 453.

others, in their risings and settings, were as Æschylus declares, also actors in this drama. Such having been the case, priests would to a certain extent be astronomers, and temples would be used as observatories,[1] and I am inclined to believe that in some instances temples were constructed so that they would determine some point in the yearly movement of the sun or stars.

Here again comes the difficulty of procuring reliable information, and the instance I am about to give will illustrate this. It will be noticed in the plan of Greek temples, that the Parthenon is slightly turned so that its axis is a little off the line due east and west; the eastern end is to the north, and the western to the south. Before I went to Greece in 1877, a friend asked me to observe if there existed an old church at the base of Mount Hymettus, called Agios Ioannes Kynigos, or St. John Kynigos; and also I was to see if it was in a direct line with the axis of the Parthenon. To this my friend added that it was stated the church indicated the line to the point in the east where the sun rose at the summer solstice. On my first visit to the Acropolis at Athens, I looked through the temple from the western end, and distinctly saw a structure of some kind at the place indicated, and it seemed to be in a straight line from the temple. The building was perhaps about a couple of miles away, and that is too far to make out details. One day shortly afterwards, I walked out to the spot, and found it was an old Greek church quite in ruins. On looking back to the Parthenon, I could see right through the centre of the temple, and this left no doubt in my mind that the old church was in a line with the axis. The other statement, that the sun rose over this church at the summer solstice, I could not test, for my visit was in February. The theory, as I understand it, would be this; that originally, as the Parthenon pointed to this spot where the sun rose at the solstice, a shrine, or perhaps a small temple, had been erected there; after the conversion to Christianity, the temple would become a church, and as the spot was identified with the longest day, "St. John's Day in Summer," it was dedicated to St. John; and thus we have a survival in the name of its first intention. It would be premature to assume the truth of this theory without more knowledge; further investigation is required. If there was an intention of this kind at first, it must have existed long before the present temple was erected, which was about the middle of the fifth century B.C.; there was a temple on the same site before that date. As the rock of the Acropolis was a good defensive position, we may assume that it was occupied as a stronghold from a very early time; and the fixing of a line in order to mark one of the principal points in the yearly movement of the sun might have been done by the very simple means which has been suggested above. This could be accomplished without any astronomical knowledge.

The possible purpose that might have led to an arrangement of this kind, will be better understood by giving another example; in this case the monument belongs to the rude stone period. Every year a crowd of visitors gather at Stonehenge before sunrise on the morning of the 21st of June, the summer solstice. In 1872 there were thiry-five persons present, and I understand that the number is yearly increasing. It forms one of the sights that many of our American visitors are at some trouble to see. In the *Ars Quatuor Coronatorum* I have already given a plan of the circles at Stonehenge.[2] What is called the altar stone is there shown, it is toward the south-west; a line drawn straight down to the foot of the page on which the line is given, would represent the north-east, and it will be near enough for the present purpose if I say that at the end of that line there stands a high pointed stone called the "Friar's Heel," it is also termed the "pointer." The ground from the altar stone to this descends slightly, and if the visitor stands on the altar stone he will notice that the point of the "Friar's Heel" touches the line of the distant horizon some miles beyond. The phenomena which the visitors assemble on the longest day to witness, is the sun rising, so that when the lower part of the disc is just on the line of the downs, it is exactly over the point of the Friar's Heel. I have never seen this myself, but a friend who has, conveyed a fairly good idea of it by holding up one of his fingers and resting the edge of a half-crown on the top. It is difficult to believe that there was any other intention in this than that of marking the solstice; and the similarity with the supposed line from the Parthenon to St. John Kynigos is striking.[3]

[1] "We are told that a temple of Tammaz existed at Accad, where it was known by the double name of 'the Tower of mighty bulk' and the shrine of observation."—Professor Sayce, *Hibbert Lectures*, p. 237. To this a foot-note is added, "It would appear from this that the *paráku*, or 'shrine,' was, like that of Bel-Merodach at Babylon, in the highest chamber of the *ziggurat*, or 'tower,' from whence observations of the sky could be made."

[2] *Ars Quatuor Coronatorum*, vol. i., p. 94.

[3] The theory which has been lately advocated by Mr. Norman Lockyer of the Orientation of Egyptian temples, appears to be the same as this of Stonehenge, or at least the principle is very closely allied. It is, that by standing at the sanctuary of the temple, and looking out through the various halls that led to it, these formed a kind of telescope, which pointed to the rising of the sun, or some star, at a particular date.

If this intention is accepted, I can see but one explanation of it; and that was to keep the seasons in their proper order. When priests, or prophets, or whoever first undertook this task, they must have discovered very soon that counting the days as a method would lead them astray; but by having a fixed point to start from, such as Stonehenge would give, the seasons would be kept in their places. The means in this case were rude and simple, but they would be sufficient to serve a useful and necessary purpose.[1]

However plausible this may seem, I do not think it should be assumed as certain with only a single monument as evidence,—our knowledge in the case of the Parthenon is not complete, further observation is necessary with it,—but if a similar arrangement could be shown to exist in other ancient remains I should feel inclined to adopt this as a theory which might apply to a numerous class of temples.

This recalls what has been often affirmed regarding the old chapels or oratories in Ireland and Scotland, that they were oriented to the direction in which the sun rose on the Saint's day to whom they are dedicated. This statement will be found in a number of books, but I never knew who first suggested the idea, nor have I seen any authentic evidence to support it; so I can give no opinion upon the matter myself.[2]

I have already alluded to the fact that a number of very noted temples face to the north-east. These include Stonehenge, the Parthenon, the temple at Jerusalem, which is assumed to have been 10° 48′ 30″ north of east,[3] the Kaaba of Mecca, the Birs Nimroud, and probably other Mesopotamian terraced-tower temples.

That the east and the sun held a high importance in Druidic rites we had a good illustration lately here in London. On the 11th of November, 1886, the bards of the Isle of Britain met in the Temple Gardens to proclaim the holding of a Gorsedd and Eisteddfod. The ceremony of proclaiming the Gorsedd, which had to be done a year before, was itself a Gorsedd, and it was described by one of the daily papers as "a temple within the Temple," this last word meaning merely the Temple gardens; to which place twelve unhewn stones were brought, and placed in a circle. A larger stone was placed in the centre for the Arch-Druid, who was described in all the accounts as standing on it "facing the east." This central stone was called the "Maen Log," and is described as the "Stone of the Word," and as the "Stone of the Covenant." The Arch-Druid requested the visitors to remain outside the circle, while twelve bards were appointed to each stone, and the Arch-Druid began with the following prayer:—"Grant, O God! thy protection; and in protection strength; and in strength understanding; and in understanding knowledge; and in knowledge, knowledge of the just; and in the knowledge of the just, the love of it; and in that love the love of all existences; and in that love of all existences the love of God—God and all goodness."[4] Professor Rhys gives the rules under which a Gorsedd was held, ". . . that it be in a conspicuous place within sight and hearing of the country and the lord in authority, and that it be face to face with the sun and the eye of light, as there is no power to hold a Gorsedd under cover or at night, but only where and as long as the sun is visible in the heavens."[5] The proclamation was as follows: "On the day of the Full Moon in the month of the Falling

[1] The following will show that the determination of the year by means of gnomons and the sun is an old idea. In the third volume of the *Transactions* of the Royal Society of Literature, 1837, pp. 213-14, there is a reference by William Martin Leake [author of the article on the typography of Athens] to the position of Lycabettus. "There seemed also some indication of the proximities of the Pnyx and Lycabettus, in the two facts, that the earliest Heliotropium, or instrument for making the solstice, was said to have been on the Pnyx; and that Theophrastus was supposed to state, that Meton made the observations, by which he determined the length of the solar year, from Lycabettus." To this Leake adds in a note the quotation from Theophrastus, of which the following is a translation by Dr. A. S. Murray, "For it is always necessary to take some gnomon, and the truest results are obtained from them. Wherefore certain good astronomers have lived in certain places, as Matriketas at Methymne, who took his observations from Lepetymnos, Kleostratos at Tenedos, who took his from Ida, and Phaeinos at Athens [who took his] from Lykabettus from whom Meton learned and composed his system of the lapse of one in twenty years. Others also astronomised in this way." Leake says in reference to this, "It is evident from these words that the mountains were gnomons, not observatories. M. Forchhammer supposes that the name Lykabettus is from λυκά βασ meaning year-hill." Philostratus in Apollonius of Tyana, alludes to this practice, "Anaxagoras the Clazomenian, made his celestial observations from Mimas in Ionia, and Thales the Milesian, from Mycale, in its neighbourhood. Some are said to have used Pangeus as an observatory, and others Mount Athos." l. ii., c. v. Of the rude stones of Palestine, of which Major Conder discovered so many, he says in his description of them, "There are good reasons for connecting these enclosures with the rising and setting of the sun, and thus with the first rude calculation of the return of the seasons.—*Syrian Stone Lore*, p. 43.

[2] Mr. Pettie painted a picture, which was in the Royal Academy a few years ago, of monks beginning to build a chapel, and they were in the act of fixing its orientation by means of a couple of rough poles, which they were placing in a line with the rising sun.

[3] *Orientation of Ancient Temples and Places of Worship.* Read before the Royal Historical Society, session 1875. By Charles Warren, Captain Royal Engineers, p. 33.

[4] Professor Rhys in his *Hibbert Lectures*, p. 209, gives this prayer from an old MS., where it is ascribed to the ancient poet Talhaearn, and it differs only slightly from that of the Arch-Druid, as reported in the newspapers.

[5] *Ibid.*

Leaves, in the Winter Solstice, 1886, be it known:—That when the age of Christ is 1887 and when the period of the Bards of the Isle of Britain shall approach the feast of the Solstice of Autumn—namely the Equinox of the Harvest of Corn—after the Notice and Summons here given to all Wales at the sound of the Trumpet from this conspicuous place in the hearing of country and Queen, a Gorsedd and Eisteddfod will be held in the Chief City of Lud[1] in Britain, and thereunto all who seek privilege and licence in the Arts of Poesy and Song shall have right of access and no weapon shall be unsheathed against them. And at that Eisteddfod the judgment of Chair and Gorsedd will be pronounced on Song or Poetry, and upon the Poetic Inspiration, the Character, and the Attainments of all who seek such privilege, degree, and licence in the protection of the Chair of Arthur and the Round Table and that of Glamorgan, and according to the Rites and Privileges of the Bards of the Isle of Britain. 'In the Face of the Sun, the Eye of Light.'"[2]

These quotations would have been worth giving from the similarities which the Craftsman will no doubt easily perceive; but they are placed here from their showing that a Druidic stone circle might have a reference to the sun and to the east. It is also of some consequence to notice, that although the seasons in the Druidic system were peculiar, yet the equinoxes and solstices are also recognised.

Although the temple at Jerusalem was a more elaborate structure than the Tabernacle, the plan of each was essentially the same. The dimensions of the Tabernacle were merely doubled in the plan of the temple. The plan given in the *Ars Quatuor Coronatorum*, vol. i., p. 91, may be looked upon as representing both.[3] From this it will be understood that what applies to the one may be expected to apply to the other. Bro. Sir Charles Warren in his paper "On the Orientation of Temples"[4] has gone so fully into the details, and so exhausted all that we know about the temple,—and from the explorations he has made, as well as from the long study he had devoted to the subject, no one is better entitled to speak upon it,—that there is nothing left for me to add. The tabernacle and temple had both their fronts to the east, so that the worship was directed to the west. Bro. Sir Charles thinks that the intention in this was to prevent any tendency to sun worship; and consequently that the plan was anti-solar in its motive. At the time I expressed my dissent from this. In this paper temples have been described whose fronts were to the east, and where the worship was westward, in which the solar connection is recognised; hence the direction of the temple of Solomon is no evidence in itself of an anti-solar motive. The Masonic Lodge is a witness. It is said to be descended from or based on the temple. If this is so, it has assumed that the sun was somehow associated with the worship of King Solomon. The Masonic Lodge is also a witness that the solar symbolism may be recognised without the idolatry of sun worship. I have just shown that the Druids accepted the same symbolism, and that to them the sun was "The Eye of Light." All this will be confirmed when I show that the Christian Church at an early period also utilised the sun as a type.

Here is the rule from one authority as to the direction of Christian Churches. It is a quotation from a letter written by a Roman Catholic priest. "The Apostolic Constitutions, as they are called, which seems to date back only from the fourth century, but which give a good idea of the early Church, rule that . . . . . *The house* [*of God*] *must be oblong and turned toward the East*, lib. II., clvii. But Brigham, in his antiquities, quotes Walfredus Strabo that 'the ancients were not nicely curious which way their Churches stood.' And all seem to agree in this, though the east was the ordinary direction. In Basilicas when the priest faced the people, the reverse was the case, the sacrificer being eastward."

From this,—which seems to be authoritative so far as the Latin Church is concerned,—it would appear that the eastern direction was the rule, but it was not always attended to. Even in the present day very notable exceptions may be pointed out; such as the oratory at Brompton, which may be described as a very magnificent temple, and in it the altar is in the north. When the Roman basilicas were first converted into Churches, they would be taken as they stood, and this may have led to variation in orientation.[5]

[1] "Lud," or London.

[2] *The Times*, 9th August, 1887. See also *Daily News*, 12th November, 1886.

[3] This plan, owing to some overlook, is there given as the "Plan of the temple at Jerusalem," where as it should be—Plan of the tabernacle.

[4] *Ars Quatuor Coronatorum*, vol. i., p. 36.

[5] The following valuable note by Major Conder, R.E., refers to the basilica of Theodosius at Balbek. "It is curious to observe that the basilica of Theodosius has it apses to the west end, showing that the practice of orientation was not invariably adopted until after the close of the fourth century—a conclusion which agrees with the direction of Constantine's basilica at Jerusalem. The basilica of Theodosius is built on the same central line with the great temple, of which only six pillars remain. Lieutenant Mantel took careful azimuth and altitude observations, which determine the bearing of this line as 77° east of true north. The sun rises on this line on April 28th and August 14th [as nearly as can be determined], and sets on February

Durandus, the Bishop of Mende, who wrote in the 13th century on church rites and ceremonial, and is considered to be a high authority in the Latin Church on such matters, gives the rule relating to orientation; and adds explanations so explicit that there need be no doubt as to what were the ideas of his time. This author writes:—"The foundation must be so contrived, as that the head of the church may point due east: [see Appendix B]; that is that point of the heavens wherein the Sun ariseth at the equinoxes; to signify that the Church Militant must behave Herself with moderation, both in prosperity and adversity: and not towards that point where the Sun ariseth at the solstices, which is the practice of some."[1] Here the direction of the church is not only connected with the sun, but with the equinoxes; and if Durandus is right, it had been "the practice of some" to turn the head of the church to that point of the heavens where the sun rose at the solstices.

Durandus refers to "Appendix B," and it, although rather long, is worth giving from the explanations in it of the symbolism as it was understood at his time. It will be seen that the ideas expressed come very close upon those of the Masonic Lodge, and that the solar symbolism is here perfectly free from anything like sun worship.

"Furthermore, albeit GOD is everywhere, yet ought the Priest at the Altar and in the Officices to pray towards the East: according to the constitution of Vigilius, Pope. Whence in churches which have doors at the west, he that celebrateth turneth in the salutations to the people: but in churches which have the entrance at the east, as at Rome, there is no need in the salutations for turning round, because the Priest always turneth to the people.[2] The Temple of Solomon, and the Tabernacle of Moses had their entrance from the east. Pray we, therefore, towards the east, being mindful, firstly, that He, who is the splendour of Eternal light, hath illuminated THEM THAT SIT IN DARKNESS AND THE SHADOW OF DEATH, RISING WITH HEALING IN HIS WINGS: Of whom it is said, BEHOLD THE MAN, WHOSE NAME IS THE EAST. For the which cause he saith in the Book of Wisdom, WE OUGHT TO PRAY EASTWARD, WHERE THE LIGHT ARISETH. Not because the Divine Majesty is locally in the east; which is potentially and essentially in all places; as it is written, DO NOT I FILL HEAVEN AND EARTH; and in like manner speaketh the Prophet, IF I ASCEND INTO HEAVEN, THOU ART THERE: IF I GO DOWN TO HELL, THOU ART THERE ALSO: but because to those WHO FEAR HIS NAME SHALL THE SUN OF RIGHTEOUSNESS ARISE, WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD.

Secondly, that our souls be thereby taught to turn themselves to the things that are more desirable.

Thirdly, because they who praised GOD ought not to turn their backs on HIM.

Fourthly, according to JOANNES DAMASCENUS [who also giveth the three following reasons] to show that we seek our country.

Fifthly, that we look upon Christ crucified, who is the True East.

Sixthly, that we may prove that we expect HIM to come to be our Judge. For Damascenus saith in that place, GOD PLANTED A GARDEN EASTWARD; whence man's sin made him an exile, and instead of Paradise made him to dwell in the west; therefore, looking to our ancient home we pray towards the east.

24th and October 17th. It may be remarked that the mourning for the sun-god Thammuz occurred in the sixth month of the Jewish year on the fifth day [Ezek, viii., 1—14], or about the middle of August, as nearly as can be reckoned, considering the periodical intercalation of the Veadar month. This mourning was succeeded by a joyful feast three days later. Possibly the orientation of the Sun Temple may have some connection with the rising of the sun on this line on the 14th August. It is also noticeable that the Jebel Sunnîn appears on the west framed by the pillars of the great temple, the entire line of which passes about three degrees to the left of the apparent summit. Whether this he designedly so arranged, or is merely accidental, seems doubtful."—*Quarterly Statement*, Pal. Ex. Fund, July, 1881, p. 159. This is a good illustration of the Church deriving its orientation from the position of a previously existing temple. I may also add that the position of the altar in the west of a basilica, does not necessarily imply a western position on the part of the priest. In some of the principal basilicas at Rome, such as St. Peter's, St. John Lateran, St. Clemente, and others, where the altar is in the west, the priest's position is also on the west, but he faces the east at the altar. In Constantine's basilica at Jerusalem, the altar was at the west end, but I do not know whether the position of the officiating priest in this case is known. Eusebius, so far as I can recollect, does not refer to this. If his place was on the west of the altar, which I should be inclined to suppose was the case, then it was what is at the present day known as the "eastern position." Eusebius describes the site of the basilica as being opposite the cave of the sepulchre, and that it "looked towards the rising sun." He also decribes three gates on the east as "facing the rising sun." These phrases may be merely descriptive, but their repetition might also favour the supposition that the east was recognised in relation to the construction of Churches in the fourth century.

[1] *Rationale Divinorum Officiorum.* c. i., 8.

[2] That is in the Basilica churches, in which as I have already explained the priest is on the west of the altar, looking east, and the people who enter by the door on the east, are on that side of the altar.

Seventhly, because our Lord, at His crucifixion, looked towards the east: and also when He ascended into Heaven, He ascended towards the east: and thus the Apostles adored Him: and thus 'He shall come again IN LIKE MANNER AS THEY SAW HIM GO INTO HEAVEN.'

Eighthly, Daniel likewise in the Jewish captivity prayed towards the Temple.[1]

Yet Augustine saith, that 'Scripture has taught us to pray towards the east: [He however, says also, 'Though I find not a thing on record in scripture, yet I receive it as proceeding from the Apostles of the Universal Church, and embrace it.']

S. Isidore has a curious passage about orientation. A place, he says, designed as to face the east was called *templum* from *comtemplating*. Of which there were four; the front facing the east, the back the west, the right hand the south, and the left hand the north: whence also when they builded temples, they took their East at the Equinox, so that lines drawn from east to west would make sections of the sky on the right and left hands equal, in order that he who prayed might look at the direct east.—*Orig.* xv., 4."[2]

The capitals in the above are in the edition I have copied from; and are some of them scriptural quotations in support of the Symbolism.

There is an association of ideas which must have come down from a very remote period, and which still survivse in the east. This association leads, I think, to the conclusion that the east had at an early date a precedence as the direction of prayer over the other points of the compass. The notion still exists that the east is the front, the west the back, while the north is the left and the south is the right hand. Cunningham says, ". . . in their religious ceremonies the ancient Indians always sat facing the east, which, therefore, they named the front, *para*; while the south and north were respectively the 'right,' *dakshina*, and the 'left,' *váma*. The west was called *apara*, 'behind.'"[3] We have the same ideas still existing among the Mohammedans. "Wahid Mohammed, founder of the Wahidiyah sect, identifies the Kiblah with the sun; wherefore he says the door fronts east. By the names Yemen ['right hand'], Sham ['left hand'], Kubul, or the east wind ['fronting'], and Dubur, west wind ['from the back'], it is evident that worshippers fronted the rising sun."[4] Mukaddasi says that "Syria has been called *Shâm*, because it lies on the *left* of the Ka'abah, also because those who journey thither [from the Hijjâz] bear to the *Left* or *North*." To this he adds, "So Shâm [Syria], as a whole, is opposed to Yaman; the Hijjâz lying between the two."[5] To this Sir Charles Wilson adds a foot note, "Shâm, left; Yaman, right; Al Hijjâz, the partition." The Hijjâz, or Hejaz, as it is more generally written, is the holy land of the Moslem, with Mecca as the sacred city as its centre; this is the dividing line when looking east, "Sham" or Syria is the left; and Yaman[6] or Yemen, on the right. The important point to notice here is, that these two geographical names owe their origin to the eastern direction of worship. We have the same thing in India. Any one familiar with the map of that country must know the word "Deccan," it is pronounced *Dukkan*, and was formerly used by Hindu geographers to mean all that part of Hindostan, south of the Nerbudda, because the word means "south," but it is derived from *dakshina*, the word given above meaning the right."[7]

See also the passage above, quoted by Durandus from S. Isidore, where the east is the front.

[1] Daniel in Babylon praying to the temple could not have been looking to the east. His worship in this case was according to what I propose to call the Kiblah Principle, and which will be dealt with further on in this paper.

[2] *Rationale Divinorum Officiorum*, vol. ii., p. 57, Appendix B. The following lines will show that the eastern church also accepted the solar symbolism:—

> Whatever eyes see God to view His Light,
> As far as they behold Him close at night!
> Whoever searcheth with insatiate balls
> Th'abysmal glare, or gazeth on Heaven's walls
> Against the fire-disk of the sun, the same
> According to the vision he may claim,
> Is dazzled from his sense. What soul of flame
> Is called sufficient to view onward thus
> The way whereby the sun's light came to us?

*The Hexaëmeron, or Musing on the "Six Day's Work,"* by George Pisida, a Greek Christian poet of the 7th century. Translated by Elizabeth B. Browning.

[3] Bhilsa Topes, p. 299.

[4] Burton's Meccah, c. xxvi., p. 404.

[5] *Mukaddasi, Pal. Pil. Texts*, pp. 4-5.

[6] This word is found in Benjamin,—Son of the Right-Hand.

[7] The word used in Hindostanie for "right," meaning on the right hand, is *dahin*, which is also a modified form of *dakshina*.

THE KIBLAH PRINCIPLE.—The Kiblah Principle is where a temple has acquired such a high sanctity, that it becomes a centre of worship, or of a religious system; such as the Kaaba at Mecca, and all the temples belonging to a religion with a Kiblah, are constructed, so that the worshipper has his face turned towards the central point. In such cases the points of the compass, or the quarters, are perfectly ignored. When a Mohammedan wishes to pray, no matter in what part of the world he may be in, the only question with him is the direction of Mecca from the spot he is in; when he knows this, he turns his face to the Kiblah and performs his devotions. From this a Mohammedan in India prays in a westerly direction[1] while one in Egypt or Algiers turns himself to the south east.

Musjids vary considerably in their form and architecture, but the rule for their direction is uniform in all parts of the Mohammedan world. Suppose a line drawn from the spot to Mecca, a solid wall is built at right angles to this, in which there is a niche, called the *Mihrab*. When a Moslem approaches this wall, he knows that he is facing the Kiblah, or centre of prayer. This wall forms one side of the Musjid, and as a rule there are no doors in it. The building may be large or small, plain or highly architectural, according to the means of those who construct it. I have seen a Musjid made with a small mud platform, and a wall of the same material, with no cover overhead, where only two or three persons could pray at one time; while such Musjids as the great one at Delhi can contain thousands of people. In tombs the dead are laid at right angles to Mecca, the body is turned to the right side, so that the face is looking towards the Kiblah.[2] This may be compared with the christian practice of placing the feet to the east, so that at the resurrection the body will rise in facing that direction. In killing an animal for food, the Mohammedan places the animal at right angles to the line to Mecca. I have often seen this operation gone through in India.

The temple at Jerusalem was a Kiblah to the Jews. Solomon in his dedication says: "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shalt pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name. Then hear thou in heaven their prayer and their supplication, and maintain their cause."[3] If they were made captives and carried away by their enemies, then they were to "pray unto thee toward their land, which thou gavest unto thy fathers, the city which thou has chosen, and the house which I have built for thy name."[4] That this command was followed in practice we have evidence in the case of Daniel in Babylon, when "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his kness three times a day, and prayed, and gave thanks before his God, as he did aforetime."[5] Even Jonah in the fish prayed, "I am out of thy sight, yet will I look again toward thy holy temple."[6] The following will show the Talmudical ideas on this head: "Those who are in foreign countries, beyond the boundaries of Palestine, ought in praying to turn their face towards the sacred land, as it is written, 'They shall address their prayer to Thee by the way of the land which Thou hast given to their Ancestors.' Those who dwell in Palestine direct their countenance towards Jerusalem, for it is written, 'They shall pray unto Thee towards the city which Thou hast chosen.' Those who make their prayer at Jerusalem turn towards the mount of the temple, as it is said in the same verse: 'And the house which I have builded in thy name.' Those who are upon the mount of the Temple turn towards the holy of holies, as it is said: 'They shall address their prayer to Thee in this place, and Thou wilt hear it in heaven Thy dwelling-place. Thou wilt hear it, and wilt pardon.' Hence it follows that those of the north should turn towards the south, those of the south towards the north, the men at the east towards the west, the men of west towards the east, so that all Israel shall turn in the act of prayer towards the same place, as it is written,[7] 'My house shall be called a house of prayer for all nations.'"[8]

[1] On one occasion, when coming home in a P. and O. steamer from Bombay, I noticed a Mohammedan who was going to Mecca. On leaving Bombay he performed his *namaz* with his face to the bow of the ship. This was well enough at first, but when we neared Aden it was far from being the correct position. I spoke to him about it, but his geographical knowledge was not very clear, and he had doubts about what I said. So I advised him to ask some of the Lascars on board, which I suppose he did, for when I next saw him at his *namaz* he had turned round at least 90°, and was praying with his face about due north. I give this little bit of experience, as it is a good illustration of the Mohammedan rule.

[2] Major Conder, in his *Tent Work in Palestine*, describes the Mukams, or tombs of Saints. "There is generally a small cenotaph within, directed with the head to the west, the body beneath being supposed to lie on its right side facing Mecca.—Vol. ii., p. 220.

[3] I. *Kings*, viii., 44—5.

[4] *Ibid*, viii., 48.

[5] *Daniel*, vi., 10.

[6] *Jonah*, ii., 4.

[7] *Isaiah*, lvi., 7.

[8] *Jerusalem Berakoth*, iv., 6.

The temple and its site became an object of hatred to the Christians; but this was not shared in by all. Exceptions might be quoted and among them, as Major Conder states, may be mentioned, "The Christians of the Hauran were followers of Peter; they turned towards Jerusalem in prayer as the Holy City; they circumcised and regarded the law with reverence.[1]

The rule with the Jews is still to construct the Synagogues so that the worship will be directed to Jerusalem.[2] This is the rule, but as we have seen in other systems, it is not absolutely essential, and may be dispensed with if the ground to be built upon will not permit of such a position.

The site of the temple is as holy to the Mohammedans as to the Jews; the sacred rock, under the Dome of the Rock, was appointed the Kiblah before the black stone at Mecca received that honour from the Prophet, and it was called "the First Kiblah."[3]

The Samaritans have also their Kiblah on the summit of Mount Gerizim. On this there "are ruins with a pavement, where the Samaritans assert the temple once stood: at the eastern end of which is a shelving portion of the natural rock, dipping to the north-west, the traditional site of the Samaritan altar. This is their sacred rock, their Kiblah, to which they turn in prayer, wherever they may be."[4]

In the article on "Hermon," in *Smith's Dictionary of the Bible*,[5] we have the statement, "It is remarkable that Hermon was anciently encompassed by a circle of temples, *all facing the summit*. Can it be that this mountain was the great sanctuary of Baal, and that it was to the old Syrians what Jerusalem was to the Jews, and what Mekkah is to the Muslems?" Bro. Sir Charles Warren, in his paper on the *Orientation of Temples*, says that "the plans and positions of all these temples have now been obtained, and, without exception, they all have their entrances to the east, and in no one case does the front, or any side of the building, face direct upon the summit of Hermon."[6]

It would thus seem that the only two places in the ancient world that acquired the character of Kiblahs, were Jerusalem and Mecca. Gerizim we may look upon as only another Jerusalem. The development of this peculiar and exceptional feature among the Semites, has not, so far as I am aware, been yet explained; indeed, I am rather inclined to suppose that no one has chanced to perceive that there is any problem in it. The importance of the problem may perhaps appear in greater force if it is put in another way. Instead of asking why the Semites turned to a centre in worship; let it be asked why other races, who had sacred spots, even sacred centres, did not also adopt the practice of turning to them?

This paper must now be concluded. This subject is far from being here exhausted. There are many ramifications of it which I have left untouched; and it will be evident to anyone who reads what is here written, that much knowledge is yet wanted before sound conclusions can be formed on many of the temple systems of the past. One object I have had in view, was to give as much information as I could, and I have been particular to give the references in every case, so that the authorities I have quoted from may be consulted. This paper, along with that of Bro. Sir Charles Warren's, will place before those who may desire to study the subject, a body of data, that, so far as I know, is mostly new; and which I trust may be found to be useful. Both papers extend the field of inquiry, for previous writers on orientation were limited to little beyond what is included in classical and Christian architecture. It may also be taken for granted that the assumption come to, which declared there was nothing in "orientation" has been exploded. On the contrary, it is full of interest in many ways, because it is intimately related, not only to the construction of temples, but also with the rites and ceremonies of every faith, and that too, as has been shown, from the most primitive times. But above all, it has a special interest to the student of Masonry, for evidence has been brought forward to show, that in the "four quarters," the whole celestial circle, or revolving course of the solar orb, may be included, and that the east has had, from the earliest times, a special significance, as the source of that symbolical light, which teaches us what we are to seek for, and which we as Masons all hope, in due fulfillment of our teaching, one day to find.

[1] *Syrian Folk Lore*, p. 248.

[2] *Mukaddasi, Palestine Pilgrim's Texts*, p. 1.

[3] See Bro. Warren's paper, *Orientation of Temples*, *Ars Quatuor Coronatorum*, vol. i, p. 40.

[4] *Underground Jerusalem*, by Captain Warren, R.E., p. 218. In *Smith's Dictionary of the Bible*, art. "Samaria," it is stated of the Samaritans that, "towards the mountain,"—Mount Gerizim,—"even after the temple on it had fallen, wherever they were, they directed their worship."

[5] Vol. i., p. 790.

[6] *Ars Quatuor Coronatorum*, vol. i, p. 39.

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